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Prayer, with thanksgiving, being one special part of religious worship, is by God required of all men: and, that it may be accepted, it is to be made in the name of the Son, by the help of His Spirit, according to His will, with understanding, reverence, humility, fervency, faith, love and perseverance; and, if vocal, in a known tongue.

Westminster Confession XXI. 3

J. Gresham Machen
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Meditation

Freedom by Grace

"Sin shall not have dominion over you: for ye are not under law, but under grace."—ROMANS 6:14.

"Reckon . . . yourselves to be dead unto sin, but alive unto God in Christ Jesus."—ROMANS 6:11.

Guides leading visitors through underground caves sometimes turn off all the lights to show how dark darkness can be. How bright the light of a little match becomes in that oppressive darkness!

The glory of the divine good pleasure toward sinners also shines the brightest where the darkness of sin is deepest in the human race. "Where sin abounded, grace did much more abound." Grace is not known where there is perfect obedience. It is favor and good will shown where it is not deserved. Those who enjoy it never buy it, and those who try to earn it never know it.

It is because salvation is by grace that no sinner need despair. Under the shelter of the divine compassion and hidden in the riches of God's mercy he may find rest and be secure. This is wonderful news! It is the Gospel of God.

But if grace was the more abundant where sin abounded, will it not make us the richer in grace to continue in sin? Shouldn't it pay to go on in sin?

A young student from abroad studying in this country discovered "Vigoro." Feeding it to his potted plants, he was much impressed with the results. Dreaming of phenomenal developments through more liberal applications, he gave the plants lots of "Vigoro." The plants died. Such was the price of fanaticism. Everyone pays it who sells out to one side of the truth to the neglect of others that are equally real.

Grace abounding to the chief of sinners is not a theme to be worked to death. It is not a hobby to be ridden into hell. There is more to be said of the stream of God's grace than to tell of how far it will flow. What does it produce? When God is gracious, what favor does he bestow?

By grace God justifies the ungodly. But that is not saying all. The pro-

visions of grace are designed to destroy all the works of the devil. There is acquittal. But there is also emancipation. There is forgiveness. But there is also release from the bondage of sin. There is pardon. But there is also the power of a new life. These are married forever. They cannot be divorced. Where there is no grace unto sanctification and glorification, there is no grace unto justification. "Whom he justified, them also he glorified."

Grace flows to a ruined world through Christ. Through him the veil of the sanctuary was torn and the heavens opened to unworthy sinners. We are admitted to the Kingdom of God for his sake, and apart from him no man sees the heavenly mansions. It is "in Christ" that we enjoy the grace of God, just as "in Adam," we were ruined. Only in union with Christ and represented by Christ do we enjoy the divine favor.

But union with Christ and representation by Christ carries us with him into death, burial, and resurrection with him. There is a dying to the old conditions and circumstances, and a rising to a completely new situation free from the lashings of the course with their sting. The man that I was is no more. He was crucified. There is now a new man. "Old things have passed away; behold, they are become new." "If any man is in Christ, he is a new creature." Becoming from the heart obedient to the Gospel of grace, I died to sin. I became free from sin to become the servant of God. This is the working of the grace of God. How shall I any longer live in sin? It is for me to put all my faculties at the service of Heaven; to present myself a living sacrifice. I must reckon myself dead to sin and alive to God in Christ. Having been set free, it is for me to assert my freedom.

To think of continuing in sin that grace may abound is to turn the grace of God into license and lasciviousness. Jude thunders against that abominable doctrine. Grace is not God's way of comforting us in sin. The hand that is stretched to the depths of our misery reaches down to lift us up out of the mire. It sets us upon solid rock, establishes our goings, gives us a new song. God reaches down to the beggar on the trash pile in order to seat him with

princes. To think of enjoying the divine favor the more by wallowing in the mud and filth of moral corruption is no less than to toy with the philosophy of hell.

Transplanted by grace into the garden of the Lord, we are expected to bear the fruits of righteousness. There is no room for barrenness, nor for bitter fruit.

HENRY P. TAVARES

Westminster's 25th Anniversary

THE official observance of the 25th Anniversary of the founding of Westminster Theological Seminary in 1929, will occur in connection with the opening exercises for the coming academic year, on September 22.

The opening convocation will be held at the Seminary at 4 p.m. in the afternoon. The Rev. John P. Clelland, President of the Board of Trustees, will deliver the principal address, and Professor C. VanTil, Chairman of the Faculty, will give the welcoming address to incoming students.

In addition an Anniversary Banquet is to be held at 7 p.m. at the Casa Conti in Glenside. On this occasion an historical address will be delivered by the Rev. Ned B. Stonehouse, Th.D., Professor of New Testament in the Seminary. The banquet is open to all friends of the Seminary, at \$2.00 per plate. Reservations must be sent in advance to the Seminary.

Current indications are that the enrollment at the Seminary this year will be about 80 students.

Personals

A son, Murray Alan, was born on July 4 to the Rev. and Mrs. Earl E. Zetterholm, of Seattle, Washington. There are four other children in the family.

A son, Richard Norman, was born on July 13 to the Rev. and Mrs. Charles H. Ellis of East Orange, N. J. This is the second son and the sixth child in the Ellis family.

THE PRESBYTERIAN GUARDIAN

AUGUST 16, 1954

Presbyterianism

THE World Alliance of Reformed Churches Holding the Presbyterian System met in its 17th General Council on the Princeton Seminary campus the last few days of July and the first few days of August. Some 400 delegates from all over the world attended the ten-day session.

Since the Alliance claims to represent World Presbyterianism, all of its activities are of interest. One minor action taken this year, however, seems to deserve special attention because, while minor, it was perhaps as revealing as any.

The organization voted to change its name from "... holding the Presbyterian System," to "... holding the Presbyterian *Order*." The term "Order" as used in this connection has reference to the form of church government. This became clear in the discussion of the change when the first suggestion was to use the word "polity." But, said Dr. John Mackay, that sounded too much like "politics." So the group settled on the word "Order."

The chief advocate for some change in the name at this point was Dr. T. F. Torrance of Scotland, Professor of church dogmatics at New College, Edinburgh. Dr. Torrance argued that the word "system" was a very "un-Reformed" word, and that it did not appear in the writings of John Calvin or in the Bible.

On the other hand, the use of the word "Order," placing the emphasis as it does on church government rather than on theology, indicates that what characterizes the member bodies is not a common theology, a common commitment to the doctrines of Scripture as they were reformulated by Calvin and expressed in the Reformed Confessions, but rather simply the fact that these member churches practice a representative form of church government—elders, sessions, presbyteries and synods, as against the episcopal form, or the congregational form, or the hierarchical form.

This development is not strange. One of the chief speakers at the Alliance meeting was Dr. Henry P. VanDusen, Presbyterian U.S.A. minister and President of Union Seminary in New York, who has on frequent occasions indicated his disagreement with

essential elements of Presbyterian doctrine. And among the "Presbyterians" represented at this Council were many who do not adhere to historic Christianity in the Calvinistic mold.

However, another reason for the change of emphasis from doctrine to government may be assumed. This is the fact that the Alliance is really now not much more than a handmaid for the World Council of Churches. Many of the delegates to the Alliance meetings will go on to the Evanston Assembly to participate as leaders in its activities.

But the World Council is interested in promoting the fellowship and, if the way should ever be clear, the reunion of the segments of Protestantism. In this "ecumenical" atmosphere, there is no place for emphasis on the distinctive doctrines of a particular section of Protestantism. Stress on Presbyterian doctrine, in orthodox terms, would work against, not for, the aims of the World Council. And these men are chiefly interested in the ecumenical ideal of the World Council.

In just these terms, Dr. John Baillie, President of New College, Edinburgh, declared that a "heightened confessional self-consciousness" among Christians was retarding the prospects of rapprochement. Or, in other words, "There is no hope of reunion" until the "partial nature" of each tradition's cherished insight is admitted by its followers.

The significant feature of this whole development is the loss of authority. Historically people held Presbyterianism because that was what was taught in the authoritative book, the Bible. But the "authority" of the Bible has given way to the authority of experience and the values of expediency, and so Presbyterianism as a system of doctrine coupled with a system of church government need no longer be maintained.

This is the significance of the Alliance meeting this year. If the Reformed Faith, the system of doctrine taught in Scripture, is to be maintained and proclaimed in today's world, it will have to be through bodies other than those content with the position of the World Presbyterian Alliance.

L. W. S.

"In the Market Place"

RECENTLY a letter came to our desk. It had been written by a minister of The Orthodox Presbyterian Church, and apparently sent to all other ministers of the church. It gave expression to a certain dissatisfaction with what it described as an "isolationist" tendency in the church. It insisted that there were those in the church, both among the ministers and the lay membership, who held that the church was "endangered by contact and association with any person or organization who is less correct or pure than it is." This was stated to be an "important basic philosophy" in the church.

We are sorry that the writer of the letter was not more specific. At what point and in what connection does he consider the charge applicable. He does not argue for "affiliation," but urges contact, conversation, and the willingness to engage in the "exchange of the marketplace."

The Orthodox Presbyterian Church has refused to maintain membership in the International Council of Christian Churches, for reasons which seem adequate. We doubt the writer of the above letter would wish such affiliation. The Church did vote to send an observer to the recent Congress of that organization, and refused to instruct its observer not to participate as a "corresponding member" in the Congress (though so far as we know there was no such actual participation.) The campus of Westminster Seminary, at the request of the ICC, was made available for dormitory quarters for members attending the Congress, and literature of the church and Seminary was displayed for their consideration.

The Orthodox Presbyterian Church has refused membership in the World Council of Churches or the National Council of Churches, for reasons which seem more than adequate. The Assembly did refuse to send an observer to the Evanston Assembly, not because it was not willing to "stand in the market place" but because Evanston under control of the WC machine provided no market place in which to stand. But neither the church nor any court of the church can prevent anyone in the church who wants to from bearing testimony to the faith he and the church hold precious, any place or any time.

Descending from the larger relation-

Mrs. Gaffin to Formosa

Mrs. Richard B. Gaffin, whose husband is an Orthodox Presbyterian missionary in Formosa, is making plans to go there with the two younger children, Harold and John. The older son, Richard Jr., plans to enter the University of Southern California in Los Angeles, where he has a scholarship.

Present plans are that the Gaffins will leave the west coast about the 15th of September, though final arrangements have not yet been completed.

ships to the more personal ones, there is no doubt that in many of the congregations the impact made for the faith on the immediate and surrounding community has been far less than it should have been. There are areas where the church has lived for many years, where perhaps even in the next block—or the next house—people have no idea what the church stands for or why it exists.

What can be done to overcome this situation. The obvious answer is and must always be—make adequate use of the available means of communication. The first means of communication is talk. People are not always good talkers. Self-consciousness, the inferiority complex, and other personality problems often hinder us from speaking about the faith—our faith—to those we meet. Perhaps local churches could encourage a study program within the church designed to help the members to greater ease and willingness to talk about the faith to others.

The second means of communication is the written or printed word. Here we believe far more could be done than is being done. We would suggest that every local church should have some means of preparing and distributing to the entire surrounding community, some sort of a letter, at regular intervals, a letter setting forth elements of the faith, Biblical teaching and its application to current problems of common interest. This is called direct mail advertising. At a relatively low cost it could get the church's message into the homes of the adjacent area.

