

The Presbyterian GUARDIAN

J. GRESHAM MACHEN • EDITOR 1936-1937

Testimony of
International Council

•
International Council
Adopts Constitution

•
Principles and Methods
of Reformed Evangelism

Calvin K. Cummings

•
Glory of the
Christian Church

R. B. Kuiper

•
Orthodox Presbyterian
Church News

•
Throw Out the
Life Line

Y. C. Chun

•
Bible School Problems

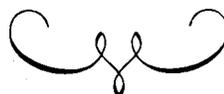
H. Z. Teal

•
Remarkable Discovery

E. J. Young

•
Pilgrim on the
Wrong Road

Leslie W. Sloat



*It is perfectly true that no mere man
can pay the penalty of another man's
sin. But it does not follow that Jesus
could not do it; for Jesus was no mere
man but the eternal Son of God.*

—J. Gresham Machen



September, 1948

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Your FAMILY ALTAR

Daily Bible Readings

Week of September 27

Monday	Isaiah 42:1-9
Tuesday	Isaiah 49:1-12
Wednesday	Isaiah 52:7-15
Thursday	Isaiah 53
Friday	Isaiah 54:1-10
Saturday	Isaiah 55
Sunday	Isaiah 60:1-14

Questions for Sabbath Meditation

1. About whom is Isaiah speaking when he says "my servant" and "mine elect"?
2. What is the central thought of Isaiah 53? When was this prophecy fulfilled?
3. What invitation is extended in Isaiah 55 and to whom is the invitation given?

Week of October 4

Monday	Psalms 34:1-10
Tuesday	Psalms 34:11-22
Wednesday	Psalms 41
Thursday	Psalms 91:1-16
Friday	Psalms 124, 125
Saturday	Zechariah 3
Sunday	Hosea 11

Questions for Sabbath Meditation

1. What kind of protection is promised God's people in Psalm 34?
2. What is the "secret place of the most High"?
3. What are the duties of angels?

Week of October 11

Monday	John 4:1-14
Tuesday	John 4:15-30
Wednesday	John 4:31-42
Thursday	John 5:26-47
Friday	John 9:1-12
Saturday	John 12:37-50
Sunday	Matthew 16:21-28

Questions for Sabbath Meditation

1. Why did Jesus have to go through Samaria?
2. When Jesus spoke of living water, what did He mean?

3. What was the work that the Father had given Jesus to finish?
4. How did Jesus act as the Light of the World?

Week of October 18

Monday	Mark 1:1-11
Tuesday	Mark 1:12-22
Wednesday	Mark 1:23-34
Thursday	Mark 1:35-45
Friday	Mark 2:1-12
Saturday	Mark 2:13-28
Sunday	Mark 3:1-12

Questions for Sabbath Meditation

1. Why was Jesus baptized?
2. What was the gospel of the kingdom of God which Jesus preached?
3. What aspects of Jesus' ministry are especially to be noted in the first few chapters of Mark?
4. What objections did the scribes and Pharisees have against Jesus' ministry?

Week of October 25

Monday	Galatians 1:1-12
Tuesday	Galatians 2:1-11
Wednesday	Galatians 2:12-21
Thursday	Galatians 3:1-14
Friday	Galatians 3:15-29
Saturday	Galatians 4:1-14
Sunday	Galatians 5:1-13

Questions for Sabbath Meditation

1. What dispute did Paul have with Peter at Antioch?
2. How was Abraham saved from his sins?

Westminster Opening

The opening exercises of Westminster Theological Seminary will be held in the auditorium of the Seminary on Wednesday afternoon, September 22nd, at 3 p. m. The speaker for the occasion will be the Rev. Theodore J. Jansma, Westminster alumnus and at present pastor of the Sixth Reformed Church of Paterson, N. J. Mr. Jansma's subject as announced is "The Power of God's Word". The public is cordially invited to attend the meeting.

3. What purpose did the law serve in the Old Testament times?

Christian Liberty

The Reformation was surely a struggle for freedom. The tyranny of the organized church of Rome was unbearable for those who had been set free by the knowledge of the truth. No true believer enjoys the domination of men when he is under the yoke of his Saviour. Luther simply revived the teaching of Paul who proclaimed "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." (Gal. 5:1)

And yet how even Christians turn to weak and beggarly elements from true liberty. Need we have standards of conduct in addition to God's Word? Can we subtract from God's law and defend our sinful conduct by some manmade excuses? Both of these practices are abhorrent to God and a denial of Christian liberty. To be truly free is to own one Master, our Lord Jesus Christ. To be happy in the Christian life is to live from day to day obeying one Lord.

