

The Presbyterian

GUARDIAN

Contents

Afterthoughts on the Presbyterian Merger

By LEROY B. OLIVER

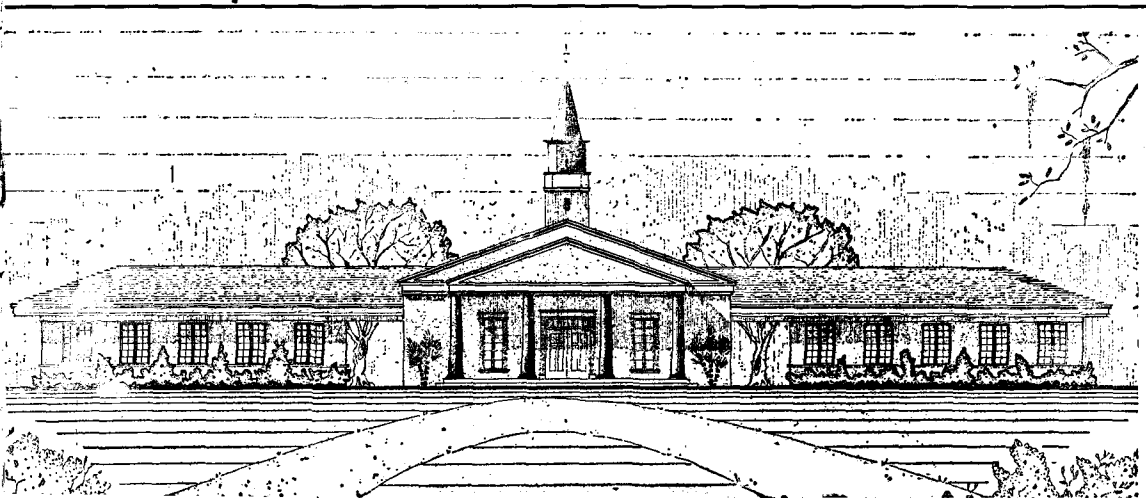
What Kind of Religion Is Freemasonry?

By RAYMOND O. ZORN

Personal Evangelism for Teen-Agers

By LAWRENCE R. EYRES

Eritrean Letter — Report for the Ladies



NOVEMBER 16, 1959

VOLUME 28

NUMBER 19

Young Attends Centennial

Dr. Edward J. Young, of Westminster Seminary, flew to Japan early in October for a ten-day visit as one of the principal speakers at a series of conferences in celebration of the centennial of Protestant missions in that country.

Taking as their basis and theme "The Bible Is God's Infallible Word," the sponsoring pastors representing more than 70 Protestant groups organized the Japan Protestant Centennial. Chairman of the Executive Committee was Dr. William A. McIlwaine of the Presbyterian, U.S. Mission. Among the other speakers from North America invited to participate in the conferences held in nine important centers of the Japanese Islands were Dr. Oswald Smith, of the People's Church, Toronto; Dr. Roger Nicole, of Gordon Divinity school, Boston; and Col. Roy LeCraw, Atlanta elder of the Presbyterian Church, U.S.

The lectures began in one of Tokyo's large halls and drew about 1,000 each morning. While in Tokyo Dr. Young also lectured daily in the Student Christian Center and had many opportunities to speak with students, especially those inclined toward Buddhism. He was also invited to address a high school in Nagoya and the liberal Kobe College.

Dr. Young reports that many Japanese pastors were active in behalf



of these October conferences which brought together advocates of the historic Christian faith loyal to the infallible Word of God in a vigorous testimony one month before the Kyodan—World Council celebration in November.

During his rapid tour Professor Young was able to see nearly all the former Westminster Seminary students in Japan as well as Orthodox Presbyterian missionaries McIlwaine and Uomoto. It was felt that the Reformed Church in Japan, with which these missionaries co-operate, was made better known as one result of this Japan Protestant Centennial.

On the return trip Dr. Young was a passenger on a record jet flight of 6 hours and 28 minutes from Yokohama to Honolulu at an average speed of 635 miles per hour, with the highest speed being 730 miles per hour at an altitude of 37,000 feet. Preaching on October 18 in the morning at the Orthodox Presbyterian Church of Berkeley, Calif. and in the evening at the one in San Francisco, he returned in time for his 4 o'clock class on Monday at Westminster Seminary. He had preached in Christian Reformed churches of Seattle on October 4 en route to Japan via the Aleutians.

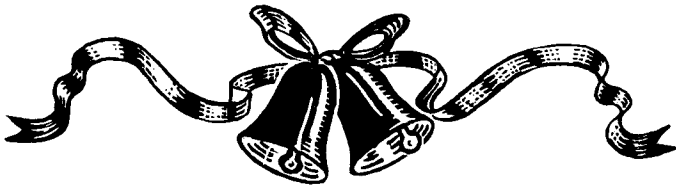
LeCraw, Young, Smith, Nicole



Crowd at one of Tokyo lectures



The Presbyterian Guardian is published twice monthly, except July and August, by the Presbyterian Guardian Publishing Corporation, 624 Schaff Building, 1505 Race Street, Philadelphia 2, Pa. at the following rates, payable in advance in any part of the world, postage prepaid: \$3.00 per year; \$1.00 for three months; 20c per single copy. Second-class mail privileges authorized at the Post office, Philadelphia, Pa.



A GIFT SUGGESTION FROM THE GUARDIAN

Subscriptions

Others, like yourself, will enjoy reading the PRESBYTERIAN GUARDIAN during the coming year.

What more economical yet long-lasting gift could you send to a friend than a subscription?

Perhaps to a neighbor of yours . . . or someone in the Armed Forces . . . or a relative . . . a shut-in who likes to read . . . your local library . . . a church member who has moved away . . . or someone who should know more about the orthodox Christian faith . . . a friend on some mission field . . . a student in college . . . a pastor who would like to keep informed by a magazine such as this . . . a physician or dentist for his waiting-room . . . or anyone else . . .

Contributions

Seldom have we appealed to our readers for donations for the support of this non-profit publication. We do believe, however, that a brief statement of our financial picture will be of interest to you.

The GUARDIAN is not endowed. It has few supporters who are able to give any large amount. It is not subsidized by any denomination, nor does it have any reserve funds upon which to draw. The subscription price is purposely kept low, and it hardly seems prudent to raise the rate. Circulation as yet attracts little advertising revenue.

Even with a growing list of subscribers—and we rejoice in several hundred new ones—we must still receive **TWO DOLLARS IN GIFTS FOR EACH SUBSCRIPTION DOLLAR** in order to keep going.

←----- Use this envelope today -----

If you like what you have been reading, you may expect more of the same in the months ahead: news of Westminster Seminary and the O P C, and more news of other Reformed and Presbyterian churches . . . a variety of articles by many authors . . . writers who are unafraid to express their convictions . . . a regular young people's page, also pages of special interest to the children and the ladies . . . features new and old . . . some surprises . . . as many photos as we can afford . . . excerpts from significant addresses . . . devotional studies . . . reports of developments in the ecclesiastical world . . . letters to the editor . . . reviews of books and magazines . . . editorial insights into issues of the day . . . and all from a position of uncompromising loyalty to the Bible as the inspired and infallible Word of God.

Your suggestions are always welcomed. And your prayers for what is essentially a missionary endeavor in the area of Christian education are earnestly requested.

A year ago the publishers undertook an expanded program, doubling the issues and obtaining a fulltime editor. This tripled the budget. Let it be clear, however, that the whole operation is carried on with the strictest economy: volunteer secretarial help, writers who receive no compensation, an office in the editor's home, a most reasonable price with a very fine printer, and every possible saving.

Your gift, just at this time, in any amount, large or small, will therefore be deeply appreciated. If the place of this magazine is unique and its service worthwhile, then the GUARDIAN ought to be on the budget of many more churches, as well as the recipient of personal gifts from those who believe in its importance.

The answer to our urgent need would appear to lie in a generous response to our straightforward plea. Please use the envelope provided for your gift, this month if at all possible. Be assured of our gratitude to God for you all.

Clothing Shipped To Korea

Eight bales of clothing, weighing more than 6,000 pounds, were shipped from New York on November 12, according to word received from the Rev. Leslie Dunn, who handles these shipments of relief clothing for Korea. The ship is scheduled to complete the long journey to Pusan about January 19, 1960.

Shipping cost of the 6,095 pounds came to \$185, and this is underwritten by the Committee on General Benevolence of the Orthodox Presbyterian Church, as reported in the GUARDIAN for October 15. Instructions for preparing and sending relief clothing to Korea will be found on page 267 of that issue.

Mr. Dunn reports that the next shipment will be made in January and that churches which have been collecting clothing still have time to send it before that shipment. The need is by no means over.

The Rev. Lester R. Bachman reports that in mid-November he sent \$1381.16 to the Orient from the churches through the Committee on General Benevolence.

Third Calvin Anniversary Lecture

The Rev. Paul Woolley is to give the last of three Calvin Anniversary Lectures at 8:00 P.M. on Tuesday, December 1, 1959 at Calvary Orthodox Presbyterian Church, Glenside, across from the Westminster Campus. Mr. Woolley, Professor of Church History at Westminster Theological Seminary, will lecture on the subject "Calvin and Toleration."