A third means of communication is, obviously, the radio. What can be worked out in the nature of a church radio program would depend on local circumstances. But something that would be of interest to people who

don't ordinarily listen to religious programs, and that would provide information and instruction in the faith without trying to beat it into the listeners' heads with a stick, and that would invite listeners to the church and assure them cordial attention, should be profitable.

These are just some suggestions for overcoming problems which we all recognize to exist in the work of the Church.

On the other hand, we also recognize and rejoice in the labors that have been expended in the extension and enlargement of the church. We can think of numerous specific extension activities which have served well to enlarge the testimony of the church in as many areas. And we know of many pastors and laymen in the church who are earnest and diligent in such effort.

Certainly one aspect of the problem is the question of method. This deserves to be considered and discussed more than it has been in the courts of the church. Presbyteries should and could devote much time to ways and means for church extension activity within their bounds. And in any such discussion it is evident that those who are especially concerned with such matters should take part, to the end that through patient, careful and prayerful consideration the work of the Kingdom may be promoted in the most effective and efficient way that the church of God can discover.

L. W. S.

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No Other Name

By FRANCIS E. MAHAFFY

THE longer I have worked as a missionary of The Orthodox Presbyterian Church, the more happy I am, the more proud I am, of the privilege of serving with a church such as ours.

We are living in a day of very light and shallow thinking. We're living in a day when many people who are Christians, who love the Lord Jesus Christ and are seeking to proclaim His word here at home and on the foreign field, have a very light and shallow view of the Word of God. They no longer hold that God is absolutely sovereign, the holy, the righteous One.

Many people at home, and even on the mission field, sad to say, no longer believe that man is saved only by the grace of God in Christ Jesus. And they preach and teach that we are saved, to a certain extent, by our own works, a doctrine not too far removed from the belief of the pagans among whom we work. They preach to people who are dead in trespasses and sins, children of the devil, as though all they needed was a change in a couple of habits to become the very saints of God. Sin is no longer defined as defiance of the laws of the holy and righteous God, conduct that merits His wrath and curse to eternity. And so there is no longer much preaching of a need of repentance and true sorrow and hatred of our sin and a turning in simple faith to Jesus Christ by whom alone we are justified.

We of The Orthodox Presbyterian Church hold yet to the Reformed Faith. And we can be very thankful that we as a church believe, in brief, in a sovereign God and in a gracious Redeemer, that we believe we are justified by faith in the Lord Jesus Christ alone, and that we believe the whole Word of God is indeed His very Word, His revelation to us, and we take that Word dead seriously. Oh, it is true that, as a church, we are not without our sins, we are not without our faults and shortcomings. We lack the devotion we ought to have to bring glory and honor to our God and to our gracious Redeemer. We lack the zeal we ought to have, to bring the message of God's grace into all the world. As those who believe that this is indeed the very

Word of God and that this, in its entirety and in its purity offers the only hope of salvation for lost mankind, we who hold the Reformed Faith ought to be far more zealous, ought to have a spirit of greater sacrifice, to bring the glorious message of the gospel into all the world.

The text that I have chosen this evening is taken from the tenth chapter of Paul's epistle to the Romans, beginning with the thirteenth verse on to the seventeenth—For whosoever shall call upon the name of the Lord shall be saved . . .

This is the message that God has given unto us, to proclaim in Eritrea, to proclaim in Westfield, to proclaim in the uttermost parts of the world. Whosoever shall call upon the name of the Lord shall be saved. God is graciously and freely offering salvation, extending the call to come unto Him, unto all the world. Whosoever shall call upon the name of the Lord shall be saved.

Mohammedan Faith

In Eritrea the people among whom we are working are calling upon many

THE Rev. and Mrs. Francis E. Mahaffy and family arrived in New York on July 7. They spent the following few days visiting the Rev. Leslie A. Dunn, pastor of Grace Orthodox Presbyterian Church in Westfield. On Sunday evening Mr. Mahaffy showed pictures of the work in Eritrea at the YP meeting of Grace church, and preached at the evening service. The message presented here is taken from Mr. Mahaffy's sermon.

The Mahaffys had written ahead to Mr. Dunn asking about the possibility of securing a used car. The men of the Westfield church got together and themselves secured a used car which they put in first class shape and presented to Mr. Mahaffy. The ladies of the church also arranged to supply the family with bed linen and similar household items.

The Mahaffy family left Westfield on Tuesday, July 13, on their way to Minneapolis, where they will stay until time for the French Creek Conference. Then Mr. Mahaffy expects to leave the other members of the family in Chicago, where they will be living on furlough, while he attends the Conference.

other names in the hope of obtaining salvation, other names than the name of our Lord and Saviour Jesus Christ. The Mohammedans, in Eritrea, are calling upon the name of their prophet Mohammed, in the hope that somehow he will aid them to gain entrance into heaven. One time when I was at Ghinda, teaching a class of about eight people, some Coptic people, some Mohammedan people, I was teaching them of the extent of sin and I pointed out how all mankind stood lost and dead in trespasses and sins before a holy and a righteous God. And then I turned to the people in the class and asked them, Now, we as sinners, how can we stand before a God who is perfect, before a God who is of too pure eyes to behold iniquity; how can we enter into the presence of God, with our sins and our defilement?

After a bit of thinking, a Mohammedan gave a reply—Yes, it's true, as you say, we are sinners, and our sin is heavy in the sight of God. But, he said, according to the teaching of the Koran if we confess that there is no God but Allah and Mohammed is his prophet, if we pray daily, five times a day, in the direction of Mecca, going through the necessary ablutions, if we give the legal alms that are required of members of the Mohammedan religion, if we keep the monthly fast of Ramadan, and if, being able, we make once in our lifetime the pilgrimage to the holy city of Mecca, having done all these things, even though our sins may be heavy in the sight of God, we have hope that at the judgment through the aid of the prayers of the prophet Mohammed, we will gain entrance into heaven. (And heaven, by the way, for the Moslems, is very different from the heaven that is taught in the Word of God.)

Actually in the case of most of the Mohammedan people in Eritrea, very few keep even these five basic requirements that are laid down for them in the Koran. They believe that as long as they are circumcised, as long as they confess at least once in their lifetime that there is no God but Allah and that Mohammed is his prophet, and as long as they abstain from eating meat that has not been killed in the name of Allah, then they are Mohammedans who will eventually, perhaps after a period in hell, gain entrance into heaven. It makes little difference what kind of life they live. It makes little

difference if they lie, or steal, or live in adultery. It makes little difference even if they murder, for the prophet Mohammed himself urged them to go forth in holy war to kill the infidel, those that are not members of the Mohammedan religion. Mohammedans are calling upon another name for salvation.

Coptic Faith

But there is another group of people in Eritrea who constitute perhaps half or more of the population of the land. They are the people who go by the name "Christian." They are the Coptic people, members of the Ethiopic Church, which is different from the Coptic church in Egypt. (For convenience we shall speak of it as the Coptic church.) These people who call themselves "Christians" are calling not upon the name of the Lord but they are calling upon many other names in the hope of obtaining salvation. For they believe that in order for us to stand before God, we must come, as we must come before a governor or a king or a nobleman in this world, through a large number of mediators who, step by step, bring us to our superior. And so we must come before God. They believe that one of the chief of these mediators is Mary. In fact we evangelicals, we Protestants, we missionaries who are preaching the Word

of God in Eritrea, are often called by the natives "haters of Mary." As I drive some times to Adi Caieh to preach the Word of God in our meeting house there, some of the children standing by the roadside will call to us, "Haters of Mary! Haters of Mary!" as we drive along.

The Coptic people in Eritrea have a story taken from one of their apocryphal books, I believe from the Miracles of Mary, which many of them believe is the Word of God. In fact many of their priests have told me that they believed that that story was taken from the gospel of Matthew. It is a story about a man who lived a very wicked life, a man who did nothing good in all his lifetime, and during the course of his lifetime he murdered seventy-four people. After he had murdered these seventy-four people he went on a trip. As he was travelling along, there was a poor beggar sitting by the road calling for alms, a leprous beggar with only stubs left for hands. He started to pass by on the highway, but the beggar called and asked for a drink of water. The man continued on his way. But the beggar called again and asked him in the name of Mary to stop and give him a drink of water. And so this very wicked man stopped and from his canteen, afraid of contaminating it by contact with the leper, poured a little of the water into

the palms of the man's hands, and gave him to drink.

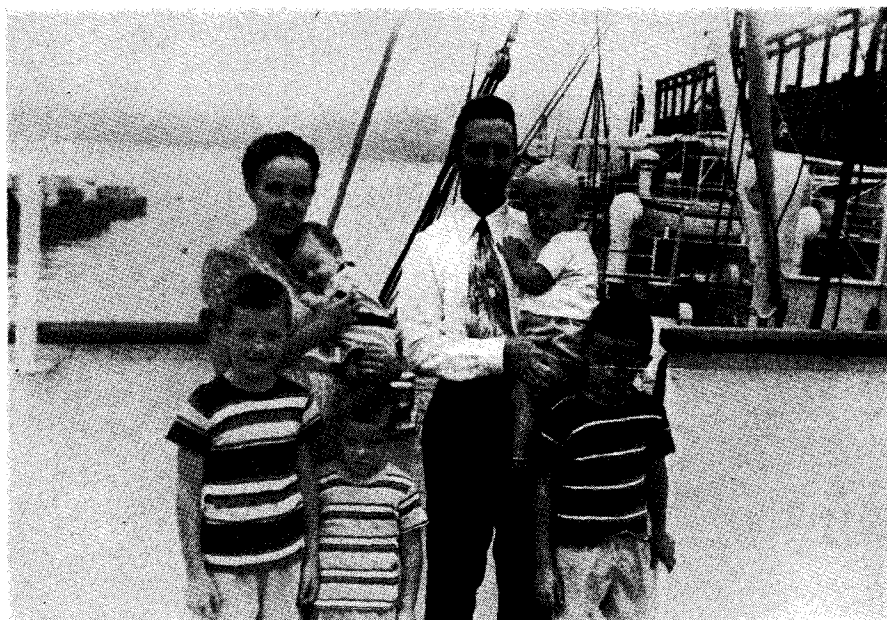
Shortly after this deed this very wicked man died. His soul was taken before the judgment seat of God. And there Satan was contending for His soul. Satan, the story goes, said, "This man belongs to me, for he has killed seventy-four men in his life time, and he must go with me to my abode." And so the deeds of this man were weighed in the balances of God. On the one side of the scale were the seventy-four murders this man had committed. On the other side of the scale was the only good deed the man had ever done—the drink of cool water he had given to the beggar who prayed him in the name of Mary. The scales stood evenly balanced, not tipping one way or the other. Then Mary passed by, the story goes, and cast her shadow on the one side of the scale, and the scale tipped and the man found entrance into heaven.

That story may sound a bit ridiculous to us with our way of thinking. And yet stories of that sort form the very basis and foundation of the faith of these people. They believe that that is true, and that that is the very Word of God. And so the people call constantly upon the name of Mary, and Gabriel, Michael, and a hundred and one other saints and angels, to aid them in their efforts to gain entrance into heaven.