To the man who seeks salvation by works there is no freedom. His goal will ever be far off and the burden too great to bear. To him who looks upon God's grace as an excuse or license to sin there is no freedom. He is in the chains of sin and does not know it. As Paul says, "For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another." (Gal. 5:13)

There is one yoke that does not weigh heavily, and that is the yoke of Christ. He has freed us from the guilt of sin, this present evil world, the fear of death, and the burden of the law. We can enter into His holy presence boldly without the blood of goats and calves. He alone is Lord of our conscience. We are free to serve Him. As Cowper has written, "He is the freeman whom the truth makes free, and all are slaves beside."

A Prayer Suggestion

Pray for Westminster Seminary, faculty, trustees, and student body in this new school year.

LE ROY B. OLIVER

The Presbyterian GUARDIAN

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The Latest on Evolution

THE "book of nature", spread out in all creation, is written by the same infallible Author who has revealed himself in the Bible. All the works of his hands are verity and truth. Nevertheless many people today think that the facts of nature contradict the Bible, especially when it comes to evolution. The Christian answer to evolution is twofold. First, the facts of nature can be explained correctly only in the light of the whole Christian revelation. Second, a thorough investigation will disclose the harmony of the book of nature with the Biblical fact of special creation.

This second part of the Christian answer needs more attention by trained scientists and it is encouraging to be able to report a book* to this very purpose. It takes the form of a vigorous debate on organic evolution and is called "Is Evolution Proved?" Douglas Dewar is an authority on the birds of India and a zoologist of recognized competence, who once held to evolution but now believes that the weight of facts is against it and conclusively in favor of special creation. He has brought forth reasons in earlier books. His opponent is H. S. Shelton, a scientist and philosopher who considers evolution utterly obvious and special

*IS EVOLUTION PROVED? A debate between Douglas Dewar and H. S. Shelton, with an introduction by the editor, Arnold Lunn. London; Hollis and Carter, 1947. 18 shillings.

creation "too foolish for serious consideration". These two carry on a lively exchange of letters, grappling with the evidence as to fossils, morphology, embryology and so on, all under the supervision of the editor, Arnold Lunn. Lunn himself suspends judgment and says that up to the present time neither evolution nor special creation has been proved. But he thinks highly of Dewar's work in bringing to light, over a period of years, the great weakness of the evolutionary position. Even Shelton gives Dewar credit for having shown that certain arguments commonly advanced for evolution are unsound.

The importance of this book lies in Dewar's emphasis on the *positive* scientific proof for special creation. Much of the evidence he cites may not be new but none is of the frivolous variety sometimes proposed by well-meaning clergymen and his argument is pointed, based on recent investigation and on a much wider grasp of the details of zoology than Shelton can exhibit. Especially interesting is Dewar's contention with regard to the absence of intermediate forms between the fixed "kinds" of animals. Of course if evolution were true such forms must have existed, and it is customary for evolutionists to say that the fossil record is "incomplete". But Dewar asserts on the basis of evidence that the fossil record is already largely *complete*, in that "every genus of animal having a skeleton or hard parts has left fossil remains" while there has been no sign of the alleged intermediate forms. He also shows that the wonderful differentiation among animals goes back to the earliest fossils.

Fossils are as much a part of the "book of nature" as anything alive and we shall do well to recognize their evidence. A shell picked up on the sea shore may be just the same as the fossilized form that was laid down in the earliest time. The ginkgo tree has persisted from remote ages. There are innumerable examples of the fixed and striking differences which God has made among his creatures. With all the differentiation are resemblances too, and that "exact symmetry of the universe" which, according to Calvin, "is a mirror in which we may behold the otherwise invisible God". There is both unity and diversity in nature, and the evolutionists fail to see the true unity and ignore the evidence of

the persistent diversity. As for us the variety and balance in shape, form, color, instinct, capacity and purpose lead us to say, "O Lord, how manifold are thy works! in wisdom hast thou made them all; the earth is full of thy riches".

In one respect Shelton the evolutionist is nearer the truth than Dewar. Shelton keeps insisting that the attitude towards evolution is essentially a matter of "metaphysical assumptions" and he tells Dewar, "You *see* things differently". Dewar thinks that he starts off with no preconceptions and then infers special creation because it explains more facts than any rival theory. We would suggest that Dewar is inconsistent, for it is impossible to be "neutral" with regard to "facts". The only real explanation of facts is that they were created to show forth the glory of God; and to imagine that the facts will give their own interpretation quite apart from God is virtually to set aside the authority of God's own interpretation in the Bible and also to forget about the blinding effect of sin. Men who have "no fear of God before their eyes" are sure to adopt some explanation such as evolution which does God no honor.