The public is cordially invited to this final lecture of the series sponsored by Westminster Seminary in recognition of this threefold anniversary year of significant events in the life and service of "the one international reformer," as Dr. Louis Praamsma called him in the first lecture. Professor John Murray gave the second address early in November on the theme of "Calvin and the Authority of Scripture."

Professor Woolley, at the invitation of the Calvin Anniversary Committee at Calvin College is giving a lecture on the same subject in Grand Rapids on November 20.

Afterthoughts on the Presbyterian Merger

By LEROY B. OLIVER

Almost a year and a half ago merger of the United Presbyterian Church and the Presbyterian Church in the U.S.A. took place in Pittsburgh, Pa. At that time many United Presbyterians had hopes that the union would result in a larger, more effective organization, a strengthening of the ecumenical movement, a greater impact on the world by a lessening of competition between two churches bearing the name presbyterian, and more adequate provision for the training of ministers.

Others, who had opposed the merger, still had hopes that the conservative witness which existed separately in each of the bodies would now be joined as a stronger force for historic Christianity. It was believed that Pittsburgh-Xenia Theological Seminary could now send conservatively-trained men into pulpits of the new church. And the gospel could be preached even though the denomination was largely controlled by liberal and neo-orthodox leadership. Others were depressed at the thought of the absorption of the U.P. Church and the diluting of its former conservative witness.

What has happened during this short period to confirm or disappoint these hopes or fears? The second General Assembly of the U.P. Church in the U.S.A. held in Indianapolis, Indiana, has met and given some indication of trends in the new church. That the modern ecumenical movement now has a springboard for its further expansion may not be denied. Not only have these two presbyterian bodies united but the moderator of the consummating assembly, Dr. Theophilus M. Taylor, has issued a call to nine churches which he noted had in common "our Reformed heritage and are sprung from a common faith, centered in the eternal Word made flesh." Noticeably missing from among the nine were the Christian Reformed Church, the Orthodox Presbyterian Church, the Bible Presbyterian Church, and the Reformed Presbyterian churches.

Doctrinal Denial Upheld

The same Assembly took an action which would seem to discourage those who take historic Christianity seri-

ously, for it confirmed as president of the San Francisco Theological Seminary Dr. Theodore A. Gill, a former editor of the *Christian Century*. Dr. Gill on April 2, 1958, wrote in an editorial in that magazine: "What of us who make the virgin birth no part of our personal confession, however often liturgical obedience involves us in its public repetition, yet who hang our whole hope on the resurrection?" In spite of attempts to get Dr. Gill to affirm belief in the virgin birth no such affirmation was forthcoming. In fact, the General Assembly blocked every effort which was made to get a statement from him. Although Dr. Gill's qualifications for the presidency of a seminary were being considered by the General Assembly, Dr. Eugene Carson Blake, stated clerk of that Assembly, ruled that only the presbytery of which Dr. Gill was a member could question him on his theological views. By a large majority vote the Assembly determined that Dr. Gill was qualified to lead an educational institution presumably established to train men to preach the Word of God as interpreted in the Westminster Standards.

Reactions of Others

Reaction to Dr. Gill's confirmation was not long in coming. The editor of the *Church Herald*, magazine of the Reformed Church in America, wrote as follows: "The confirmation of Dr. Gill's position with regard to a cardinal Christian doctrine by a great Church has brought sorrow to many within that Church, and uncertainty to those without. Just where does the United Presbyterian Church stand with regard to the virgin birth when it confirms for the presidency of one of its seminaries a man who, while continuing to repeat the Apostles' Creed in his liturgical responsibilities, intimates that it is 'no part' of his personal confession. His defenders declare that he is loyal to the doctrinal standards of his church. Just what kind of 'loyalty' is this? Is such tongue-in-cheek 'liturgical obedience' even intellectually honest? If this is to be permitted with one of the doctrines of Scripture, who shall say it is not to be permitted with any

Mr. Oliver is Associate Secretary, the Committee on Home Missions and Church Extension, the Orthodox Presbyterian Church.

other, or all? Where and how does a Church witness to its own doctrinal integrity, to its devotion or lack of devotion to its own doctrinal standards.

"The action of the United Presbyterian (Assembly) is not likely to produce the kind of confidence in her devotion to Scripture doctrine that will encourage evangelicals in other Presbyterian and Reformed bodies to want to be united with her in 'one' church. It will inevitably tend to divide, rather than to unite. It will dishearten those who believe in the integrity and authority of the Word of God. Real unity is never brought about by a mere merger of organizations."

Dr. Eugene Carson Blake told the opponents of Dr. Gill's confirmation that the proper place for them to act would be in the Presbytery of St. Louis where Dr. Gill retains his ministerial membership. Whether charges of heresy will be brought remains to be seen. Another minister, the Rev. Thomas Kelso, who had affirmed that he "had no truck with the virgin birth," remains in good standing as a minister and, with the approval of the Presbytery of Pittsburgh, was promoted from assistant pastor to associate pastor of a large congregation.

Is It Enough to Deplore?

The attitude of some ministers in the church is expressed in these words which appeared in *The Presbyterian Messenger*, a publication of a local United Presbyterian church in California: "There is a vast difference between doubt and denial. If Dr. Gill has difficulty in understanding a mystery we can join him in sentiment. If Dr. Gill has a problem understanding the personal relevance of this teaching, we can understand his attitude, but if Dr. Gill is resisting the supernatural out of too close

identification with our age, we deplore his stand." How sad! Here is a minister of the church who says that Jesus is not of the structure of God. Surely he is resisting the testimony of Holy Scripture which he has affirmed in his ordination to be the only infallible rule of faith. Is this not clear beyond doubt? The Bible says Jesus was born of a virgin; of this we can be sure. But Dr. Gill is not sure enough so that he can affirm belief in the virgin birth. And yet a General Assembly by a large majority confirmed him to teach young men studying for the ministry.

Inclusivism Rules

From the standpoint of those who wish the modernist-controlled ecumenical movement to advance this is encouraging. The more such stumbling blocks are removed from the road to the organization of a vast creedless organization, the better. But for those who wish historic Christianity to be taught from the pulpits of our churches, this can be said to be nothing less than tragic. One year after merger, conservative forces saw the new church dominated in its highest court by those who want inclusivism.

Dr. John Mackay, retiring president of Princeton Seminary, remarked at the Indianapolis Assembly, "Calvinistic to the core, I believe we (i.e. the United Presbyterian Church in the U.S.A.) are predestined to give leadership to the churches of the nation and the world." Dr. Eric Paulson, a Lutheran, comments in a letter to the editor of *Christianity Today*: "These sound like empty words in face of the fact that the Presbyterian Church has, by arbitrary and questionable methods, eliminated from her membership some of her ablest scholars and staunchest exponents of the Reformed faith, while at the same time giving highest honors and offices to men unwilling and unable to affirm faith in doctrines held in common by nearly all branches of the Christian church. These are some of the unsavory fruits of 'inclusivism' which triumphed in the reorganization of Princeton Seminary in 1929."

Merger of Western and Pittsburgh-Xenia

A second action of the General Assembly of the United Presbyterian Church in the U.S.A. held in Indianapolis this year was the approval of the merger of Pittsburgh-Xenia Sem-

inary and Western Seminary, both in the city of Pittsburgh. The Board of Trustees of Pittsburgh-Xenia voted 22-10 in favor of the merger, with no dissent from Western. Despite opposition to the merger on the part of a large part of the student body and on the part of Dr. Addison H. Leitch, president of Pittsburgh-Xenia, the General Assembly voted approval of moving Western Seminary to the property of Pittsburgh-Xenia, and combining the two seminaries as of September, 1960.

This action would appear to knock out the last prop from the hopes of those who looked to the former United Presbyterian seminary, with such conservative scholars as Dr. Leitch and Dr. John H. Gerstner, to furnish ministers trained in the theology of the Confession of Faith. Time alone will tell how vigorous will be the exposition of Reformed Theology in the new institution or how long such teaching will be tolerated by those who demand inclusivist seminaries for the church. In commenting on the merger Dr. Aubrey Brown, editor of the *Presbyterian Outlook*, a magazine of the liberal wing of the Southern Presbyterian church, wrote: "In informal talks some commissioners pointed out possible dangers that might have arisen if the former U. P. institution had been continued as it had been before the churches united. Some former United Presbyterians feared that it might be a rallying place for what might in the long run even be a separatist tendency in the church, or that those from former United Presbyterian traditions might be urged to attend this institution or support it as the bearer of their own distinctive traditions rather than looking upon all the seminaries as their own."