At our meetings, especially in Senafe, after I have preached, we throw the meeting open to discussion, ask the people if they have any questions, or if there is anything they don't like about what we have said. And we have plenty of people who like some things, and don't like other things, and who have questions which they ask.

After I had preached on one occasion, a Coptic priest stood up and he said, Do you mean to say that we are not saved by our works, by the things that we do, such as giving a cup of cold water in the name of Mary? And I said, No, we are saved only by the grace of God through faith in Jesus Christ and Him alone. Ah, he said, but that is not the teaching of the Bible. Turn to Matthew 10:42, where it says, but whosoever shall give a cup of cold water in the name of a disciple, shall in no wise lose his reward. Now, he said, that reward means heaven, and so a person who gives a cup of cold

(See "Mahaffy," p. 155)



The Rev. and Mrs. Francis E. Mahaffy and family

The First Twenty-Five Years Are Not the Hardest

By PAUL WOOLLEY

WESTMINSTER Theological Seminary is a fixed star of the American theological sky. Twenty-five years ago this was not true.

A second fact, unlike the first, was true twenty-five years ago. Westminster teaches young men a theology which is founded squarely upon the infallible Bible. It is the system of truth set forth in the confession of the Westminster Assembly.

The world has changed a great deal since Westminster was founded. One month after teaching began, the great depression of 1929 made its appearance. There is no need to rehearse all that has happened to the world since that October.

Because the world has changed, the Seminary has changed. If it had not, it would be useless today. Its foundations have not changed but its expression of those foundations has. Ultimate truth is fully known only to God. He has revealed a portion of it to men in his general revelation, the universe about us, and in his special revelation, the Scriptures.

No human expression of that truth is ever final. The way in which it is expressed today is different from what it was a quarter-century ago. It must be if it is to be understood. The language never remains static. Changes are gradual, but constant. To convey an idea today requires words different from those required to convey the same idea twenty-five years ago. Many new words and many new books are being used in the Seminary teaching in 1954. Yet the ultimate purpose, to prepare effective ministers of the Word who preach the infallible Bible, remains the same.

What, in particular, has been the relation of these two factors, stability and change, oldness and newness, during the twenty-five years?

Some of the great characteristics which make us love the Seminary have not changed at all. That compromise with error is always wrong is a fact that never changes. Truth is made clearer by contrast with error, white is set against a black background.

That the Bible contains the whole moral law is still our only sound ethical postulate. Westminster does not add new laws or impose new requirements. It supports civil and spiritual liberty for all, as it always has.

Novel fanaticisms do not dictate the basic emphases in instruction or publicity. New truth is constantly breaking forth from God's Word, but every claim to be a new truth must be tested by the analogy of the Word itself. Westminster has not, therefore, discovered any new "specialties" in the last twenty-five years. But there has been a great deal of true progress.

Most of it concerns the advance of true learning, for that is what an educational institution exists for. The level of attainment required of the student has been raised. To assist him in reaching that level improved teaching methods have been introduced. There

THE Rev. Paul Woolley has been Registrar of Westminster Seminary and Professor of Church History since the Seminary was started in 1929. This is a brief review of these 25 years.

is more discussion and more writing. At the graduate level there is more individual conference and criticism.

The physical aids have been greatly improved. Instead of a crowded downtown house, there is an unusually beautiful campus of twenty-two acres. The Seminary, when organized, had no library. Today it has a well-arranged, comfortable building with 23,780 books, every one of which has been reviewed for its value and worth. This makes possible reading assignments of much greater variety and value than were possible in the early days.

New courses are constantly being added to the curriculum and older ones revised—expanded here and abbreviated there. The required instruction in New Testament has recently been re-divided and teaching assignments shifted. The division of instruction in church history has just been changed in form and emphasis. The sequence and content of the work in

practical theology is now quite different from its earlier stages.

While the Seminary, at its inception, granted no degrees, it now confers those of Bachelor of Divinity and Master of Theology. When membership in the Middle States Association of Colleges and Secondary Schools was recently opened to graduate schools of professional instruction, Westminster applied for membership and was, in due course, visited, accredited, and admitted.

Particular historical illustration of some of the principles mentioned above may be helpful.

In 1937 the Seminary rejected a demand that a particular proportion of the membership of the board of trustees and of the faculty be reserved for pre-millennarians. It did not wish to destroy the biblical balance in doctrine and make the institution a "specialty shop," as the Executive Secretary has put it, for eschatology in improper over-emphasis.

The Seminary has never attempted to secure complete harmony of detail in the views of its faculty members but rather to maintain a free and happy basic unity. The views of faculty members concerning practice in worship differ, for example.

Teaching methods are permitted to vary as the departments deem wise. More mechanical aids are used in the department of practical theology than elsewhere. Phonograph records assist in Old Testament department instruction. The tutorial system is often employed in the church history department.

The admission of students has never been limited by any but academic and moral qualifications. No demand for membership in any particular church, or in any church at all, is made. If a student is properly prepared, is serious, is willing to behave, the faculty wants the privilege and opportunity of teaching him the Scriptures. For the first year there were six foreign students and there has never been a year without foreign students. On one occasion they constituted twenty-one per cent of the student body and in several years have made up about twenty per cent. This is a happy situation when it is possible. However, foreign students must meet the same standards of preparation as American students, and it was found necessary in 1949 to institute a fixed requirement that every applicant who

is not a native of an English-speaking country must pass an examination in aural and written English before being granted admission. For many years no qualified American students of negro descent applied for admission, but as soon as such an application was made the student was accepted. In fact, Westminster's application forms have never contained a question which would indicate the applicant's race.

The number of students enrolled in Westminster has varied greatly with ecclesiastical and political circumstances. A decline began in the fall of 1935 due to the ecclesiastical pressure of the controlling officials of the Presbyterian Church in the U.S.A. This continued through 1938. Then gains were made until the fall of 1941. World War II brought about another period of decline until the trend was reversed in 1947. In 1949 and every subsequent year there has been a gain. The enrollment in 1953-1954 fell only two short of the largest in history. If the admission requirements had been academically as high in the thirties as they are now, the present enrollment would have set a record.

An interesting development has been the gain in the percentage of students who are married. This trend set in generally throughout the country dur-

ing World War II and only now begins to show some slight signs of declining. The current peak figure is in the neighborhood of fifty-three per cent married.

There remains much room for progress. The Seminary would never wish it to be otherwise. The future of the Seminary has been treated elsewhere and will not be touched upon here. There are, however, certain fundamental principles that the Seminary is commissioned to preserve. It intends to be true to its purpose of maintaining Reformed theology upon the basis of the inerrant Scriptures. It continues to retain its democratic form of government whereby all of the faculty and trustees cooperate together in their respective spheres in avoiding dictatorial rule. There is much resemblance here to the activities of the fellows of an Oxford or Cambridge college.

Academic standards will remain high that there may be no justifiable ground for the charge that Reformed theology is allied to obscurantism.

The Seminary will continue to serve students of every connection who wish to study the Scriptures under these high standards. To that end it will be representative of various ecclesiastical bodies and under the license of none that it may constantly be found upholding the banner of the Cross.

years before Christ tell of the study of things then ancient. Ashurbanipal, king of Assyria, in the seventh century B. C. built a large library and carried on an extensive archaeological campaign to collect and decipher ancient writings of the Mesopotamian valley. His great library was buried with the destruction of the Assyrian Empire and remained lost to the world for almost twenty-five hundred years until it was excavated in the nineteenth century A. D., making it available to us. Nabonidus of the sixth century B. C., the last king of the Neo-Babylonian Empire, did excavating at the ruins of the ancient city of Ur of the Chaldees and of other cities.

Although interest and participation in archaeology is itself ancient, it is important to realize that careful methodology and serious study are comparatively recent. At least in the modern era of archaeology the beginnings were more of the nature of treasure hunts and of a search for spectacular museum pieces than of a studied attempt to learn the history. Often great harm was done to true research by the carelessness of excavators who destroyed valuable evidence in the hasty excavation of sites, looking only for large artifacts, and who kept little or no record of their finds. Today excavations are made with great precision, using survey equipment, photography, chemical analysis and many other modern inventions to learn all possible about the history of a given city. Most of the countries now have a Department of Antiquities which restricts excavating to responsible parties.

While much can be learned from the building remains of ancient cities, household objects, weapons of war and other artifacts, it is from the literature of the ancient peoples that we are best able to gain a true knowledge of the past and interpret it. Only in recent years has any extensive literature of the ancients been available to us.

In the Middle Ages travelers and adventurers brought back inscriptions from Babylonia which they had picked up as oddities. Some people thought they were a form of ancient writing while others doubted but no one dreamed of reading them. Through the discovery and study of the famous Behistun Stone this odd writing (cuneiform) was deciphered. The Behistun Inscription is carved upon the face of

The Bible and Archaeology (I)

By LAWRENCE N. MANROSS

THE word archaeology is of Greek origin, a term coined by the ancient Greeks to refer to the study of things ancient to them. The civilization of the Greeks has itself become ancient but their word for the study of antiquities has remained modern having been adopted into the English language with the same meaning.

Broadly speaking archaeology is the study of antiquities, material remains from the past. Sometimes these objects are observable above ground; more often they have become covered with earth through centuries of time and need to be excavated by the archaeologist. From this it will be observed that the term archaeology can be used to designate almost any research into the history of the world of man. There is an archaeology of the American Indian, of the ancient Incas of Peru, as well as an archaeology of the ancient Biblical

lands and peoples. This last we refer to as Near Eastern Archaeology. With it we are most concerned since it covers those lands in which God's people lived in Biblical times and the various foreign peoples with whom they had contact.

Although the Greeks gave us the word archaeology, the study of ancient things did not begin with them. It would seem that man is intuitively interested in the past and therefore in some degree engaged in archaeology as soon as he was old enough to have a history. Writings from two thousand

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a rock cliff in Mesopotamia. It is written in three languages; Old Persian, Elamite, and Akkadian (the main language of ancient Mesopotamia). The Inscription was the work of Darius I in celebration of a successful victory over some rebels in his realm. The Inscription was chiseled into the rock some five hundred feet above the level of the plain beneath. The fact that the message was written in three languages helped to make decipherment possible. By 1850 portions of the inscriptions were deciphered and a real beginning made in the understanding of this language of Mesopotamia. Several years and much study by many scholars were still needed before any quantity of cuneiform could be read. When the reading of the Akkadian language became a reality there was opened to us a great fund of knowledge of the ancient past previously hidden.

The language of ancient Egypt is very diverse from that of ancient Mesopotamia. The former is more pictographic, that is it uses pictures of birds, men, etc., to represent words, syllables or letters but its decipherment came about the same time and in much the same manner as that of Mesopotamia. A tri-lingual inscription now known as the Rosetta Stone was found in the Delta area near the Rosetta branch of the Nile written in ancient

Egyptian, Demotic (popular language of Egypt) and Greek. The Greek provided the key to the Egyptian which unlocked the hidden history of ancient Egypt inscribed on obelisks, temples, tombs and rock cliffs.