Sin has already been dealt with and will one day be banished—then God's glory in his works will be clearly known to his people, and more marvelously than ever. Meanwhile only as men come to God in Christ, and in God see the end and aim of all existence, will the veil be lifted and their eyes be opened to reality as it is.

A. W. K.

"... Shalt Thou Labor ..."

SERMONS on the Fourth Commandment usually emphasize what the Commandment itself emphasizes—the observance of the Sabbath Day. Yet that Commandment has a good deal to say, in very few words, about another subject, without which the Sabbath Day would be robbed of meaning. "Six days shalt thou labor, and do all thy work", the Commandment begins. Work is thus just as much by divine appointment as is the Sabbath; both labor and the observance of the Sabbath are enjoined in this same Commandment.

Perhaps it is not necessary to press

the "six days" to the place where it is insisted that every one must work six days of each week. It is probably proper to regard the "six days" as the maximum number of days on which work is to be done, rather than the absolute number. Yet labor itself has a dignity given to it by divine ordination, and it should be the ordinary occupation of mankind on the days other than the Sabbath.

During the lifetime of the present generation the need for labor has diminished almost unbelievably. Drive out through the country and see the wheat being harvested by the great combines, and then compare that with the method employed for hundreds of years of reaping every stalk with the scythe or the cradle, a refinement of the scythe. The back-breaking job for many men can be done with comparative ease by but few men in, perhaps, one fiftieth of the time. Or go into a modern planing mill, where one sees the great logs hoisted by modern machinery out of the river, and, almost untouched by hands, appear on the railroad loading platform in the matter of minutes, ready for shipment. And compare that with the hand cutting and fashioning of logs not more than a hundred years ago. Or watch the fascinating machine whereby ditches for pipes can be dug at the rate of perhaps fifty yards an hour, and compare that with the pick and shovel which made ditch digging the ultimate of hard labor.

When one thinks of these modern machines, and the resultant reduction in the work-week of the average laborer, he is likely to think that the ultimate goal is that man shall be freed from all labor. He realizes that, of course, there will sometime be reached an irreducible minimum, but he thinks that that minimum is the ideal toward which mankind should strive.

Now, certainly, no Christian thinks that there is any particular virtue in working just for the sake of working. That which is being done must be worth accomplishing. But neither should a Christian think of the absence of work as a desirable goal. There will be work in heaven, and while it will be freed from the frustrations which sin has placed in the path of labor, it will be work nevertheless. There will be a delight in doing that work, and the delight which will then be found is the perfect replica of the delight

which, in imperfect measure, can now be found in work. There is no one more unhappy than one who does not like his work, unless it be the person who thinks that all work is undesirable and that a life of useless dawdling is to be desired.

What, then, is the goal of labor-saving devices? What should we expect from our civilization as the result of the fact that less labor is required to complete each product, and of the fact that the labor which is required is less strenuous? There are two things we should expect. We should expect the "more abundant life" which the possession of things can afford. The poorest of us has had brought within his reach luxuries which we take for granted but which our fathers of only a generation or two ago would have

thought fabulous. The wealth of Robert Morris could not begin to purchase, in the eighteenth century, the conveniences which are found in the houses of the least prosperous of us, nor could the wealth of Thomas Jefferson, in the nineteenth century, take him from Washington to Monticello in anything less than several days, and with anything less than strenuous travel. The luxuries which we enjoy, the labor-saving devices, the conveniences, are all the heritage of this generation from the Lord, and they should be accepted as such.

But we should also expect from our modern civilization a new freedom from the necessity of spending so large a portion of our time merely "earning a living". The new leisure is likewise
(See "Labor", p. 222)

Testimony of Newly Formed International Council

THIS is the text of the TESTIMONY adopted by the International Council of Christian Churches which met in Amsterdam in August. Dr. Ned B. Stonehouse, delegate to the gathering from The Orthodox Presbyterian Church, was Chairman of the Committee on Resolutions which prepared the Testimony, and was largely responsible for its content.

THE International Congress of Christian Churches, meeting in Amsterdam, August 11-19, 1948, having established the International Council of Christian Churches, desires to set forth unequivocally why it has come into existence, where it stands, and what it seeks to accomplish.

It owes its origin basically to profound convictions concerning the Christian faith and calling, which are grounded in Holy Scripture. Contemporary conditions, both secular and religious, add urgency to our task.