Ineffective and Inarticulate

Most significant in the whole debate over the confirmation of Dr. Gill and the merger of Pittsburgh-Xenia and Western Seminaries was the apparent ineffectiveness of the conservative forces. There is moreover, no organ within the new denomination to espouse the cause of historic Christianity. The general public reads in *Presbyterian Life*, official publication of the United Presbyterian Church in the U.S.A., "Opposition to Gill appears to have been more vocal than numerous, since the vote in favor of confirmation was overwhelming. It

was evident that the commissioners agreed with Dr. (W. Paul) Ludwig that 'Dr. Gill stands squarely in the center of Reformed Theology.'" One wishes that there were an independent voice within the United Presbyterian Church in the U.S.A. to acquaint members of the church with the issues and to call them to battle against neo-orthodox teaching in the theological seminaries and literature published by the Board of Christian Education.

Dr. Floyd V. Filson, professor of New Testament at McCormick Theological Seminary, writes in *Presbyterian Life*, "Moses did not write them (the first five books of the Old Testament), though they contain a nucleus of material that can reasonably be traced to him." Ministers in good standing in the United Presbyterian Church refer to the virgin birth as a "theory" and as "irrelevant." Dr. Harold Blake Walker, author of the article "What's Happened to Hell?" in which he speaks of hell as *redemptive*, writes in *Presbyterian Life*, July 1, 1959, "When Ghandi shifted the focus of his mind from himself to God the Father, he became, as Paul said, 'a new creation.'" But no challenging voice is heard to rebut these denials of the church's official theological position as set forth in the Bible and Confession of Faith.

Voices of Dissatisfaction

Yet we may rejoice that voices of ministers and churches have been raised against the confirmation of Dr. Gill. One church session has resolved to support only those educational institutions of the United Presbyterian Church in the U.S.A. which adhere to the basic doctrines taught in the Westminster Confession of Faith, especially with regard to the Virgin Birth of Christ and the full authority of Scripture. Another session in a public statement calls the matter of Dr. Gill's refusal to affirm belief in the virgin birth a matter "of simple honesty and basic morality."

Requests from ministers in the U.P. Church in the U.S.A. have come to the office of the author of this article for materials to use in warning elders and Sunday school teachers against the subtle errors in the New Curriculum. A faithful servant of God, a retired missionary of the U.P. Church, writes "I have been writing to a few of our ministers asking what we can do. They all give the same

answer: 'We can do nothing; our hands are tied.' But I do not like such an answer . . . The only method I can think of at present of awakening the church to the dangers ahead is through finance." Do we hear an echo of Dr. Machen's counsel in establishing the Independent Board for Presbyterian Foreign Missions? May our gracious God move many of His people who are now compelled to support a program financially which is essentially hostile to historic Christianity, to withhold that support and

to contribute to missionary efforts which aim to preach the whole counsel of God.

In the light of the brief history of the United Presbyterian Church in the U.S.A. one can only say that this merger has not advanced the cause of the gospel. Is there a larger organization? Yes! Is unbelief more firmly entrenched? Yes! Is there dissatisfaction on the part of a minority of churches and ministers? Yes! Is that denomination being reformed? A sad *no!*

season is past, although the days are still as hot as when Beth and I left in June. After this month it is supposed to become more pleasant. We'll see! We're still experiencing the dreadful sandstorms which leave a layer of grit through the whole house. It's like spring house-cleaning after every storm.

The sales at the bookroom slowed down for the summer months because many of the people had gone to the highlands. Now the interest is increasing, and with our stock growing, we ought to have a lot of business in the coming months. Pray that the literature given and sold may be a way of bringing some to a knowledge of Christ.

Last Sunday, September 28, was the opening of our evangelistic work in the native suburbs. Mr. and Mrs. Duff and Kiflom came for the weekend and Mr. Duff preached for the main service. This was a big day for my husband, who gave his first public talk in Arabic, at the brief Sunday school beforehand. He told the story of David and Goliath, using flannel-graph. The meetinghouse we have rented for meetings is an upstairs room in a rickety building, not exactly what you would call a "church building," but it is very bright and airy and quite suitable for the purpose. The location is solidly Muslim. A local carpenter made six benches, and for the first meeting I counted 41 listeners. The benches were filled, and men and boys were standing in the doorway. The audience was mainly Muslim. Perhaps they came just out of curiosity, but pray with us that their curiosity may turn into a real and sincere longing to know the Truth of the Gospel. It's quite thrilling to be able to present the Word to these people who have not been contacted before.

Before the next newsletter appears, we hope to have an addition to our family. Perhaps in the Christmas letter we can tell you the news.

Our health has been excellent; the Massawa climate seems to agree with us.

Our thoughts are often with you back in America. Please continue to remember us in your prayers, even as we remember you in ours. Please write! It means so much to us.

With Christian greetings,
Jeanette Taws (Mrs. Donald H.)

Missionary Letter from Eritrea

American Evangelical Mission
Box 26, Massawa, Eritrea
October, 1959

Dear Friends:

This is a busy time for my husband, so I have decided to write this newsletter.

One year has gone by so fast for us over here. It has been one wonderful year of new experiences, adjustments and getting into the work.

Since our last letter, a lot has happened. We spent the month of August in the city of Asmara for a vacation, enjoying the cool mountain air and relaxation. For Don it was a refreshing break from the heat of Massawa, and for Beth and myself it was nice to be together with him again after being apart a large part of the summer. We rented a furnished apartment in the city, with a lot of rooms, plus a garden of flowers and fig trees which offered a place for Beth to play.

Among the things that occupied our time were walks into town, visiting friends and other missionaries, and getting shopping done at leisure. We ate our fill of prickly pear cactus fruit which was at the height of the season. The Bird family had an apartment in the same building, and we saw them often, though they were quite busy with language school and study. While in Asmara Don spent one day with some other men, climbing the steep mountain Bizen, to visit a monastery. It was a two-hour walk up the mountain-side, and when they reached the top they were shown the cells of the monks, the church,

Many readers of the GUARDIAN who do not receive this newsletter will be happy to see this recent report from Mrs. Taws in Eritrea.

art work, and from all reports it was very interesting.

The same day Mary Bird and I with our two little girls went to visit Mary's Coptic friend who had just given birth to a baby. The friends of the woman had gathered in that home for the customary eating of the dish called ga'at. The native women were sitting on the floor around a large engera basket, eating from a round mould of mush, which we formed into little balls with our hands and dipped into a hot peppery sauce which is in the center of the mould. We were seated at a separate table and served the same thing. After we had eaten we were given soap and water in which to wash our greasy hands. We watched the other women going through the ritual of lifting the engera basket to their forehead, then kissing the rim of the basket, repeating this several times and then letting it down for the next person to do the same. It meant a blessing to the new baby. The visit to this home was very interesting, and we were told that because we had partaken of the ga'at we would be blessed with many children also. We were most happy for the opportunity of this insight into this phase of native living.

Now we are back in Massawa and settled again. The worst of the hot

What Kind of Religion Is Freemasonry?

By RAYMOND O. ZORN

In this second of three articles by the pastor of Faith Presbyterian Church, Fawn Grove, Pa. Mr. Zorn continues his thought-provoking analysis of Freemasonry. His first evaluation appeared in the issue of October 15 and sought to answer the question, *Is Freemasonry a Religion?* The carefully documented article concluded: *We have thus incontrovertibly seen, not only from what exponents of Freemasonry say, but from the rituals of the Craft itself that Freemasonry is a religion. It is therefore incumbent upon us now to learn just what kind of religion Freemasonry is.*

In *The Constitution Book of 1723, etc.* (ed. by A. F. A. Woodford; Kenning's Masonic Archaeological Library, Vol. I, p. 58), we read:

"A Mason is oblig'd, by his Tenure, to obey the moral Law; and if he rightly understands the Art, he will never be a stupid Atheist, nor an irreligious Libertine. But though in ancient Times Masons were charg'd in every Country to be of the Religion of that Country or Nation, whatever it was, yet 'tis now thought more expedient only to *oblige them to that Religion in which all Men agree* [underlining mine], leaving their particular Opinions to themselves; that is, to be good Men and true, or Men of Honour and Honesty, by whatever Denominations or Persuasions they may be distinguish'd; whereby Masonry becomes the Center of Union, and the Means of conciliating true Friendship among Persons that must have remain'd at a perpetual Distance" (quoted in *The Nature of Freemasonry*, H. Box, p.19).

Moralistic

To what religion, we might ask, do all men agree? The particular doctrines of divine grace that make Christianity distinctive? The teachings of Buddhism, or of Mohammedanism, etc., that make them distinctive? Obviously when Freemasonry speaks of a "Religion in which all Men agree," its reference is not to any of these. It can only refer to that broad moralistic religion of ethical

naturalism, or good works, which it considers the common basis of all religions. And whatever else is found besides this in a given religion, whether it be the teachings of Mohammedanism, Christianity, etc., is regarded as "particular Opinions" which may differentiate the one particular religion from the other, but which, according to Freemasonry should nevertheless be considered secondary and subordinate. Masons should therefore keep such "Opinions to themselves," so that Freemasonry may be "the Center of Union, and the Means of conciliating true Friendship among Persons that must have remain'd at a perpetual Distance." According to this constitutional statement, hence, its religion is quite purposely and avowedly inclusivistic in nature and design (though its own term is 'universal' as we learn in the quotations below).

This judgment is further confirmed by what Mackey tells us of the nature of Freemasonry's religion. The several random quotations given below should suffice to make crystal clear his interpretation that Freemasonry's religion consciously strives to be 'universalistic'. The underlining in the quotations is mine.