The very early literary remains from Egypt are largely inscriptions on stone while great quantities of later literature are extant on papyri (a kind of paper made from the papyrus plant). Unlike Egypt the southern Mesopotamians had no native stone. They did erect great monuments with inscriptions on imported stones but the bulk of their writing was done on clay tablets. While the clay was soft they made incisions with a stylus, making a wedge-shaped groove; hence, the Latin term *cuneiform* to designate this type of script. These inscribed tablets were then left in the sun to dry. As such they became imperishable and after several millennia they remain for us to read. Hundreds of thousands of these clay tablets have been excavated and many thousands have been read, revealing to us the events of the past from contemporary documents. Most of this information has come to us in our twentieth century and this great fund of knowledge of the civilizations of the past has great significance for Biblical studies as we shall see in later articles.

the work at Eastlake Church, Wilmington, Del., to which he had been called. He succeeds the Rev. John P. Clelland in that field.

Waterloo, Iowa: Dr. and Mrs. John Pruis, members of First Church now living in Carbondale, Ill., came to Waterloo in June to attend First Church and have their third son, Dirk Thomas, baptized. During the pastor's vacation services were conducted by Mr. Cromwell Roskamp of Philadelphia. A recent guest at the church was the Rev. Edward Wybenga, former pastor, and his family. Mr. Wybenga, has resigned his pastorate at Hamill, South Dakota, in order to accept the position of teaching Bible in the Christian High School in Lynden, Washington.

Volga, S. D.: A delegation of 13 young people from Calvary church attended Presbytery's Bible Camp held near Custer in the Black Hills, July 12-19. The Rev. Gerrit Vander Plaats of the Christian Reformed Church of New Holland, South Dakota, was guest speaker at the conference. The sound film, *Story without an End*, sponsored by the World Home Bible League, was shown at the church recently.

San Francisco, Calif.: Guest preachers at First church recently were the Rev. Wilson Albright of Manhattan Beach and the Rev. Henry Coray of Long Beach. At the Sunday evening service when Mr. Albright preached, guests in the congregation included Professor Jan Waterink of the Free University of Amsterdam, Dr. and Mrs. Leonard Greenway of the Christian Reformed Church, and Mr. and Mrs. Dale Snyder, of Bangor, Maine.

Berkeley, Calif.: The Summer Bible School of Covenant Church was held June 21 to July 2 under the direction of Mr. Harvey Conn, a graduate of Calvin College who plans to enter Westminster Seminary this fall. Fourteen delegates from Covenant Church attended the Camp Sierra family conference.

Long Beach, Calif.: Mr. Robert Morris, who graduated from Westminster Seminary this spring, is serving as assistant to the pastor of First Church during the coming year. The pastor, the Rev. Henry Coray, recently visited the San Francisco Bay area, to survey possibilities of mission work there. The Presbytery of California has asked that he undertake mission work in the area, but no decision has been reached yet.

Orthodox Presbyterian Church News

Brief Church Notes

Schenectady, N. Y.: The congregation of Calvary Church has been saddened by the death, July 16, of Mrs. Maria Zuelow, a member of the church since 1941, and a devoted servant of the Lord in the work of the church. She was especially interested in Foreign Missions.

Westfield, N. J.: Seven persons were received into communicant church membership at Grace church recently. The church has received a set of communion cloths with interwoven Christian symbols, the gift of Mr. C. M. Vander Stel of the Netherlands. During the vacation absence of the pastor, the Rev. Leslie A. Dunn, who is visiting relatives on the west coast, Student Assistant Ed Urban is conducting the services.

Crescent Park, N. J.: The congregation of Immanuel Church was shocked by the sudden death on July 23 of Mrs. Jean Keller, a faithful member of the congregation. She leaves a husband and six children, one a baby of four weeks at the time of her death.

Glenside, Pa.: A second Summer Bible school was held at the extension work carried on by Calvary Church at Hatboro, early in August. Mr. Robert Thoburn is in charge of this work. Elder Howard Porter is serving as organist at Calvary Church, during the enforced absence of Mr. Thomas Birch, who is recovering from a heart attack suffered early in June.

Evergreen Park, Ill.: The Rev. Robert W. Eckardt, pastor of Westminster Church, left the field the latter part of July that he might take up

George O. Cotton

CALVARY Orthodox Presbyterian Church of Volga, S. D., together with members of the community and many persons throughout the area, was shocked and saddened by the sudden death, on July 19, of Ruling Elder George O. Cotton. Death resulted from a severe fall in which Mr. Cotton suffered a basal fracture of the skull. He was 71 years of age.

With the exception of a few years, Mr. Cotton lived his whole life in South Dakota, the last forty-five years in Volga. For the past 20 years he and his son were associated in a grain elevator business.

Mr. Cotton has been a ruling elder in the Presbyterian Church in Volga for forty years, first in the Presbyterian Church U.S.A., and after 1936 in The Orthodox Presbyterian Church. His relationship to the latter body is described in a letter sent his family by the Presbytery of the Dakotas, from which the following paragraph is quoted:

"The departed was enrolled as a charter member of the Presbytery at its first meeting held on September 30, 1936, in Bismarck, N. D. Throughout the years that followed Mr. Cotton gave unstintingly of his time and effort to serve this part of the Lord's Church. He was a member of several committees and never was he derelict in his duty. He was once honored with the nomination to be moderator of this body. Since that initial session of the presbytery Elder Cotton attended about one-fourth of all the regular and special meetings of this organization. His exemplary Christian spirit and his devotion to the work of the Lord was always a source of inspiration to the delegates. His generosity was well-known and profoundly appreciated. His willingness to endure inconvenience and even pain so as to attend meetings was not generally known but should not go unnoticed at this time. Whatever tribute we pay to him, the deceased, is not because he was a man among men, but rather because he was an earnest Christian among fellow-Christians. With courtesy and decorum he represented (the Volga) congregation. Never given to rancor or bitterness, Elder Cotton displayed the Christ-like spirit in all of our deliberations. He was in attendance at the last

regular meeting, held in Volga, S. D., on April 7 and 8, 1954."

In the local church he was a faithful laborer, serving as a Sunday school teacher. As a young man he organized a class of boys called "The Leaders," and for many years he taught an adult Bible class. He was interested and active in the work of the Gideon Society, and also took an active part in community enterprises.

Mr. Cotton is survived by his wife, by a brother and two sisters, by one son and four daughters, and by fourteen grandchildren.

Funeral services were held at Calvary Church, Volga, conducted by the pastor, the Rev. Bruce Coie. The attendance was so large many persons had to remain outside and hear the service over a loudspeaker.

Kellogg to National City

THE Rev. Edward L. Kellogg, formerly pastor of Immanuel Orthodox Presbyterian Church of West Collingswood, N. J., has accepted a call from the Presbytery of California to serve as a home missionary at National City, where he will be pastor of First Church. Mr. Kellogg has been at Collingswood for over eight years. He left with his family to take up the work in National City about the middle of August.

The National City church is currently in the process of constructing a church building. A structure purchased from the Army has been moved onto a lot owned by the church, and is being reconditioned for church use. Mr. Kellogg has secured for his residence a house a few miles outside of the city.

On Friday evening, July 30, the congregation of Immanuel Church gave a farewell dinner for Mr. and Mrs. Kellogg and their five children, at which time a "love-gift" of over \$500. was presented to them.

The Rev. Albert W. Edwards of Crescent Park, N. J. has been appointed moderator of the session of Immanuel church.

Wayside Issues Call to Wendell Rockey

WAYSIDE Orthodox Presbyterian Church of Grove City, Penna., has indicated its desire to have Mr. Wendell Rockey, recent graduate of

Westminster Seminary, as its pastor. Mr. Rockey had been appointed by the Committee on Home Missions to work in Indianapolis, but a further survey there led to a change of plans, and Mr. Rockey was left free for other work.

Middletown, Del., Church Calls F. Clarke Evans

GRACE Orthodox Presbyterian Church of Middletown, Delaware, has issued a call for the pastoral services of the Rev. F. Clarke Evans, a minister of the Presbyterian Church of Canada, and a graduate of Westminster Seminary in 1935. The call is being held in abeyance by the Presbytery of Philadelphia, until Mr. Evans can appear before the Presbytery, which is expected to be at the September meeting. Grace Church has been without a pastor for several years, and in the meantime has been served by student supplies.

Philadelphia Presbytery Ordains Sloyer

LICENTIATE G. Travers Sloyer, about whose views concerning guidance a controversy has been going on in the Presbytery of Philadelphia, was ordained on Sunday evening, July 25, pursuant to the decision of the Presbytery at its May meeting, and at the same time was installed as pastor of Redeemer Church, which has moved from its former location in Philadelphia to Manoa, Pa.

The service of ordination and installation was conducted by the Rev. Professor Ned B. Stonehouse, who presided and asked the constitutional questions, the Rev. Professor John H. Skilton who preached the sermon, and the Rev. Robert L. Atwell who delivered the charges to the new pastor and the congregation. The Rev. Professor Paul Woolley was present and joined in the laying on of hands.

This action by the Presbytery followed a stormy session at the regular July meeting, held the preceding Monday. At that meeting a complaint against the May decision to proceed with the ordination and installation of Mr. Sloyer was entered by the Rev. Arthur W. Kuschke, carrying seven co-signers. The complaint was based on the claim that Mr. Sloyer's views were not in harmony with the Confession of Faith, and that the burden of proof

was on him to establish his agreement with the Confession, which he had not done.

A motion to rescind the May decision to ordain and install was entered, and supported by a majority of those in attendance at Presbytery. However the acting Moderator ruled that such a motion required a two-thirds vote to carry, and since it did not have that margin, it was lost. Another motion to postpone the ordination until after the September meeting was lost on the same ground, though it too had the support of a majority of those present. And finally when Presbytery came to

adjourn, the motion was entered that it adjourn to meet at Redeemer Church on July 25, and this motion was defeated. The meeting at Redeemer was held "pursuant to decisions of the Presbytery at its May meeting." Notice of intent to complain against the actions of the Presbytery at the July Meeting in the Sloyer case was given.

In another action, the Presbytery at its July meeting licensed Mr. Robert G. DeMoss, a recent graduate of Westminster, to preach the gospel, and took under care with a view to the ministry Mr. Ed Urban, a Westminster student, and Mr. George Morton.

Fire on the Earth

"Generation on Trial"

The soul is hurt when a man's good is evil spoken of.

WHENEVER I go to Philadelphia and can find a street that is not too busy, I jay-walk across that street. People may stare and motorists may honk, but I am free and easy, I fear no policeman's whistle. I do this in memory of a great man: Dr. J. Gresham Machen left the classroom of Westminster Seminary and went down to the City Hall to argue against a proposed ordinance which would end jay-walking. He maintained that such laws were an unnecessary infringement on freedom. Why, he argued, should all the people in the city be forced to walk the prisoner 'lock-step' all the time and in all places? Sometimes Dr. Machen would stand on a lonely street corner facing a red light, and solemnly announce: "We are waiting for imaginary traffic." Many there were who were shocked that a Professor should take part in such unspiritual affairs; many more of course, disagreed with his views on this point. But scarcely do men of our day understand a soul who hates being fitted into the various stereotyped moulds of a mechanical civilization. The generation on trial in The Presbyterian Church in the U.S.A. as represented by Dr. Machen was one in which the fires of liberty and freedom burned with a steady unquenchable flame. Here was an unconventionality, a non-conformity which although it was oft a delight to the soul, and oft lifted the

drabness from life, was nevertheless destined to run afoul of the well-oiled machinery of the modern church.