Most basic of all these convictions is our faith in and loyalty to Jesus Christ, the eternal Son of God, the only Head of the Church. Full allegiance to Him carries with it a humble and joyful submission to the Bible as the inspired Word of God, the only

infallible rule of faith and life. It is our unshakable conviction that, as Christ is not known to men except through and in the Scriptures by the power of the Holy Spirit, there is also no adequate acknowledgment of Him except as the Church recognizes the rule of the divine Lord by His Word, the Holy Scriptures. The Church is not a law unto itself; it may not presume, as a "living" church to reveal the will of God to this generation. The Church is the pillar and ground of the truth; it must exhibit and support the truth of God or it ceases to be His Church. —We therefore must part company with all who add to or take away from the Holy Scriptures.

True to the Scriptures, we confess that the Church is one in Christ, the only Redeemer from sin and death, who through His matchless grace, working by His Word and Spirit, brings forth this "new creation" (II Cor. 5:17). This unity is not of man's fashioning, but rather of Christ's.

The unity of the Church of Christ, while realized in Christ, is also a goal to be sought after. For Christ's prayer for the oneness of His people implies a duty on their part to submit to Him
(See "Testimony", p. 223)

International Council Adopts Constitution, Elects Officers

By LESLIE W. SLOAT

TWO dangers which are particularly outstanding and which threaten the very existence of the Christian churches were described by former Chancellor Arie Kok of The Netherlands as he welcomed the delegates to the International Congress of Christian Churches. Those dangers are a rapidly growing Communism and a rapidly growing Modernism.

Of Communism Mr. Kok said, "We must never forget that Communism is atheistic, that it is anti-Christian. It looks upon religion as an opiate for the masses". As for Modernism, "It is removing the church from its Biblical basis . . . is stretching out the right hand of fellowship to the Roman Catholic and Greek Catholic churches . . . is stretching out the left hand of fellowship to the leftist political groups".

The names of 69 representatives from 54 churches in various countries throughout the world are included in the list of those attending the Congress, which at an early meeting officially organized itself as the International Council of Christian Churches. The gathering was held in Amsterdam August 11-19.

Delegates and Officers

Among those attending the Congress were Dr. Ned B. Stonehouse, Editor of THE PRESBYTERIAN GUARDIAN, who was present as a delegate of the Orthodox Presbyterian Church. Dr. W. Harlee Bordeaux, a minister of the Orthodox Presbyterian Church and General Secretary of the American Council of Christian Churches was present. A number of ministers from churches in The Netherlands attended, as observers and advisers, rather than as official delegates. These included Prof. G. Ch. Aalders and the Rev. P. Prins of the Reformed Churches, the Rev. M. de Goede and the Rev. J. van Nieuwkoop of the Church holding Article 31, and Professor J. J. van der Schuit of the Christian Reformed Church of the Netherlands. Dr. T. T. Shields of Canada was present, as were Rektor David Hede-

gard of Sweden and Pasteur S. Samouelian and Pasteur W. H. Guiton of France. The Rev. Carl McIntire, former president of the American Council, was of course present, also Dr. J. Gordon Holdcroft, secretary of the Independent Board for Presbyterian Foreign Missions.

Mr. McIntire was chosen chairman of the gathering, and when the International Council was officially formed and its officers elected he was chosen as the first President of the Council. Six vice-presidents were elected. They are Professor J. J. van der Schuit of the Netherlands, Dr. Shields of Canada, the Rev. W. O. H. Garman of the U. S., the Rev. W. H. Guiton of France, Dr. D. Hedegard of Sweden and Dr. Chia Yu Ming of China. Mr. Arie Kok was chosen as acting General Secretary, the Rev. R. F. Hamilton as treasurer. An executive committee with an American and a European branch was set up, and a number of commissions were established. These include commissions on Christian Education, Evangelism, Missions, New Contacts, International Relations, Information and Publicity, and Radio.

Program

The theme for the meetings of the Council was *The Christ of the Scriptures*. Addresses were delivered on "The Battle for the Truth" by Dr. G. Wisse of Doorn, "The Person of Christ" by Rektor Hedegard and Professor K. Dijk, "Christ and the Scriptures" by the Rev. W. O. H. Garman and Professor van der Schuit, "Christ and the Church" by the Revs. Carl McIntire, F. Taggart and D. O. Fuller, "Christ and the Individual" by the Revs. R. F. Hamilton and D. Biesma, and "Christ and Society" by the Rev. M. de Goede. Dr. N. B. Stonehouse delivered an address on "Prayer." Limitation of time prevented certain other speeches called for in the official program.