Various 'Bibles'

"It is a Landmark, that a 'BOOK OF THE LAW' shall constitute an indispensable part of the furniture of every Lodge. I say advisedly, a *Book of the Law*, because it is not absolutely required that everywhere the Old and New Testaments shall be used. The 'Book of the Law' is that volume which, by the religion of the country, is believed to contain the revealed will of the Grand Architect of the Universe. Hence, in all Lodges in Christian countries, the Book of the Law is composed of the Old and New Testaments; in a country where Judaism was the prevailing faith, the Old Testament alone would be sufficient; and in *Mohammedan countries, and among Mohammedan Freemasons, the Koran might be substituted*" (p. 16).

"Apart from the fact that many learned and pious Christian divines have doubted how far the Jewish law is to be considered binding, except as it is confirmed by the express sanctions of the New Testament, the consideration that Freemasonry, being a cosmopolitan institution, cannot be prescribed within the limits of any particular religion, *must lead us to give a more extended application to the words 'moral law', contained in the old Charge*" (p. 55).

"Thus in the very instance here referred to, the fundamental law of Freemasonry requires only a belief in the Supreme Architect of the universe, and in a future life, while it says, with peculiar toleration, that in all other matters of religious belief, Freemasons are only expected to be of that religion in which all men agree, leaving their particular opinions to themselves. *Under the shelter of this wise provision, the Christian and the Jew, the Mohammedan and the Brahmin, are permitted to unite around our common altar, and Freemasonry becomes, in practice as well as in theory, universal.* The truth is, that Freemasonry is undoubtedly a religious institution — its religion being of that universal kind in which all men agree" (p. 58, *Jurisprudence of Freemasonry*, The Masonic History Co., Chicago, 1956).

A Common Altar

Freemasonry, according to Mackey, grounds its religion upon ethical naturalism held in common, to some extent at least it is felt, by all religions, thereby achieving unity under the aegis of Freemasonry's "common altar." This ethical naturalism, we are told, rests upon the acceptance of all books of religion as valid, i.e., Freemasons should use "that volume which, by the religion of the country, is believed to contain the revealed will of the Grand Architect of the Universe." Consequently, "Christian and Jew, the Mohammedan and the Brahmin, are permitted to unite around our common altar." Freemasonry, however, fails to see that this "common altar" is now no longer able

to give a consistent interpretation of the "moral law" which it has cavalierly equated with ethical naturalism.

The moral law for the Christian teaches monogamy, for example, but for the Mohammedan it permits polygamy. Which is right? Either, both, neither? Freemasonry, by accepting all religious authorities, is not able to say because it no longer has any one supreme authority that speaks over and above the others. Are then, actually, Christian and Mohammedan, etc., truly united in Freemasonry around a religiously "common altar"? What really has Freemasonry's 'universalistic' religion achieved? It has resolved no basic differences and therefore created no genuine harmony or unity as it claims. Rather, all it has actually done is blur over distinctions that must remain valid wherever the difference between truth and error is recognized.

To carry Freemasonry's assumptions to their logical conclusion, if Freemasonry is truly going to unite all men within the fold of its religious inclusivism, would it be prepared to bring under its aegis a lodge among the Melanesian head-hunters, thereby sanctioning their cannibalism as further valid expressions of the "moral law"? We can hardly imagine Freemasonry being prepared to go this far, though under the consistent application of its ethical naturalism ("extended application of the words 'moral law'"), and union of all religious faiths "under the shelter of its wise provision," it should be prepared to do so. In the end, its theoretically broad 'universalistic' religion in actual application fragmentizes into disunity, if not downright chaos. And its ethical motivation, if such yet remains, reduces itself to nothing more than each man doing that which is right in his own eyes.

Inclusivistic

But Freemasonry's inclusivism cannot be limited merely to a religious hodge podge and ethical impotence which neither can nor does measure up to its high-sounding claims. It is far more culpable than this as we are now prepared to note.

In the first place, Freemasonry's inclusivistic religion leads it to a conscious denial of Christ. We would expect this on the basis of Freemasonry's consistent application of its inclusivistic claims, though we would

in no wise minimize the gravity of this action by which Freemasonry divests itself from that which is the unique feature of Christianity, viz., the grace of God as centered in the redemptive work of Christ. By denying Christ, Freemasonry turns its back upon the grace of God and becomes simply another religion among all the others of the world that teach works, or individual merit, as the basis of salvation. In fact, as we have already seen from the previously quoted workings of Freemasonry's ritual, there is no actual divine grace to be found within its religious tenets, so that already on this basis it parts company with historic Biblical Christianity.

We are not here depreciating good works as such, but Christianity makes the clear point that they are the resulting fruit of a progressively sanctified life established upon a state of individual salvation bestowed by divine grace and received by personal faith in the Redemer, Jesus Christ. In other words, good works follow as a consequence of salvation, whereas Freemasonry, as all other religions, would make them the condition of salvation. This, in reality, not only puts the cart before the horse, it eliminates the horse and then expects the cart to proceed under its own power. In short, without Christ neither salvation nor good works are possible (Jn. 15:5-6). That Freemasonry is a religion without Christ is its fatal deficiency. *This is the chief indictment which must be leveled against it.*

Alteration of Scripture

Moreover, we have also seen that Freemasonry, by elevating all holy books to a par with one another, no longer has a divine standard to which to repair for its final authority. As we might also have previously suspected, however, Freemasonry feels no real need for such an authority, for the Craft sets itself up as its own final authority. This means as a result that it may set Scripture aside and disregard its teaching, as it does when it rejects Christ, or it may alter Scripture to suit its own ends and purposes, or, ultimately and logically, produce its own private and new revelations which, in effect, become its own particular Scripture.

An example of how Freemasonry alters Scripture is given in the quo-

tation below. It is from the "Charge to Be Read at Opening" the ceremony for the Fourth Degree, or that of a Mark Master Mason. In the manual from which this is taken, the original source of this Biblical quotation remains anonymous, though it is an adapted form of I Peter 2:1-6, 15-17. The Masonic omissions of the original have been added in the brackets.

"Wherefore, brethren, lay aside all malice, and all guile, and hypocrisies, and envies, and all evil speaking. [As newborn babes, desire the sincere milk of the word, that ye may grow thereby]. If so be ye have tasted that the Lord is gracious; to whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious; ye also, as lively stones, [are] be ye built up a spiritual house, an holy priesthood, to offer up sacrifices acceptable to God [by Jesus Christ].

"Wherefore, also, it is contained in the Scripture, behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth [on Him] shall not make haste.

"Brethren, this is the will of God, that, with well-doing, ye put to silence the ignorance of foolish men. As free, and not as using your liberty for a cloak of maliciousness; but as the servants of God. Honor all men; love the brotherhood; fear God." (*Guide to the Royal Arch Chapter*, by John Sheville, P.G.H.P. and James L. Gould, P. G. H. P. 33°, Macoy Publishing and Masonic Supply Co., New York, p. 52).

Rejection of Christ

The Mark Master Mason Degree is based upon a legend associated with the building of Solomon's Temple. The first Mark Master originally received this promotion as a reward for shaping a stone in the building of the Temple that was prematurely discarded by the other Fellow-Craft Masons who at that point saw no proper use for it. Later, however, it was retrieved to become a keystone to the arch, and the Mason who formed it received appropriate recognition by his promotion to this Degree (cf. full details in *Darkness Visible*, W. Hannah, pp. 197-198).

Since the originally Christocentric
(See *What Kind of Religion?*
on page 302)

The Presbyterian GUARDIAN

1505 Race Street, Philadelphia 2, Pa.

EDITOR

Robert E. Nicholas

EDITORIAL COUNCIL

Ned B. Stonehouse

Robert S. Marsden

Edmund P. Clowney

CIRCULATION MANAGER

Albert G. Edwards, III

All correspondence should be addressed to The Presbyterian Guardian, 1505 Race Street, Philadelphia 2, Pa.

Playing at Religion

From time to time it is necessary for most of us to spend a Sabbath in a place where there is no Reformed church and then we are compelled to attend a church which may be non-descript. This has happened to me twice in the past year and it is a distressing experience. One church I attended was well air-conditioned and I was told it had six hundred members. There were somewhat more than a hundred present, in an auditorium that seated about 250, on a beautiful Sabbath morning during the summer. The other church had a Sunday school of about 250 with a rather eloquent teacher of a Bible class of perhaps 50 men. There were about 125 at the morning service and the congregation was composed of perhaps 85 women and 40 men, with few of the Bible class members in evidence. In one town that contained at least a Presbyterian, a Methodist, a Baptist, an Episcopalian, and a Christian Church there was no evening service whatsoever, although I searched also throughout the Negro district. But the Methodist Church had just completed a \$200,000 parish hall and the Baptist Church was building a new \$750,000 auditorium!

Is it being too critical if we call this *playing at religion*? For this is the sort of playing which is taken for granted in a large number of American denominations!