But I would speak of another phase. In a biographical sketch called *CHRISTIANITY AND CONFLICT* Dr. Machen wrote: "I am glad that in my early youth I visited my grandparents' home in Macon, Georgia, where my mother was brought up. Its fragrance and its spaciousness and simplicity were typical of a bygone age, with the passing of which I am convinced that something precious has departed from human life . . . I caught a glimpse of a courtlier, richer life and a broader culture than that which dominates our metallic age."

Dr. Machen on trial for his ecclesiastical life pretty well represented a whole generation which in turn represented a whole Christian culture—the tender grace of a day that is gone. There was always about Dr. Machen the aura of this courtlier, broader culture of the Southland, from whence I am persuaded America's truest and best origins spring. Dr. Machen also writes this of his mother: "Her most marked intellectual characteristic perhaps was the catholicity of her tastes. She loved poetry with a deep and discriminating love, but she loved with equal ardour the wonder and beauties of nature . . . I shall never forget the eager delight with which she used to stand with me, when I was very

young, upon a ridge in the White Mountains and watch the long shadows creep upward upon the opposite heights. She loved nature in its more majestic aspects and she also loved the infinite sweetness of the woods and fields. I suppose it is from her that I learned to escape sometimes from the heartless machinery of the world, and the equally heartless machinery, alas, of a church organization nominally dedicated to Christ, and refresh my soul with the friendliness of the hills."

He goes on to speak also of his mother's greater love which was intertwined with her love of nature, namely the love for the Author of all beauty and truth, and the only access to this God in the way which the Scriptures pointed out, the atoning death of Jesus Christ.

One thing at least stands out clearly in that autobiographical sketch. In that richer culture which was once so much a part of Presbyterianism, love for God's work and love for God's Word were intertwined. To him who in the love of nature held communion with her visible forms there was also the simple childlike trust in the atoning death of Christ. In this atmosphere flowered also high intellectual achievements and a broad interest in life. Here was a delightful and meaningful catholicity in which the true "gloritas" and compass of the soul was not missing. Dr. Machen stood for the Word of God without compromise and was therefore put on trial and finally deposed from the Presbyterian Church. A man taking the same stand today would suffer a similar fate.

But the recitation of this fact alone does not lay bare the soul of the event; neither does it lead us to a proper understanding of the ecclesiastical currents of our day. The material I have just cited may help us to see that there was involved in these trials more than the sentences and paragraphs of creeds and confessions; there was also involved the fruits and by-products of a faith. Here on trial was a great scholar and a great soul, the product of a total Christian culture. Here was the son of an older Presbyterianism which although it had great breadth fairly breathed reverence for the sacred Scriptures, and simple trust in the shed blood of Christ.

But a change had come. Modernists had gradually led the church away from a whole-souled trust in the Scrip-

tures as the Word of God, and the great Confessions became museum pieces. And this is only another way of saying that the church had been led away from a great faith so that great souls no longer found a congenial atmosphere in her ministry. The great souls of a former great and good faith could no longer be tolerated in that small-mindedness and impoverishment which is so much a part of modernism. It was a scanty and frail structure indeed which had taken the place of the older citadel. What happens when men forsake the Word of God and its expression in the grand Reformed Confessions of the Church? Well, it came to pass even as the night must follow day that men were forced to hand out the shoddy wares of the professional moralist. What else was there? To those who boasted of being original there came a sudden and surprising lack of originality. The only method of obtaining truth furthermore was in counting noses—what the majority voted was right. Church machinery was substituted for conviction, and strangely enough it came to pass that the liberals could not tolerate any deviation from a cast iron conformity to their dogmas. Perhaps we could put it this way. When the word of man took the place of the Word of God the glorious world and life view which has been called *Calvinism* found a prison instead of a dwelling place. It should also be said at this point that this non-conformity of Dr. Machen and his friends was by no means the non-conformity of the radical or the I-am-against-everything type of person. No, it was that non-conformity of just being natural, a rather rare phenomenon, found only where Christianity is at its purest and deepest.

I often think of that trial scene in the Presbyterian Church of Trenton, New Jersey. Dr. Machen, the foremost theologian and New Testament scholar of the age, standing before that jury. The influence of the new Princeton Seminary was present—this would not have been the case had the trial taken place in the Presbytery of Philadelphia of which Dr. Machen was a member. There on the jury sat Dr. Kuizenga, Professor of Apologetics of Princeton. To this chair, Dr. Machen had been appointed and he would have had it, if he had not arisen to defend that faith once for all delivered to the saints. One could not help thinking as the

trial came to its tragic end, that here surely was a new apologetic, a new way of defending the faith, and Princeton was showing the way.

But the scene had its more maudlin if not a more sinister aspect. On that jury also sat the Rev. Mr. Morris, who, if I am not mistaken, was the Pastor of the host church. This man had declared both privately and publicly that if Dr. Machen could not keep step with the overwhelming majority of the General Assembly he should get out of the church. You can imagine how open-mindedly and critically such a man would look into and carefully weigh the merits of the case before him. The right of such a man to sit on the jury, already holding this conviction and prejudgement of the case, was challenged, but the modernists being in control nothing came of it. It seems to me that in civil courts the jury is more meticulously screened. The right of modernists to sit on that jury had also been challenged, but to no avail. But the purpose of coming back to the court scene was to mention the reaction of the most of the ministers who attended that trial. There was much discussion during the intervals of the trial. I listened to many and tried to enter into some. Mr. Morris had mentioned the fact that Dr. Machen was out of step with the majority. Well, I actually never heard any other argument brought forward against the defendant. Dr. Machen had committed the unpardonable sin of being 'out of step' with the majority. The possibility that the majority might be wrong or that there might be another criterion for truth and right never seemed to enter their minds. The fact that there was abundant evidence of doctrinal unfaithfulness in the church never seemed to get into these discussions. The majority of the church was against Machen, therefore he had to go. I don't believe any true American, let alone a Christian, could be in that atmosphere without feeling some terror grip his heart. Here was being manifested a tyranny more sinister than the tyranny of one man. Who could successfully resist such a wide unreasoning dumbness? How could the questions of right and wrong gain a hearing? Where the will of the majority is law, who would stand in Pilate's shoes? We should add another factor. These were the men who had preached for years with soul stirring unction on the

doctrine of tolerance and understanding of those who differed from us. Here were the church union boys who would have all men come to their fellowship regardless of race, color or creed.

"Odour of blood when Christ was slain,
Made all Platonic tolerance vain." (1)

Other typical cases may be cited which took place in the State of Wisconsin. The Rev. John J. DeWaard of Cedar Grove, Wisconsin, was not a member of The Independent Board for Presbyterian Foreign Missions, but this fact did not prevent him and other ministers from being put on trial. To this pastor as well as to other pastors in The Presbyterian Church in the U.S.A. there came that inevitable moment. It was the awful moment when an important decision had to be made. Would he speak or would he keep silent, about the false doctrines being condoned and taught in the church? Each pastor which I am about to mention faced this crisis and made the same decision. If a man kept silent, ease and promotion would be his portion. If he spoke up, there would be misunderstandings, enmities, and possible loss of position. To the Prophet Isaiah, God came on a similar occasion and spoke:

"Cry aloud, spare not, lift up thy voice like a trumpet and show my people their transgressions and the house of Jacob their sins." Isa. 58:1.

The Rev. John DeWaard of The Presbyterian Church in Cedar Grove, Wisconsin, brought the evidence of un-Christian teachings in the agencies of the church to a group of the church leaders. What shall I do, he asked them, shall I tell the people about it, or shall I keep quiet? We'll just have to inform the people, said the majority. No, don't tell them, said a powerful minority. Those who know Mr. DeWaard, or in fact any other faithful pastor, know what answer he would have to make. In his ordination he had promised before God and the church to speak the truth—his decision was already made.

As I write this article I have on my desk all the literature relative to the church struggles in Cedar Grove, and its neighboring village, Oostburg. All the letters and newspaper articles, pro

(1) W. B. Yeats—Two Poems from a Play.

and con. It was a lively fight. One thing stands out which should be mentioned here, and that is the good newspaper coverage. Of course, the pastors and people who stood for the truths of the Scripture were called ultra-fundamentalists, etc., but even so it was so much more detailed and fair than in any other place. I have often thought as I look at the whole situation how different the national ecclesiastical picture might be today if in every center there had been similar public information about the true conditions. The great majority of the church members both in Cedar Grove and Oostburg took a stand and finally came out with their pastors to build new churches. Two factors are I think responsible for this. The churches themselves were well taught in the Reformed doctrines and the press coverage of the issues was relatively good. As the issues and struggles unfolded in Cedar Grove, the modernists used every trick in the book to cloud the real issue. They wanted above all things to have the people believe that there was nothing doctrinal in the affair. But the pastor and his helpers were more than equal to the occasion and of course they had the advantage of having the facts on their side. Presbytery said to the pastor, you must not criticize the agencies of the church. When the pastor asked whether he was speaking the truth, or not, there was of course no answer. Thus it came to pass that even in the midst of the long litigation, closed sessions, charges and counter charges, the unprejudiced man could easily see that Mr. DeWaard was being tried and put out of the church because he was telling the truth.

Finally twenty-five members requested Presbytery that the pastoral relations be dissolved. Over three hundred members however requested that the pastoral relations not be dissolved. The Presbytery of Milwaukee accepted the request of the twenty-five and rejected the other. There came a Sunday in June, after the '36 Assembly, when Mr. DeWaard was to preach his last sermon, a representative from Presbytery being on the platform. This man interfered with the service until the pastor stood in the pulpit and would not move till the service was over. Old people sick in bed have told me about that day, with much animation. "I'll never forget it till my dying day," they would say. "The pastor gave the bene-

diction, asked the congregation to stay and listen to the other man, and then left. And what did we do—we all got up right there in great disorder, tramping on people's toes and pushing, and left with him. We shouldn't have done it, it was rude, I guess. I'm sorry, but you see we had taken so much we just could not sit still any longer."

The Rev. Oscar Holkeboer in the neighboring village of Oostburg took the same unpopular yet courageous stand. He too, lifted up his voice like a trumpet and the community heard the truth about sin in high places. When that important Assembly of 1936 made its final decision upholding or increasing the sentences of the lower church courts of the men on trial, he not only informed his people, but told them the decisions were tantamount to placing the word of man above the Word of God. From the news clippings I read the following:

"Be it resolved that the Milwaukee Presbytery . . . execute judgment upon the Rev. Oscar Holkeboer, such judgment being that his ordination credentials be revoked and that he be deposed from the ministry . . ."

The charges which brought the judgment were, wilful disregard for lawful authority . . . slander and promoting schism. In the next paper there is an excellent answer by Mr. Holkeboer showing that this severe sentence was passed and he was proved guilty of charges of slander and schism without the semblance of a trial; also, how can it be slander to speak truth—slander means malicious falsehood.

It seems to me now as I survey the church struggles in this area that a whole book could be written. How little we realize the anguish and heart searchings, the questionings, hope and fears of those eventful days. The new group in Oostburg started digging a basement for a new church. Said one Dutchman to another: "Huh, anyone can dig a hole in the ground." Over in Cedar Grove the basement diggers were called "the gophers."

Speaking of heartbreak, there was another pastor in Wisconsin who traversed this ordeal by liberalism. I speak of the Rev. Arthur F. Perkins of Merrill, Wisconsin. His great sin was that he organized a Bible Conference for his young people, which would be free from the modernistic influences.

He was brought to trial in Green Bay. The people in the north around the Indian Reservation still like to talk about that faithful pastor and that awful trial. Evidently this trial was not behind closed doors. After the trial, an Indian friend of Mr. Perkins' said: "Preacher, you have been working on me for years, how about going to work on those preachers?" Mr. Perkins was suspended from the ministry by the Winnebago Presbytery. Appeal was carried to the Synod and finally to the General Assembly. I met Mr. Perkins at the final assembly in Syracuse in '36 when his and other cases were to have their last appeal. I heard him say to his fellow-condemned: "The machine never turns back, it didn't in Jesus' day." The Presbytery had suspended Mr. Perkins for two years, the Assembly altered this order to "Suspension effective until such time as he shall repent!" Mr. Perkins went home to hear his pulpit declared vacant by fifty-nine ministers and delegates at the executive session of the Winnebago Presbytery. It seems that my pen scratching that sentence makes a sacrilegious sound. Who is sufficient to tell of the mental block and the deep soul hurt, especially to a pastor, of such actions by the church of Christ. The first meeting of a new Presbytery was in the Perkins' home and Mr. Perkins was elected moderator of the new Presbytery of The Presbyterian Church of America. How easy it is to write about, but there were blood drops along the way. The long strain began to take its toll; the nervous breakdown soon came. Mr. Perkins went from a Clinic to the Hospital in Madison where he died. Why did he die, or rather what was it that killed him? Let the master of all good workmen give the final diagnosis.

I am writing this in Northern Wisconsin near the place where Mr. Perkins labored and suffered for His Lord. Tonight in fancy I see a group of men gather at the lonely grave of this modern Stephen. They are the GENERATION ON TRIAL, they are saying, yes we understand what happens inside of a man when his "good is evil spoken of," especially when that good is the overwhelming desire to do good to all men in Christ.

*Known to the Shepherd of souls,
The anguish which cannot be spoken
The tears that never fall.*

The Application of Redemption

By JOHN MURRAY

LESSON XXII

Glorification II

GLORIFICATION is an event which will affect all the people of God together at the same point of time in the realization of God's redemptive purpose. It will bring to final fruition the purpose and grace which was given in Christ Jesus before times eternal (*cf.* II. Tim. 1:9). These truths respecting the glorification of the people of God are complementary to other tenets of the Christian hope.

1. Glorification is associated and bound up with the coming of Christ in glory. The advent of Christ visibly, publicly, and gloriously does not appeal to a great many people who profess the name of Christ. It appears to them to be too naive for the more advanced and mature perspective of present-day Christians. This attitude is quite akin to that of which Peter warned his readers: "there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of creation" (II Pet. 3: 34). It is the same kind of unbelief which entertains doubt respecting the virgin birth of our Lord or denies the substitutionary atonement or spurns the thought of our Lord's bodily and physical resurrection which can be indifferent to the glorious advent of our Lord on the clouds of heaven. And this unbelief becomes peculiarly aggravated when it scorns the very idea of a return of the Lord bodily, visibly, publicly. If that conviction and hope do not stand at the centre of our perspective for the future, it is because the barest outlines of our frame of thought are destitute of Christian character. The hope of the believer is centred in the coming of the Saviour again the second time without sin unto salvation. Paul calls this "the blessed hope and the appearing of the glory of the great God and our Saviour Christ Jesus" (Titus 2:13). The believer who knows him whom he has believed and loves him whom he has not seen says, "Amen, come Lord Jesus" (Rev. 22:

20). So indispensable is the coming of the Lord to the hope of glory that glorification for the believer has no meaning without the manifestation of Christ's glory. Glorification is glorification with Christ. Remove the latter and we have robbed the glorification of believers of the one thing that enables them to look forward to this event with confidence, with joy unspeakable and full of glory. "But rejoice," Peter wrote, "inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy" (I Pet. 4:13).

2. The glorification of believers is associated and bound up with the renewal of creation. It is not only be-

WITH this article Professor Murray concludes the series of lessons in this "Home Study Course." We sincerely appreciate the kindness of Professor Murray, in the midst of his busy teaching schedule, in preparing these excellent articles, and making them available to us.

Though this series is concluded, Professor Murray's name will not disappear from our pages. In fact, he is scheduled to participate in the discussion concerning the proposed revision of the Form of Government of The Orthodox Presbyterian Church, and an article by him on a phase of that discussion has already been submitted.

lievers who are to be delivered from the bondage of corruption but the creation itself also. "The creation was made subject to vanity, not willingly, but by reason of him who subjected it" (Rom. 8:20). But "the creation itself also will be delivered from the bondage of corruption into the liberty of the glory of the children of God" (Rom. 8:21). And when will this glory of creation be accomplished? Paul leaves us in no doubt. He tells us expressly that the terminus of the groaning and travailing of creation, groaning and travailing because of the bondage of corruption, is nothing other than "the adoption, the redemption of our body" (Rom. 8:23). This is just saying that not only do believers wait for the resurrection as that which will bring the liberty of their glory but the creation itself is also waiting for this same event. And

that for which it is waiting is that in which it will share, namely, "the liberty of the glory of the children of God." This is Paul's way of expressing the same truth which is elsewhere described as the new heavens and the new earth. In Peter's words, "We according to his promise look for new heavens and a new earth, wherein dwelleth righteousness" (II Pet. 3:13). And Peter associates that cosmic regeneration with that which believers look for and hasten, "the coming of the day of God, on account of which the heavens being on fire shall be dissolved and the elements being burned up shall melt" (II Pet. 3:12).

When we think of glorification, then, it is no narrow perspective that we entertain. It is a renewed cosmos, new heavens and new earth, that we must think of as the context of the believers' glory, a cosmos delivered from all the consequences of sin, in which there will be no more curse but in which righteousness will have complete possession and undisturbed habitation. "And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life" (Rev. 21:27). "And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face; and his name shall be in their foreheads" (Rev. 22:3,4).

One of the heresies which has afflicted the Christian church and has been successful in polluting the stream of Christian thought from the first century of our era to the present is the heresy of regarding matter, that is, material substance, as the source of evil. It has appeared in numerous forms. The apostles had to combat it in their day and the evidence of this appears quite plainly in the New Testament, especially in the epistles. John, for example, had to combat it in the peculiarly aggravated form of denying the reality of Christ's body as one of flesh. And so he had to write: "Many false prophets are gone out into the world. In this ye know the Spirit of God: every spirit that confesseth Jesus Christ as come in the flesh is of God, and every spirit that confesseth not Jesus is not of God" (I John 4:1-3). The meaning of this is that the confession of Christ Jesus is confession to the effect that he came in flesh and the

denial of this is flatly a denial of Jesus. In reference to that heresy the test of orthodoxy was to confess the flesh of Jesus, that is to say that he came with a material, fleshly body.

Another form in which this heresy appeared is to regard salvation as consisting in the emancipation of the soul or spirit of man from the impediments and entanglements of association with the body. Salvation and sanctification progress to the extent to which the immaterial soul overcomes the degrading influences emanating from the material and fleshly. This conception can be made to appear very beautiful and "spiritual," but it is just "beautiful paganism." It is a straight thrust at the biblical doctrine that God created man with body and soul and that he was very good. It is also aimed at the biblical doctrine of sin which teaches that sin has its origin and seat in the spirit of man, not in the material and fleshly.

This heresy has appeared in a very subtle form in connection with the subject of glorification. The direction it has taken in this case is to play on the chord of the immortality of the soul. This seems a very innocent and proper emphasis and, of course, there is some truth in the contention that the soul is immortal. But whenever the focus of interest and emphasis becomes the immortality of the soul, then there is a grave deflection from the biblical doctrine of immortal life and bliss. The biblical doctrine of "immortality," if we may use that term, is the doctrine of *glorification*. And glorification is resurrection. Without resurrection of the body from the grave and the restoration of human nature to its completeness after the pattern of Christ's resurrection on the third day and according to the likeness of the glorified human nature in which he will appear on the clouds of heaven with great power and glory there is no glorification. It is not the vague sentimentality and idealism so characteristic of those whose interest is merely the immortality of the soul. Here we have the concreteness and realism of the Christian hope epitomized in the resurrection to life everlasting and signalized by the descent of Christ from heaven with the voice of the archangel and the trumpet of God.

In like manner the Christian's hope is not indifferent to the material universe around us, the cosmos of God's

creation. It was subjected to vanity not willingly; it was cursed for man's sin; it was marred by human apostasy. But it is going to be delivered from the bondage of corruption, and its deliverance will be coincident with the consummation of God's people's redemption. The two are not only coincident as events but they are correlative in hope. Glorification has cosmic proportions. "We according to his promise look for new heavens and a new earth, wherein dwelleth righteousness" (II Pet. 3:13). "Then the end, when he delivers over the kingdom to God and the Father" and "God will be all in all" (I Cor. 15:24,28).

Mahaffy

(Continued from p. 146)

water in the name of Mary will thus gain entrance to heaven! My explanation of that verse and of other teachings of the Bible did not seem to satisfy or convince him.

And so I said, I want to ask you a question. Do you mean to tell me that on the basis of your teaching, if a Mohammedan, here in the market of Senafe, a man who does not believe that Jesus Christ is the Son of God, the second Person of the Trinity, a man who has no saving faith in Jesus Christ, a man who does not believe the Bible, the Word of God, a Mohammedan who believes in the prophet Mohammed, if he should take a glass of water and go down here in the market and give it to some poor person in the name of Peter, or Paul, or Mary, or one of the disciples—do you mean that he, by that very act, in spite of the fact that he is a Moslem, will gain entrance to heaven? And he answered, Yes, he will. And that is the faith of many of these people. They believe that we cannot gain entrance into heaven except by way of a multitude of mediators who stand between us and God.

Whosoever shall call upon the name of the Lord shall be saved. These people are not calling upon the name of the Lord. The glory that is due to our Lord and Saviour Jesus Christ, the glory that is due to our sovereign, holy God, is taken from Him by the Mohammedans and given to Allah and given to their prophet Mohammed. The glory that is due to the Lord Jesus Christ is taken from Him by the Coptic

people and given to Gabriel, Mary, Michael and many others.

God has told us in His word, Thou shalt have no other Gods before me. The Mohammedans have put the idol Allah in the place of God. The so-called "Christians" have placed many other saviours and gods in the place of the holy and triune God. Our Lord has commanded, Thou shalt not make unto thee any graven images, thou shalt not bow down thyself to them nor serve them. And yet every day the Coptic people are bowing down to the form of the cross, kissing it, touching their heads and their mouths to the cross. They bow down to the church, and kiss the door of the church. They bow down to the ark. The Coptic religion is in many respects copied from the Old Testament forms. Every church is built in the form of the Old Testament temple. In the midst of the church, in the holy of holies, is a wooden box which they call the ark, supposed to be a replica of the ark of Moses. They bow down to this ark, they worship this ark, they offer prayers to this ark. In fact the ark has taken on such importance among the Coptic people of Eritrea, that there can be no church, unless there is an ark, and there can be no worship unless that ark has been consecrated by the chief priest of the area.