May the Lord deliver us from the spiritual pride and from the formalism which often has accompanied faithfulness in attendance. But may He also preserve for us the record of the Orthodox Presbyterian Church, which is more than equalled by many

Christian Reformed congregations. In these churches a number equal to a hundred percent of the communicant membership attends the morning service and sixty percent are found present in the evening.

It is in America that a higher percentage of the people are members of churches than anywhere in the world. But it is in America also where more people play at their religion. May the Lord deliver us from such a sin!

R. S. M.

READERS RESPOND

Dear Sir:

I read with disdain the article on, Is Freemasonry a Religion? I can answer that with one little word, No. Masonry is not a religion but is religious. You are not asked your . . . denomination but you must believe in God.

Is it inconsistent to Christianity to build and support hospitals . . . to aid an assist widows and orphans over this land of ours? If you do not think Masonry is Christian then you do not believe the O.T. I have never seen the name Jesus in the O.T., but as we all know Masonry is founded on the Bible. I do not pretend to say all Masons are Christians and have no patience with a man that will say "my lodge is my church." No more can I say that all church members are Christians . . . The Bible says, Judge not that ye be not judged.

I am not the least afraid of hurting the Masonic order, but I am much concerned about our church . . . and if this meddling and judging is not stopped it will be a death blow. As you advance in Masonry the Bible is ever before you, and I do not mean a so-called Masonic Bible but the Holy Bible, nothing added or taken away from it.

J. M. MACDONALD
Portland, Maine

Gentlemen:

I had hoped to write a word of commendation on your last issue's article by Dr. Young which appears to contain the germ of one of those rare 'break throughs' of practical honesty . . . But I cannot delay a letter now — after reading "I Attended an Anti-K Rally." Since the article largely subsumes under the caption "Religion on a Sidetrack" I

presume the author felt qualified, from the OPC's own long and tedious 'detrailment', to attempt his analysis. But I think not!

First, the author made charges of 'pride' and 'carnality' . . . I think Luther, Calvin, McIntire — or any mature Christian — would humbly confess that all their efforts for the Lord are tinged with pride and carnality.

Second, the author is on dangerous ground when he enters the far more serious area — not passing judgment on Communism — but passing judgment on personal salvation . . . Is it the place of ministers of the gospel to consign individuals to hell? Although Democracy does not seem a prized concept among (some) it is still important to many Christians in this nation. Important enough, even, to suffer ridicule, loss of 'status', and angry condemnations by a horde of lackadaisical and compromising brethren.

Sincerely, Trying to be Helpful,
J. J. HEIZER
San Francisco, Calif.

Dear Friends:

In renewing my subscription I wish to commend you on the paper . . . So many articles are in the language of the common people, and I trust they 'read it gladly'.

W. G. MARTIN
Hawthorne, Calif.

Many Attend Institute

There were 94 present for the first classes of the Laymen's Bible Training Institute on November 11 at Calvary Church, Glenside, Pa. From teen-agers to grandparents there seemed to be "great enthusiasm on the part of those who attended to return every week to continue to receive such well presented Bible training," commented one member of the committee.

Enrollees came from at least eight Orthodox Presbyterian congregations in the area, and it was expected that a number of other persons would begin attendance the second week. There is a prayer service at 7:30, followed by classes at 8:00 and at 8:45 p.m. with Professors Clowney and Young the first hour and Professor Sanderson the second. Sessions continue Wednesday evenings through December 16.

Presbyterial Meets At Eastlake

A report especially for the ladies

October 29 dawned clear with the fields white with the first frost and the trees still colored in fall array. How perfectly fitting to sing together at the opening of the Fall Presbyterial in Wilmington on such a day, "This is My Father's World"! The meeting was conducted by Mrs. J. Vander Sys, the new President. After Mrs. Wm. Haldeman gave the welcome the devotions were presented by Mrs. A. E. Hayman. Reading from Romans 1:14-25, Mrs. Hayman noted what liberalism is, what it denies and what it has to offer. Then in quick survey she pointed out what we have to offer, taking us through Scripture and glimpsing the church through the ages — at Pentecost, during the Reformation, on to today. As she concluded she asked us to examine ourselves and ascertain who *our* God is, who Jesus is to us, what the Bible means to us.

Two teachers from the Wilmington School of Music then presented piano duets which were greatly appreciated. After the business meeting Mrs. C. Cameron spoke concerning "The Orphanages in Korea," giving an interesting account of the experiences of the Nottingham ladies with their orphanage. Two letters in sincere though halting English showed the appreciation of the Director of the orphanage for what had been sent them.

The concluding presentation of the morning session was a discussion directed by Mrs. Samuel Reif on the subject of "Women in Missionary Work." Mrs. Reif answered the question of how to get other women interested in the Missionary Society. She suggested first that we examine our aims to determine what our society should be doing. She proposed that the Missionary Society be the only organized group for women in the church in order that its purpose and importance might be heightened. The society should be well organized, Mrs. Reif pointed out, and she heartily recommended a booklet including the program for the year to be used in inviting newcomers to meetings. Other things were mentioned such as social activities, variation in meetings,

persistence in inviting others, utilizing the talents of newcomers. Most important was the suggestion for the prayer time. Mrs. Reif described the plan at Glenside which has four prayer circles praying in their own corners of the room, thus enabling all the ladies present to participate. One circle is for silent prayer.

The Eastlake women had the luncheon tables decorated for fall and succeeded in mixing up the delegations so that the lunch hour was a time of pleasant fellowship with old and new friends from other churches. Since this was the first visit to Eastlake Church for many after lunch there was a guided tour of the beautiful new building.

Mrs. LeRoy Oliver presented the missionary news. Among other things she emphasized the importance of the loan program through which funds are made available by interested Christians for use by churches who need to borrow money to build new buildings. More money is needed immediately in order that several churches may proceed with building programs which are much needed. Four ladies led the group in prayer for missions.

The special music of the afternoon was a lovely hymn sung by Mrs. Howard Porter. An offering of over \$120 was received, most of which is for missionaries' salaries. Roll call revealed an attendance of 64 delegates.

Importance of Prayer

A highlight of the day was the message of Mrs. Theodore Hard, missionary on furlough from Korea. Her topic was "Women as Missionary Co-Workers." Most important among ways for women to be co-workers with their missionaries is through prayers of intercession. Missionaries need prayer for one thing, because of the problems of daily living. In vivid detail Mrs. Hard described the dirt, the poverty, the hunger, the miserable housing and squalor, the noise, the lack of privacy, the disease and even the thievery that confront the missionaries all around and all the time!

Missionaries need prayer because they are constantly working with

others in a small Christian community and are confronted with many problems due to differences in personality and opinion.

Missionaries need prayer because of the pressure of decisions. The conflict between acting in accordance with principles or expediency is ever with them. Even the problem of whether to give food to the hungry is much more complicated than the person unfamiliar with the background could imagine!

Missionaries need prayer because they are examples of Christianity to an unbelieving people. Knowing their own weaknesses makes this a matter of great concern to them.

Missionaries need prayer because they are so, so busy. Many things demand their attention (now this matter of relief work, for instance) in addition to their prime task of evangelizing. Often it a real problem to find time for the private devotions so necessary for their own spiritual health.

In addition to prayer, the woman at home may be a co-worker with her missionaries by thoughtful remembrances such as letters and gifts. The link with friends and home and the assurance of constant interest and prayer do more to boost the morale of missionaries than home folks realize.

The woman at home may be a co-worker also by her projects. Mrs. Hard spoke of the needs in the orphanages and of the need for quilts for the lepers as well as orphans. Christmas cards are much appreciated. Books for the College, Bible Institute and Seminary may be given to the Hards or mailed direct. However, projects are not substitutes for sending missionaries!

In conclusion Mrs. Hard emphasized that the best but probably most difficult way to be a co-worker with the missionaries is to "give of thy sons to bear the message glorious." When we rear our children to measure success by material possessions and achievement we are not paving the way for them to turn their steps to the mission field. "How much do you care?" asked the poem with which she closed her practical and inspirational message.

The Spring Presbyterial will meet at Kirkwood, Pa.

Van Til Honored By Wheaton Philosophers

Dr. Cornelius Van Til received a signal honor at the Sixth Annual Philosophy Conference held on the campus of Wheaton College on November 6-7, 1959. At the evening banquet Westminster Seminary's Professor of Apologetics was presented with a citation by Dr. Kenneth S. Kantzer, head of the Division of Biblical Education and Apologetics in the College. Paying tribute to him in his citation address, Dr. Kantzer portrayed Dr. Van Til as "standing in the gap for conservative Christians" at a time when there was little intellectual defense of the Scriptures. Dr. Kantzer went on to say that in our day whether or not one agreed altogether with Dr. Van Til the latter's views and writings have always to be taken into account. The citation took the form of a centennial folder with the following inscription signed by members of the Philosophy Department of the College:

"In warm appreciation of his signal contributions to evangelical thought in the twentieth century, of the stimulation he has afforded to younger scholars, of his unstinting service in philosophy classes and conferences, this token is gratefully presented on the occasion of the Sixth Annual Philosophy Conference in the Centennial Year of Wheaton College."