It wasn't many decades ago that a nomadic tribe that lived in the northern part of Eritrea became Mohammedan. They left the Coptic religion and became Mohammedan for the simple reason that they had lost their ark. In time of war the priest had hidden the ark in a cave. And after the war he came back to retrieve the ark, and found that the termites had consumed it. The people no longer had an ark, they could not worship, there was a shortage of priests in the area and it was too difficult to get to the chief priest and get another ark consecrated, and so the tribe became Mohammedan, and it is still Mohammedan today.

For people such as these we have the gospel to proclaim. Whosoever shall call upon the name of the Lord shall be saved. Many times in Eritrea, Ghinda, Senafe, Adi Caieh, where we have the opportunity of preaching the Word of God I have sought to the best of my ability to proclaim to them the message of God's Word, I have told them that salvation is by the grace of God alone. We are justified by faith

in Christ alone. We are saved only by Him. And after I had finished, and I thought surely I must have gotten the point across to the people, some priest or some member of the congregation has stood up and said, Ah, yes, those are good words. We enjoy your teaching, You're teaching the Bible. We believe the Bible. We love the Bible and we love your teaching. And they go out from the meeting to bow down to the ark and to continue their idolatrous practices.

Yes, if we say, salvation is by grace alone, they will say, Fine! We agree. But if I say, we are saved by the grace of God through faith in Christ alone, not by keeping the fasts—we are not saved simply by eating "Christian" meat, and abstaining from eating Mohammedan meat—if I say we are justified by faith in Christ alone, that Christ is our only Mediator, and that Mary, Gabriel, and the others are not our mediators, then the people begin to become stirred up, they become angry. And instead of saying they agree with us, they get up to argue against us.

The Word of God must be preached in a positive manner, but it must be applied to the hearts of the people. It must be preached and emphasized in such a manner that they are able to see and see clearly the idolatry and paganism of their own forms and turn with the aid of the Holy Spirit of God to faith in Christ and Him alone for their salvation.

Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? We are preaching the Word to these people that they might believe, that they might turn from their idolatry, that they might believe on the Lord Jesus Christ and trust in Him and Him alone for salvation. And as they come to faith in Jesus Christ we would that they might band together according to the teaching of God's Word in the church of Jesus Christ. We are seeking this by the grace of God through the work of God's Spirit. It is our hope and our prayer that there will not simply be converts in Eritrea, but that there might be the church of Jesus Christ, a church that will be strong enough to stand should, through the force of circumstances, the missionaries no longer be permitted to preach the Word to

them, a church with its own elders, a church with its own ministers, a church that will be able to spread the message of God's Word to the Mohammedans, to the Copts, to the pagans of that land.

God in His grace has seen fit to bring small fruit through the preaching of the Word of God. There are a handful of those who have confessed their faith in the Lord Jesus Christ. Will you not pray that they might remain strong and steadfast, that they might grow in the faith, and that a great number of others might be added to the church of Jesus Christ in Eritrea.

LETTERS

Korean Relief and Christian Responsibility

TO THE EDITOR:

The relief situation in Korea has come to a head in the last few months with the program of the U. S. Foreign Operations Administration in Korea, a program destined to give away a billion dollars in assistance to Korea and Korean projects. Korea wants all the administrative responsibility for the allocation of these funds, i.e., she wants to say what should be bought, where it should be purchased, and its ultimate destination. A joint board, with USFOAK head Wood, and Prime Minister Paik has been formed that initials the projects and sends them on to Washington for approval.

The basic understanding of all this aid is to give, with the intention of using these funds to promote useful and self-sustaining operations that will help the people in their rehabilitation, and make for an early economic stability . . . something that has been a dream for the last ten years, but which even in the golden days of 1949, under ECA, never even approached realization.

The implication of Paik's complaint is that we are giving with strings attached, trying to direct the internal economy of a small nation with gifts. Actually, the American has become astute at least to the point where he realizes that "free giving" in the Orient is like pouring water into the Nak Tong Gang . . . one never sees it again, nor is there, often, any appreciable result. On the other hand, America has been very unwise in her choice of administrators . . . not all the graft

has occurred among the ranks of indigenous log-rollers . . . American ECA men have wasted, misplaced, and appropriated great quantities of that which was intrusted to them.

Christians in Korea have been as sorely tempted as, perhaps even more than the non-Christians. Great amounts of clothing, food, and money have been sent over by American Christian sources, and often this work has resulted in problems for the missionaries, and the local church groups. Goods have arrived in great quantity without advance provision for their protection, storage and distribution. Men have been put in charge of distribution whose talents evidently lay in other directions. Clothing has been sent over in great quantities often without thought as to its ultimate use, and many Koreans have been honestly puzzled with the bales of stuff that had very little relevance to the need of the Korean.

Problems have arisen for the missionaries, more especially among the smaller missions where often only one man and his family had to be preacher, teacher, and relief coordinator. Such was the case with the O.P.C. until the arrival of Ted Hard. Even then, Mr. Hard is of recent arrival on the scene, and much of the onus of decision must necessarily remain with the older man.

Very probably the thing to do in the religious field is that which is being done in the civil area. This was the idea that Mr. Hunt had several years ago, and it is doubtful that he has changed it much in the face of present circumstances. A responsible committee of the General Assembly Church should meet with interested missionaries to set up goals of materials and funds. These goals are to be placed before the homeland churches, and met by them as the Lord prospers them. Thus no packages marked "X" will arrive, no urgent needs will go unmet, and the Korean church will have a definite responsibility of management that is now not fully enjoyed. The value of sustained Christian giving in Korea is in the testimony of love within the unity of the visible Church of Christ. This we cannot properly delegate to non-religious or "neutral" operators. Our gifts must arrive not only not marked "X", but very clearly stencilled "Christian."

A. BOYCE SPOONER.

GUARDIAN NEWS

The COMMENTATOR

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

World Alliance of Presbyterians Holds 17th General Council

SOME four hundred delegates, together with a number of visitors, gathered at Princeton Seminary July 27 for the 17th General Council of the Alliance of Reformed Churches throughout the World Holding the Presbyterian System.

In the general meetings of the group, and in the sectional discussions, attention centered on selected themes. Included were "The Witness of the Reformed Churches in the World Today," "The Church's Freedom and Responsibility in Relation to the State," "The Reformed Churches and the Ecumenical Movement," "The Several Ministries of the Church," and "The Outreach of the Church."

At the very start the Council through its executive committee felt compelled to issue a statement asking toleration and forbearance toward certain delegates from Iron Curtain countries. Chief among these were delegations from Hungary, and Czechoslovakia, which included Dr. Josef Hromadka, one time professor at Princeton Seminary and now of Prague. Hromadka has been criticized from various sources as a spokesman for the positions of Communism. Roman Catholic priest Bela Varga, a former president of the Hungarian Parliament now living in this country declared that the delegates from Hungary were "tools in the hands of the Communists." And Dr. Matthew Spinka, Czech born professor of Church History at Hartford Theological Seminary, declared that Hromadka had been of invaluable aid to the Communist regime in Hungary. The Coun-

cil's statement expressed the hope that people here would recognize that the very nature of a world-wide Christian organization demanded attendance by representatives from all countries.

At a later point Hromadka was elected European Vice-President of the Alliance, and a person nominated by him was placed on the Executive Committee.

Absent from this Alliance meeting was another Iron Curtain representative, Bishop John Peter of Hungary. His absence, under orders of the State Department, appeared to be due to an official opinion that he was a member of the Hungarian secret police. He has been admitted to the country to attend the World Council assembly in Evanston, but was kept under surveillance and not permitted to attend any of the other gatherings.

Among the speakers at the Council were Dr. John Baillie, Principal of New College, Edinburgh; Dr. Henry Van Dusen, President of Union Seminary, New York; Dr. Eugene Carson Blake, Stated Clerk of the Presbyterian Church, U.S.A.; Dr. John Mackay, President of Princeton Seminary; and numerous others.

The tone of a number of the speeches was that Presbyterianism must recognize itself as only one of a number of equally valid traditions within Protestantism, and that rather than holding off from the ecumenical movement, it should join heartily in that movement with others.

In specific actions, the Alliance voted to change its name (see Editorial in

this issue); approved a plan to restore Calvin Auditorium in Geneva as a world Presbyterian and Reformed center; approved the practice of "open communion" with members of all churches which, according to the Bible, confess Jesus Christ as Lord and Saviour; approved by a one-vote margin the idea of ordaining women to the ministry (with over two-thirds of the delegates either absent or not voting—such an action is not binding on any member body); elected Dr. Marcel Pradervand of Geneva as general secretary of the Alliance, and chose Dr. Mackay as president.

In resolutions adopted, the Alliance protested the persecution of Protestants in Greece and in Colombia, S.A.; called for greater zeal in bringing the gospel to the world; urged member organizations to cooperate as extensively as possible in making use of radio and television; declared that the church cannot withdraw from the world if it is to do God's will, but neither can it identify itself with any particular social, economic or political system.

Near the close of the meetings, the Alliance heard Dr. Hromadka declare that "so-called Christian civilization finds itself in disintegration," and that there was an "imperceptible and yet real shifting of the center of gravity from the Christian nations to the non-Christian world."

The Alliance comprises 66 churches in 46 countries and claims a combined membership of some 40 million persons.

Other Church Councils Meet

WITH the General Assembly of the World Council of Churches scheduled for Evanston the latter part

of August, this country has become conveniently the scene for numerous other gatherings of churchmen.

In addition to the Presbyterian Alliance, the Anglican (Episcopal) Church held a World Anglican Congress in Minneapolis early in August, and at about the same time there was an Anglo-Catholic Congress in Chicago. This latter congress featured representatives of "high church" Anglican, Old Catholic, and Eastern Orthodox groups. The characteristic of these churches is that, while denying the supremacy of Rome, they claim to be the Catholic Church, holding the faith and order of the Apostolic period. In terms comparable to the Roman Church, but with different reference, a speaker at this Congress declared that Christian unity "will only be achieved by reunion with the Catholic Church, the Body of Christ,"—which in this case means with the high-church Anglican movement.

The World Council has scheduled a great mass meeting to be held in the Chicago Stadium. Significantly the Roman Catholic Church has also scheduled a mass meeting, to be held in the same place a short time later. The service will be in honor of the Virgin Mary, whom Romanists are honoring in this "Marian year."

International Council Convenes in Philadelphia

THE Third Plenary Congress of the International Council of Christian Churches met on the campus of Faith Seminary, Elkins Park, Philadelphia on August 3, and sessions were to continue until August 12. Some one thousand persons were registered among the delegates, visitors and observers, though the number of persons present with official voting privilege was much smaller. Over one thousand persons attended several of the evening meetings.

The general meetings of the Congress were held in a large tent secured from the Bob Wells Evangelistic Campaign. An instantaneous translation system was made available so that delegates could hear the speeches in any one of five languages, though in general the addresses were in English.