Westminster Seminary was also represented at the Philosophy Conference by the Rev. John W. Sanderson, Jr., Visiting Lecturer in Practical Theology, by a paper entitled, "Being and Becoming in Recent Process Philosophy," and a lecture entitled, "Darwin to Dewey: The Rise of Recent Evolutionary Philosophy." Representatives from the major Christian colleges and several seminaries were in attendance at this Fourth Academic Symposium of the Centennial Year. The general topic of the symposium was "Recent Process Philosophies," chosen in view of the centennials of Dewey, Bergson, and Alexander and of Darwin's *Origin of Species*.

Among others who spoke at the conference were Dr. C. Gregg Singer, now professor at Catawba College in North Carolina, who addressed the

banquet on "A Christian View of History in the Light of Process Philosophy"; and Dr. Nicholas Wolterstorff and Professor Henry Van Til, both of Calvin College, Grand Rapids.

Maitland Congregation to Dedicate Building

December 6th will be a day of great rejoicing in the Maitland, Florida congregation of the Orthodox Presbyterian Church for on that day the first unit of their new building will be dedicated with special services. The meetings will be held on Sunday and each night throughout the week. The pastor, the Rev. Arthur A. Froelich, says that the congregation, now numbering 120 communicant members, is composed entirely of people of modest means. Yet the property, valued at \$120,000, will be dedicated with a debt of only \$24,000—and this in just over two years! During that time the local expenses have been met in full and the congregation has contributed its share to the denomination benevolence program!

How this feat was accomplished is an amazing story for which Mr. Froelich and the session give all glory to God. The Orthodox Presbyterian congregation was born in the controversy over modernism which is just now beginning to bear fruit in the South. Mr. Froelich's stand for the truth caused him to be deposed from the ministry in the Southern Presbyterian church, and the congregation supporting his stand, left with him. Litigation by the denomination caused them to lose their property and as Mr. Froelich puts it, "The congregation was nameless, homeless and penniless, but standing strong in the faith of God our Saviour and the Reformed Faith."

A citrus packing house became their temporary home, but almost immediately a plot of ground was purchased, about two and a half acres, in the heart of town, at a cost of \$37,500. Mr. Froelich informs us that when the congregation voted on this the church did not have a dollar, yet by God's grace, and the self-denial of the people, in six weeks \$31,000 was paid down! An abandoned tavern was on the property and it has served as the sanctuary since that time.

Just a year ago the congregation again launched out on faith and be-

gan to build a church and Sunday school building and it is this new building which will be dedicated on the first Sunday in December.

"Share-It" Plan

The method of raising funds for the new building is perhaps unique. A year and a half ago the pastor, having a burden on his heart, went to talk to Mr. H. F. Arnold, chairman of the board of deacons, concerning the need to begin building. He had a plan which he wished to discuss with Mr. Arnold, and was astounded to learn that Mr. Arnold had been thinking of an identical plan, called the "share-it" plan. It was agreed that 150 "shares" at \$2.50 a week for 150 weeks would finance the building program. This meant that the members would share in the building as God gave them the ability and the heart.

A letter was sent to the members of the congregation and the following Sunday the plan was presented to the congregation and accepted. Two weeks later it was in effect. This, you will remember, was done just one year after the \$31,000 had been raised for the land. Everyone cooperated and "one of the most glorious things that happened was done by the Primary and Junior Sunday school classes, numbering about fifty children, who, in one year's time contributed nearly a thousand dollars, and this was over and above their regular offerings!"

The answers to specific prayer which can be recorded by the congregation are amazing. At one point when it appeared almost certain that the congregation would default on a substantial debt to the great hurt of the work, someone who has to this day remained anonymous handed Mr. Froelich an envelope with \$2,500 in it, the identical amount needed, and for which prayer had been made, within hours of the deadline!

The faith and activity of this congregation and of its dedicated pastor are well known throughout Maitland and neighboring Orlando, and it appears that the opportunities for growth and for the extension of the witness in that area of Florida are tremendous.

THE COVER PHOTO

Shows the architect's drawing of the new building in Maitland, Florida.

For Teen-Agers Only!

By LAWRENCE R. EYRES

Here are the third and fourth studies in a series of lessons on "Personal Evangelism." Prepared with senior high young people in mind, they may be adapted for other age groups with the help of counsellors or other leaders.

Since the material is not dated, you may start it at any time. The first two lessons appeared in the October 30 issue of the GUARDIAN.

Please send your questions or suggestions for topics for future series to the Rev. Lawrence R. Eyres, 500 E. San Antonio Drive, Long Beach 7, Calif.

Personal Evangelism (III)

My Function As A Soul Winner

Scripture: John 9:1-25

Introduction:

I must *know* something and *be* something if I would be a soul winner. But taking all this into account, you and I may still be ineffective unless we know what our own peculiar task is. God alone saves. Still, He condescends to save the lost through human instrumentality. Just what special function do I have in this soul-saving work?

The answer to this question is hard for some just because it is so simple. Have you ever hunted for a state, nation or mountain range on a map? You looked and looked, but couldn't find it. What was wrong? You were too close to the map. The name you were hunting was written in large letters clear across the face of the map. No wonder you couldn't find it! That's the way it is in personal evangelism. We are looking for something very complicated, whereas all

God wants of us is to be His witnesses.

Body of the Lesson

1. *We are witness bearers*, not lawyers (or arguers). It takes a lot of skill to argue a case in court. It takes very little skill to stand up in the witness box and tell truthfully what you have seen and heard. Nevertheless the witness is more important than the lawyer. The best lawyer can't make a case without testimony. It may be profitable, in limited cases, to "argue religion," but usually it is a waste of time so far as soul winning goes. The accent of Scripture is on witnessing. (See Acts 1:8, 4:20 and John 9:25. Note in this last reference how the opposing "lawyers" failed to shake his testimony!)

2. *We must be faithful witnesses*. This involves two things: (a) *Accuracy*. Tell only the truth. If you were not a great sinner (outwardly) before your conversion, don't make yourself out to be one just to make a greater impression. This is a serious offense against the God of truth. (b) *Boldness* (Acts 4:13). Peter had previously failed to be a good witness because of cowardice (Matthew 26:69-75). If the gospel of Christ is assailed publicly, should we stand silently by? (See Matthew 10:32, 33.)

3. *We must be wise witness bearers*. (Matthew 10:16). Here are a few wise rules for soul winning. (a) *Avoid "pious lingo"*. Talking to the average worldlyling today about being "saved" is like talking in an unknown tongue. Better to speak about taking Christ as Savior from sin—and even that needs explaining. (b) *Don't be judges of men's souls*. To refer to this or that professing Christian as though you had some special information on the nature of his inmost heart is to become a judge of men's hearts—which is God's work, not ours. And when we must make judgments about the spiritual condition of others, be charitable. (c) Don't "cast your pearls before swine" (Matthew 7:6). A good illustration of this is Samson who told Delilah "all his heart" (Judges 16:17).

4. *Do not over-play your role*. Restraint in the use of words is good. Seekers are often confused by too many facts. It is easy to "tell" an inquirer as though you were "telling him off." Here are a few suggestions: (a) Don't use five verses where one

or two will do. You run the risk of impressing an inquirer with how much Scripture you know instead of how much Christ loves him. (b) Find the tender spot in the inquirer's heart and probe it gently. (c) Allow the inquirer to draw his own conclusions. (d) When you've said your say, stop. Don't sound like a record with a worn groove. Know when to stop pleading with the sinner for God and when to begin to plead with God for the sinner!

Discussion Questions

1. Tom and Tim are both Christians, anxious to be good soul winners. Tom loved to argue the gospel in an effort to prove its doctrines. He did not lack for people willing to take the other side, but he did lack converts. Tim was serious, earnest and made no effort to argue his case. He simply told others what Christ had meant to him, and what He was willing to do for them. Tim was used to lead many to Christ. What was his secret? What sort of person would normally seek out Tom? Tim? What "argument" did Tim have that couldn't be answered?

2. Generally speaking, Christians converted from lives of sin are thought to have a better testimony than those who were reared in a Christian home. Is this true? Discuss the relative force of the life and testimony of the Christian who never tasted the depths of sin as against that of one who has.

3. In dealing with an inquirer, how can you discover whether he is looking for intellectual stability, peace of heart, comfort from the hard things of life, freedom from guilt or fear of death? Does the gospel meet all these needs? How will the need determine the best approach in presenting Christ to him?

4. In winning a person to Christ which is more important—that he think well of you, or of Christ? Must he think well of you before he can think well of Christ? Give your reasons.

5. What Biblical doctrine teaches us that there often comes a time when it is best to leave off pleading with the sinner for God and to start pleading with God for the sinner?

Conclusion

In later lessons we shall see how important it is to *know* the person

you are dealing with, as well as to know the gospel. Knowing people requires skill. But never let this fact become your excuse for failure to engage in personal evangelism. You should not find it hard to tell another what Christ has done for you if you really love Him. What is more, if you really love sinners for Christ's sake, it will not be hard to *feel* their joys, sorrows and anxieties. Pray God for a sympathetic, loving heart. If you possess such a heart, skill in soul winning will come with practice.

Personal Evangelism (IV)

Steps to Christ

Scripture: Acts 26

Introduction:

A happily married couple should have no dearer friend than the one who first introduced them to each other. And being the third party to such a happy union is highly useful and rewarding. So it is with the soul winner—he is the third party whose honor it is to introduce the seeking sinner to the seeking and saving Christ. Once the introduction is complete, and the first and second parties have established an enduring friendship, the task of the third party is complete. But up to this point, his function is all important.

How does one go about leading a soul to Christ? This is not an easy question to answer since circumstances always vary. Nevertheless we shall attempt to outline six steps to Christ. It needs to be stated that not every step is necessary in every instance, and sometimes two or more are lumped into one. Nevertheless all six are either to be taken, or presupposed as already taken, if we are to be effective soul winners.

Body of the Lesson

1. *The approach.* Almost never is anyone won to Christ by the shocking method of asking them to accept Christ "out of the blue." Some method of approach is needed, unless the approach is made from the other side. Without covering the ground, a few remarks should give direction to our thinking. People do not take kindly to anything new coming from an untried source. You, the soul winner,

are the source. Hence you must, if possible, get into the good graces of the one you intend to win. Friendliness, exploiting a common interest (from horses to Hi Fi), doing a good deed etc., are a few ways. If it is someone you see every day, you may need to cultivate him for a considerable time. But favorable personal contact is a must.

2. *Bringing one to a sense of need.* "They that are whole (healthy) have no need of a physician, but they that are sick" (Mark 2:17). No one goes to a doctor unless he thinks he is sick or may become so. Neither will people come to Jesus unless they feel their need of the great Physician. There are deep-down lacks in every heart—lack of peace, confidence; or it may be a sense of inferiority, frustration, guilt or fear of death. It is the soul-winner's task to touch the sore spot so the sinner may realize and acknowledge that need. Memory of our own pre-conversion experience, or that of others, often helps us read the symptoms so that we can touch that sore spot at the first try. Often the inquirer will tell us what is "eating" him. At all events, we may be bearing witness when we tell hostile, indifferent people that they need a Savior, but we are not truly evangelizing till we uncover in them their sense of need.

3. *Present the facts of the gospel.* It is now time to show that behind this sense of need is the need for forgiveness, both of individual sins and their sin-full-ness. It must be brought home with force that their evil hearts, and all that flows from this corrupt fountain-head, need the cleansing and restoration found in Jesus' blood and righteousness. After that they need to believe on Jesus and repent of their sin. (Faith and repentance are Siamese twins which cannot live apart in the human heart—Acts 20:21, 22.) They must *trust in Jesus alone* (Hebrews 11:6, John 3:16) and *repent from the heart* (Luke 13:3, Acts 17:30).

4. *Confront them with the necessity of choosing Christ* (Joshua 24:15, John 3:18, 36 Romans 10:9, 10). And if the door is not closed, plead with the seeker to become a finder (II Corinthians 6:2).

5. *Close the gap.* That is, bring them the whole way if you can. When we introduce two people who have

been strangers till now, we don't turn away from them till one reaches out his right hand and clasps that of the other warmly. It is very important that we encourage the sinner to "close with Christ." How? Generally by reading Scripture relating to assurance of salvation (i.e. John 5:24, 10:27-29, Philippians 1:6) and offering prayer (on the part of the convert—of faith and confession) that God should bless and seal this holy compact.

6. *Bring the convert into the fellowship of God's people.* Follow-up is needed. Babies are born helpless, so also are new-born Christians. Ultimately the new convert should unite with a church. But he needs the fellowship, nurture and oversight of that church immediately! Which church? *Your* church, if that is possible. If you cannot intrust him to your church, you are in the wrong church!

Discussion Questions

1. The young people of Centerville Church were real soul winners. When a young person would drift into Sunday school or another of their meetings, he was made to feel welcome. But, more than that, he was assigned to a couple of the members as their special project. Thinking especially of step 1 above, on what basis would they choose the right ones to work with him?

2. Jane, a troubled teen-ager, lived with her mother and step-father. Neither parent really wanted her. She felt rejected and unwanted. If Jane were to come to you, how would you go about to show that Christ was what she really needed most?

3. If someone were to come to you and say, "I've been watching you for a long time. You are different. You seem happy and sure of yourself. Tell me the secret. I want what you've found," at which of the six steps would you begin? Why?

4. A common and rather stereotyped method of "closing the gap" is to have the convert kneel and repeat the words, "God, be merciful to me a sinner; and save me for Christ's sake." Then both rise and the soul winner grips the convert by the hand and says, "Now you're saved. And don't let anyone ever tell you that you aren't." Evaluate this way of wrapping it all up.

5. If you are truly saved, you can't

be lost. What, then, is the sense of bringing the newly saved person into the church? Won't God take care of His own?

Conclusion

There is one thing in personal evangelism we must constantly remember—*God alone does the saving*. That is why it is sheer mockery to count a "convert" as truly saved who merely repeats words of faith and repentance put into his mouth by another. A parrot could do as well. We must both believe and teach the inquirer that, unless those words of confession and trust come from the depth of the heart, they have no meaning whatever. We must teach him that by constant exercise of Christian grace he must make his calling and election sure (2 Peter 1:10).

Should not your Machen League be working at the job of winning souls for Christ? The final lesson in this series will present a program of action.

What Kind of Religion?

(continued from page 296)

emphasis of the above quoted Scripture passage has been the chief target of the excisions (cf. the actual passage of Scripture for a more complete picture on all the changes), it is not difficult to see to what this passage is now made to apply. The "lively stones," instead of referring to Christians as the original intends should be the case, now refer to Mark Masons. And the "precious corner stone," which originally is a beautiful reference to Christ, now apparently becomes nothing more than that particular keystone which was designed by the alleged first Mark Master and laid in the arch of the Solomon temple! Such is the extent to which Freemasonry goes in becoming its own final authority that it not only rejects the Christ which Scripture presents, but it perverts that very Scripture to make it teach Freemasonry's own esoteric beliefs!

But to its rejection of Christ and perversion of Scripture Freemasonry, as its own final authority, adds a private revelation concerning God that is both idolatrous and blasphemous. This is seen, in the first place, in connection with Freemasonry's teach-

ing about the sacred name of Jehovah; and, in the second place, in connection with the alleged discovery of another "sacred and mysterious name" of God. First, then, with respect to the Craft's teaching about the name Jehovah.

Obscuring God's Name

"We pronounce the Tetragrammaton, *Jehovah*; but what are the correct vowel sounds to be supplied is a vexed question, among Hebrew scholars, which will never perhaps be definitely settled . . . The true pronunciation, however chimerical it may appear, is said to be preserved in the ritual of Freemasonry, and, as we have before remarked, is the grand symbol of the Order. It was corrupted among all the heathen nations, in the rites of whom it yet maintained a prominent place. Thus among the Syriac nations we find it contracted into a biliteral word JAH. Among the Chaldeans we find it changed to BEL, or *Belus*, or *Baal*. Among the Egyptians we find it changed to ON, derived, perhaps, from the Hindoo AUM or OM. Among the Latins we find *Jupiter* and *Jove*" (*Guide to the Royal Arch Chapter*, by John Sheville, etc., p. 180).

Here, idols denounced by the prophets as such are equated with the true God and are said to be simply differing conceptions of Him among the nations. Were we to grant that these names were simply the corruption of the true name of God among the nations, we would still have to maintain with the prophets, whose word came from God, that the nations were guilty, not merely of corrupting God's name, but of darkening the knowledge of His very being! It was not a matter of their worshipping the true God under a different name from that which He had revealed to the Hebrews as His true name. It was a matter of their bowing down to an idol, making it their god, and calling it their Baal, et al, that made them guilty of the sin of idolatry.

Moreover, we cannot even grant that such names, for example, as Baal or On, no matter how much we tax the imagination, are simply corruptions of the sacred Hebrew name. The theory puts too great a strain upon the linguistic and etymological evidence. The conception is fanciful

and far-fetched at best, ridiculous at worst.

As a matter of fact, however, we learn in the next quotation below, which informs us of Freemasonry's alleged finding of the second sacred name of God, that Freemasonry here gives another interpretation which is at variance with the above. For in the quotation below, JAH, BEL (variously, Baal and Bul), and ON are not said to be mere corruptions of the original Hebrew sacred name as is maintained above, but JAH, BEL, and ON are here said to describe different attributes of God. Such is the confusion of this religion! It may even be wondered if this religion is at all taken seriously by its adherents? But whether it be regarded with frivolity or earnestness is not the question to be decided. Rather, Freemasonry's religion and what it involves in corporate responsibility for its members is the vital point of issue.

What, then, is Freemasonry's teaching about a second sacred name of God? The following information is learned from the "Ceremony of Exaltation" to the Royal Arch Degree. We begin quotation at that point where background for the Degree and the significance of the sacred name's discovery is given to the candidate.