The daily program included business sessions in the morning, reports

from various countries in the afternoon, and a major address on the theme of the Congress in the evening. At one of the evening sessions a message from President Syngman Rhee of Korea was read.

Representatives were present from some forty foreign countries. Churches in countries behind the Iron Curtain were in a number of instances represented by clergymen living in exile.

Among those attending the Congress were four ministers from Korea, members of the newly organized General Assembly Presbyterian Church. They were the Rev. Yune Sun Park, President of Korea Theological Seminary, the Rev. San Hyuk Park, Dean of the Seminary, the Rev. Sang Dong Han, pastor of the largest congregation in the movement, and the Rev. Yak Sin Lee, Moderator of the General Assembly of the church.

After it was announced that President Eisenhower was planning to visit and address the Assembly of the World Council meeting later in Evanston, a number of those at the I. C. C. C. Congress signed a petition to Mr. Eisenhower asking that he refrain from attending that gathering. The petition stated: "We can conceive of nothing just now that will help the cause of the Reds in their use of the churches throughout the world than for the President of the United States to appear on a platform of a council of churches which has officially elected representatives present from communist controlled countries and which representatives include Bishop Peter, a member of the Secret Police, and Josef Hromadka, just decorated by the president of communist Czechoslovakia . . ."

Church-State Question In Norway

A REPORT on the powers of the Norwegian government in relation to the Church of Norway has aroused concern among leading churchmen there.

Some time ago Professor Hallesby, a leader of the pietistic movement in the Church, in some radio broadcasts asserted the fact of hell and that the unconverted would go there. A bishop in the church took issue with this position of Professor Hallesby, repudiating the doctrine of eternal punishment. In

turn, the bishop was accused of having spoken against the Augustana Confession, an important Lutheran doctrinal statement, in which the doctrine of eternal punishment is an article of faith. The bishop thereupon took an almost unprecedented step—he asked the government to rule on the question of whether his views were outside the confessional basis of the church.

The King—meaning the government—in turn consulted all the Bishops of the Church and the two theological faculties. None of these replies took the position that the bishop should be expelled, but several expressed concern. Then the government decided to ask its judicial adviser on constitutional laws to prepare a legal report on the relationship of church and state. This adviser is Professor Castberg, now head of Oslo University.

The report of Professor Castberg stated that the government was under no obligation to ask the advice of the church in matters of this kind. The government might alter the church's prayer book as its members wished, and might remove from official textbooks used to teach religion such a doctrine as that of eternal punishment. Moreover, said Castberg, though the government is to keep its actions within the framework of the "Evangelical-Lutheran religion," it itself has the power to decide what is or what is not in accord with the "Evangelical Lutheran religion." This report led to public debates between Professor Castberg and Dr. Bergraav, head of the Church. The disturbance was so widespread that the Government issued a statement that relations with the church would continue as before. But many persons in Norway apparently have been shocked to discover how the Church may be treated by the State.

Miami Church Withdraws from Southern Presbyterians

THE First Presbyterian Church of Miami Beach has voted to withdraw from the Southern Presbyterian denomination. The church was organized in 1935, with a unique charter, which stipulated that the church could withdraw from the denomination on a three-fourths vote, and could retain its own church property. The Presbytery

accepted this charter, but recently has been endeavoring to have the church change the charter to conform to the more usual arrangement in the south. The church refused to comply with this request, and has now voted to withdraw. The minister, the Rev. William E. Garrett, has also charged that the Presbytery endorses the use of "non-Presbyterian" Sunday School material, and supports "non-Presbyterian" missionaries.

The church has a membership of 308. But it has carried a \$45,000 annual budget for missions, and itself has supported 45 missionaries. In 1949 the pastor founded a non-denominational Bible Institute in Miami.

Opposition to Union Speaks Up in South

THE decision on the proposed Plan of Union of three Presbyterian Churches is now being made in the Southern Presbyterian denomination. Local congregations and Presbyteries are considering the question and some have already voted.

The Presbytery of Central Mississippi voted 64-9 against union. The East Alabama Presbytery voted 55-10 against union. Several local churches have taken action, and forwarded their recommendations to the Presbyteries.

It is of interest that where the vote has been taken, as in the above instances, opposition to union appears to have been even stronger than was registered in a straw poll taken by a pro-union magazine before the Southern Assembly. That poll showed sufficient opposition then to defeat the plan, and if the opposition is even stronger, the outcome is quite certain.

The forces favoring union are endeavoring to have voting on the question delayed until after the first of the year. Such a delay might work to the advantage of union, but this is not certain.

Meanwhile it has been brought out that the vote in the United Presbyterian Church was not quite as clearcut as was at first reported. The final vote on the motion to send the plan to the presbyteries was overwhelming, but an earlier vote on the question differently phrased showed substantial opposition. The United Presbyterian Church also is in no sense completely in favor of this plan of union.

Anti-Religion Drive In Soviet

A PROPAGANDA attack upon the Christian religion, and in fact on all religion, is now being carried on in the Soviet Union. This is the substance of a report which appeared recently in the *New York Times*.

The special dispatch asserts that not only Roman Catholicism, but also Russian Orthodoxy and even Mohammedanism are under attack. The effort, in sharp contrast to previous anti-religious drives, is being carried out through propaganda and educational programs, rather than through violence and personal intimidation. The campaign is directed especially toward the young people. There have been whole pages in newspapers filled with anti-religious material, and several books designed to appeal to all age groups have just appeared.

The report indicates that the church has been making progress in spreading its own faith. Through various means it has made its services more attractive, and has added many people to its circle of influence, if not its membership.

Attacks upon religious belief have featured life in the Soviet Union since the 1917 Revolution. However there have been periods of special campaigning and periods when the pressure was eased up. Recent months seemed to have been characterized by more than usual leniency toward religion, but it is evident the present propaganda campaign has been in preparation for some time.

Hus Chapel Becomes Worker's Shrine

THE Communist government of Czechoslovakia has restored Bethlehem Chapel in Prague, where in the 15th century John Hus preached for ten years, and dedicated it as a "working class shrine." Among those participating in the dedication ceremonies were government and civic officials, but no mention is made of any clergymen being present. The speakers tried to make it appear that Hus was a political reformer and a forerunner of Communism.

Hus was martyred by being burned at the stake for his beliefs in 1415. He

is generally considered as a forerunner of the great 16th century Reformation. In pre-Communist days, the anniversary of his death was widely celebrated by the Czech people.

President Asks Moral Crusade

SPEAKING to delegates attending the 12th World Christian Endeavor Convention in Washington, President Eisenhower declared that free government must be founded on a recognition of the spiritual dignity of man, and called for a great moral crusade as the only way for the free world to defeat Communist materialism. He said, "In the great conflict today, one side upholds the freedom and dignity of man and recognizes his spiritual values. The other side believes in something it calls dialectical materialism that denies all spiritual values . . ."

Church Membership Rises

ACCORDING to statistics released by the National Council of Churches, more Americans are church members than ever before. The membership in 1953 rose to 94.8 million, more than two and a half million above the previous year. Protestants now number 55.8 million, Roman Catholics 31.4 million and Jews about 5 million. The largest single Protestant body is The Methodist Church, listing over nine million members. Next comes the Southern Baptist, then the National Baptist convention. The two Baptist groups combined total over 12 million members.

Propose New York Headquarters for NC

EVER since the National Council of Churches was organized four years ago, it has been debating the question of where to locate its headquarters. There have been ardent advocates of getting the headquarters someplace near the center of the country, or at least away from New York City.

Now however a committee working on the problem has come up with what appears to be the final answer. And the answer is New York. The runner-up was Chicago, but other places considered from time to time had been dropped from the race before this.

Archbishop of Canterbury Praises Graham

THE Archbishop of Canterbury, Dr. Geoffrey Francis Fisher, in this country to attend various church council meetings, gave warm praise to the person and work of Evangelist Billy Graham during his famous London campaign. Dr. Fisher said he was greatly impressed by Graham's "complete sincerity" and "complete humility." The greatest thing Graham did, said the Archbishop, was to refer his converts to churches.

Dr. Fisher said that even before the Graham campaign there had been a "steady, non-spectacular return to Christian belief and church-going worship" on the part of the English people.

Communion a Problem At Evanston

THE question of open or closed communion services at the World Council Assembly in Evanston has been disturbing some of the churches involved. Preliminary announcement indicates that five separate communion services had been scheduled. Not all of them will be open to all the delegates.

The Lutheran service will be open only to those who accept the Lutheran doctrine of the real presence of Christ in the sacrament. This is in spite of the fact that Bishop Bergraav of Norway, formerly head of the church there, has recently called for open communion at Evanston. The present head of the church, Bishop Smemo, does not agree with his predecessor, and the service will thus be limited.

Bishop Sherrill of the Protestant Episcopal Church has announced that the communion conducted according to Episcopal tradition will be open to all. But after he had made the announcement, the American Church Union, a "high church" Episcopal group, registered a sharp protest. "The Episcopal Church," it declared, "officially requires communicants to accept Anglican beliefs on the nature of the Sacrament and of the ministry which mediates the Gift before receiving Holy Communion."

The World Presbyterian Alliance meeting in Princeton, apparently with Evanston in view, advocated open communion.

Capitol Prayer Room

A PRAYER and meditation room in the Capitol, authorized by Congress, is under construction and will be ready for use when Congress convenes in January. Representative Hays (D-Ark.) co-sponsor of the resolution providing for the chapel, said the central feature of the chapel would be a stained glass window having in its design a candle, symbolizing light, a scroll representing the Sermon on the Mount, and an open book representing the Book of the Law. The room is not public. It will be open only to members of Congress.

Books

The Infallible Word, a symposium by the Faculty of Westminster Theological Seminary. This volume comprises studies in the first chapter of the Confession of Faith. It was out of print for some time, but is again available through Wm. B. Eerdmans of Grand Rapids. \$2.50.

Basic Concepts in Christian Pedagogy, by Jan Waterink. Eerdmans. 1954. \$2.00. Six lectures delivered at Calvin College under the auspices of the Calvin Foundation. Dr. Waterink is Professor of Education and Psychology at the Free University of Amsterdam.

The New Bible Commentary, edited by Francis Davidson, assisted by A. M. Stibbs and E. F. Kevan. Eerdmans. 1953. 1199 pp. \$7.95. A new one

volume commentary of generally high standards. Not all sections are of equal value, but most of the commentary, though necessarily brief, will be of real help to the Bible student. Some fifty individual scholars have contributed to the volume, including Dr. O. T. Allis (Leviticus), Dr. E. J. Young (Daniel), Dr. A. A. MacRae (Numbers), and Dr. G. C. Aalders (The Historical Literature of the Old Testament.)

The Religious Bodies of America, by F. E. Mayer; Concordia. 1954. 587 pp. \$8.50. A valuable reference work. There is a doctrinal analysis of the major divisions of Christendom, and then under each division a historical account of the chief individual denominations. Written from a Lutheran viewpoint, the work is moderately critical of Reformed theology, but this does not hinder its general usefulness.

Cruden's Unabridged Concordance, reprinted by Baker Book House, Grand Rapids. \$5.95. Another handy tool for the Bible student, widely known and used for many years.

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