Blaspheming God's Name

"We congratulate you on being exalted into Royal Arch Masonry, at once the foundation and keystone of the whole Masonic structure. You may perhaps imagine you have this day taken a Fourth Degree in Freemasonry; such, however, is not the case. It is the Master Mason's completed, for when you were raised to the Third Degree, you were informed that by the untimely death of our Master Hiram Abiff the secrets of a Master Mason were lost, and that certain substituted secrets were adopted to distinguish all Master Masons until time or circumstances should restore the genuine. These secrets were lost for a period of nearly five hundred years, and were regained in the manner which has just been described to you somewhat in a dramatic form [previously enacted by the candidate and two Royal Arch Masons who, in the ceremony, figuratively reconstruct the alleged events by which "the secrets" were

recovered at the rebuilding of the Second Temple], the more forcibly to impress on your mind the providential means by which those ancient secrets were regained" (*Darkness Visible*, p. 172). [Then, in the subsequent "Mystical Lecture," one of the "secrets" disclosed is that of the "great and mysterious name of the Most High."]

"The word on the triangle is that Sacred and Mysterious Name you have just solemnly engaged yourself never to pronounce, unless in the presence and with the assistance of two or more Royal Arch Companions, or in the body of a lawfully-constituted Royal Arch Chapter, whilst acting as First Principal. It is a compound word, and the combination forms the word JAH-BUL-ON. It is in four languages, Chaldee, Hebrew, Syriac, and Egyptian. JAH is the Chaldee name of God, signifying 'His Essence and Majesty Incomprehensible'. It is also a Hebrew word, signifying 'I am and shall be', thereby expressing the actual, future, and eternal existence of the Most High. BUL is a Syriac word denoting Lord or Powerful, it is in itself a compound word, being formed from the preposition Beth, in or on, and Ul, Heaven, or on High; therefore the meaning of the word is Lord in Heaven, or on High. ON is an Egyptian word, signifying Father of all, thereby expressing the Omnipotence of the Father of All, as in that well-known prayer, Our Father, which art in Heaven. The various significations of the words may be thus collected: I am and shall be; Lord in Heaven or on High: 'Father of All! In every age, In every clime adored By saint, by savage, and by sage, Jehovah, Jove, or Lord.'"

(*Darkness Visible*, pp. 181-182).

Falsehood and Idolatry

A Masonic exponent and commentator, J. S. M. Ward, has this nevertheless highly significant admission to make on this particular Royal Arch teaching.

"The four languages mentioned really indicate different conceptions of the Supreme Being. The Babylonian conception of God was by no means the same as that held by the Jews, and indeed the Hebrew prophets never tired of denouncing vigorously any among their flock who dared to

worship Him under the Babylonian name. The joining of this word to the Hebrew word would have roused the furious indignation of any of the three characters [Zerubbabel, Haggai, Joshua] who are presented by the Principals in our R. A. Chapter, for they would have considered it idolatrous and almost blasphemous . . . The same is true of the Egyptian word, for whatever virtues the old Hebrew prophets had, and they were many, toleration was not one, and to have added an Egyptian conception to their own rigid monotheism was the very last thing they would have done at the time of the building of the second Temple" (*An Explanation of the Royal Arch Degree*, p. 86; as quoted in *The Nature of Freemasonry*, H. Box, p. 68).

Though Ward does not understand, or at any rate, appreciate the implications of the First and Second Commandments whose strictures the prophets were but faithfully following, he does however so effectively undermine the foundation upon which this whole teaching rests that

it falls to the ground under the weight of its own contradictory fiction. And Freemasonry is thereby revealed in the stark light of both its falsity and crass idolatry.

This, hence, must finally be the unalterable offense with which Freemasonry is charged. *Freemasonry is a false religion and is therefore idolatry.* It cannot save its adherents. It can only delude and ultimately destroy them! This is not a hastily reached conclusion built upon one or more isolated features of the Craft, but is a conclusion to which we are pressed in the face of the overwhelming evidence Freemasonry itself furnishes unto its own condemnation.

(to be concluded)

New Jersey Machen League Rally

About one hundred twenty-five young people drifted in from all parts of New Jersey to attend the fall rally held on October 9 and 10 in the Franklin Square Church. Nearly half

THE BIBLE FOR OUR TIMES

"Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." (EPH.5:20)

"Giving thanks always for all things." This isn't easily done. It's possible, perhaps, to have the thanksgiving spirit once a year. Also, there are few who have become so embittered with life that they are not grateful for some things. But to be thankful all the time for everything is something else again.

I may be thankful for good health. But what happens when I am constantly tormented with a "thorn in the flesh"? I may show gratitude to God for a good crop. But how do I react to a disturbance in the economic world that spoils a season's hard labor? I may be grateful for peace. But how does war affect me?

The Bible sets no limits on our thanksgiving. Our gratitude is not to be qualified by time or circumstances. One great reason for this is that the world and my life are not subject to the caprice of chance. Daniel of old affirms this when it is said of an all-powerful and all-wise God, "He doeth according to His will in the army of heaven, and among the inhabitants of the earth; and none can stay His hand, or say unto Him, What doest Thou?" (4:35)

Further insight into the spirit of Biblical thanksgiving comes by way of the worst event in human history. The crucifixion of Jesus Christ was, without a doubt, the greatest evil ever perpetrated by the hands of wicked men. Yet, a truly sovereign God has overruled even that dark blot on the pages of the story of mankind so that sinners might be reconciled to a holy God by the perfect atonement of the Savior. And that, my friends, should make us supremely thankful. It's the only good reason I know why we should always thank the Lord for everything.

RALPH E. CLOUGH
Bridgeton, N. J.

the delegates reportedly toured much of Long Island before locating the town of Franklin Square, but there was still time for a social hour and refreshments on Friday evening.

The Saturday morning speaker was the Rev. Roger Shafer, of North Collins, N.Y. who gave a challenging message on "Christian Separation from the World." The remainder of the morning was spent in Rath Park using the facilities for tennis, ball games and other recreation.

At the afternoon meeting the Rev. Theodore Hard spoke on the theme "Ready, Willing, and Able," with reference to service on the mission field. "As usual, fun and fellowship were highlights of the conference, but above all was the blessing received as so many Christian young people gathered to worship as one in Christ," reports Nancy Garrison, of Bridgeton, secretary of the New Jersey Machen League.

All New Jersey and Philadelphia area Leaguers are reminded of the plans for a Winter Conference, to be held at Pinebrook, December 29-31, with the cost set at \$11.50.

Evangelical Theological Society Meets

Westminster Theological Seminary was host to the Eastern Division of the Evangelical Theological Society on Saturday, October 31st. The program began at 10:30 A.M. with prayer and greetings by the Rev. Edward J. Young, Ph.D., Professor of Old Testament in Westminster Seminary, who has recently returned from Japan, where he participated in the observance of the Centennial of Protestant Missions in that country. This was followed by two morning lectures, namely, "The Wisdom of Amenemope and the Book of Proverbs" by the Rev. Andrew K. Helmbold of Haverford, Pa., and "Exegesis as Diagnosis" by the Rev. John K. Mickelsen of Seneca Falls, New York.

The afternoon sessions in the form of a "Symposium on Myth and History in Contemporary Theology" comprised three studies as follows: "Reinhold Niebuhr and Myth" by the Rev. Robert D. Knudsen, Ph.D., Instructor in Apologetics at Westminster Seminary; "Karl Barth on *Geschichte* and *Historie*" by the Rev. Cornelius Van Til, Ph.D., Professor

of Apologetics at Westminster Seminary; and "Some Recent Reactions to Paul Tillich's View of Myth and History" by Professor William W. Paul, President of Shelton College.

Nearly 50 scholars attended the sessions during the course of the day.

Changes of Address or Office

Dr. Gerald G. Latal, 9539 Frascati Way, Carlton Hills, Santee, Calif.

The Rev. C. J. Miller, recently ordained, 1125 West Poplar, Stockton, Calif.

The Rev. H. Wilson Albright, 201 Raymond St., La Habra, Calif.

The Rev. William J. Bommer, chap-

lain, 1422 Longview Ave., Lawton, Okla.

The name of the street on which the First Orthodox Presbyterian Church of San Francisco is located is incorrectly given in the "Minutes." It should read: 380 Kensington Way.

Immanuel Church, West Collingswood, has a new clerk of session: Willard E. Neel, 311 Sloan Ave., West Collingswood, N. J. He succeeds Wilfred R. Moses, who had served as clerk for many years.

The new Stated Clerk of the Presbytery of New York and New England is the Rev. George G. Weeber, 9 Washington St., Brewer, Maine. The former clerk was the Rev. G. I. Williamson.

INVEST NOW

in

HOME MISSIONS LOANS

\$100,000 NEEDED

TO ADVANCE REFORMED WITNESS

from Maine . . . to Florida . . . to California

YOU LEND TO US . . . WE LEND TO CHURCHES
TO ERECT NEW BUILDINGS.

Demand Loans	3 ½ %
5-Year Loans	4 %
10-Year Loans	4 ½ %

WE GUARANTEE ALL LOANS.

Write for Details

**CHURCH EXTENSION FUND OF
THE ORTHODOX PRESBYTERIAN CHURCH**

**624 SCHAFF BUILDING
PHILADELPHIA 2, PA.**