Constitution of the Council

A Constitution for the new Council

was adopted. The *Preamble* to the Constitution reads:

"WHEREAS it is the duty of all believers in the Lord Jesus Christ to make common testimony to their faith in Him, especially in the darkening days of apostasy in the professing Churches, by which apostasy whole denominations in their official capacities, as well as individual churches, have been swept into a paganizing stream of modernism under various names and in various degrees, and

"WHEREAS there has been a notable growth of autocratic domination on the part especially of modernistic leaders by whom rightful powers of true Churches are often usurped and are now being usurped, and

"WHEREAS the commands of God to His people to be separate from all unbelief and corruption are clear and positive, and also

"WHEREAS we believe the times demand the formation of a world-wide agency for fellowship and cooperation on the part of all true believers for the proclamation and defense of the Gospel, for the maintenance of a testimony pure, steadfast and worldwide, to those great facts and revealed truths of historic Christianity and especially to the great doctrines of the Protestant Reformation, and for the accomplishment of tasks which can better be done in cooperation than separately.

"Therefore the bodies of various nationalities and languages forming this council do now establish it as an agency, without compromise or evasion, unreservedly dedicated to a witness to 'the faith once for all delivered unto the saints'."

Doctrinal Statement

The doctrinal statement contained in the Constitution declares: "Among other equally Biblical truths, we believe and maintain the following . . .

"a. The plenary Divine inspiration of Scriptures in the original languages, their consequent inerrancy and infallibility, and, as the Word of God, the



Delegates and visitors at the International Council of Christian Churches in Amsterdam. Dr. Ned B. Stone-

house is third from the right in the first row of those standing. President McIntire is seated in the center. On

his left is Dr. T. T. Shields of Canada, and on his right is Dr. Chia Yu Ming of China.

supreme and final authority in faith and life.

"b. The Triune God, Father, Son and Holy Spirit.

"c. The essential Deity, and the real and proper, but sinless, humanity of our Lord Jesus Christ.

"d. His birth of the Virgin Mary.

"e. His substitutionary, expiatory death, in that He gave his life "a ransom for many".

"f. His resurrection from among the dead in the same body in which He was crucified, and the second coming of this same Jesus in power and great glory.

"g. Salvation, the effect of the sovereign grace of God in regeneration by the Holy Spirit and the Word, through faith, not of works.

"h. The everlasting bliss of the

saved, and the everlasting suffering of the lost.

"i. The real spiritual unity in Christ of all redeemed by His precious blood.

"j. The necessity of maintaining, according to the Word of God, the purity of the Church in doctrine and life.

"And still believing the Apostles' Creed to be a statement of scriptural truth, we therefore incorporate it in these articles of faith".

Membership

As for membership in the Council, regular constituent membership was opened to all denominations and associations of Bible believing churches the world over which by official action approve and accept the *Preamble* and *Doctrinal statement* of the Constitu-

tion and apply for membership. It is provided, however, that no church in or represented by the World Council of Churches may be a member of the International Council.

Provision is also made for consultative membership on the part of local churches or congregations, which may thereby have representatives to participate in the discussions, but may not have a vote.

It is further provided that the Council, or its designated committee, shall make a careful investigation of the doctrinal standards and spiritual condition of every body applying for membership.

Functions

Article VI of the Constitution sets forth the functions of the Council.

These are, "1) To promote a worldwide fellowship of evangelical churches and people for mutual encouragement and help in the things of the Lord; 2) to encourage all member bodies to foster a loyal and aggressive revival of Bible Christianity . . . ; 3) to seek to awaken Christians everywhere to the insidious dangers of Modernism and call them to unity of mind and effort against all unbelief and compromise with modernism of every kind, and against Roman Catholicism, in the hope that with the blessing of God this effort may result in a genuine Twentieth Century Reformation; 4) to undertake for the bodies belonging to this council the things which they can do better in co-operation than by themselves; 5) to acquaint governments and the public at large when and where necessary with the fact that this Council alone represents its member bodies in the matters which have been delegated to it by them, and that no other council in the world sphere has a right to claim to be the voice of these bodies; 6) to seek by every proper means to facilitate the missionary work of member bodies; 7) to encourage all members of the Council to promote on every continent, as God enables, an educational system for all ages, which shall be free from the blight of rationalism and in which the Bible shall be basic, to the end that education may again become the handmaid of the Church rather than a foe to the whole Christian conception of God and the world; 8) to encourage the members of this Council to promote the use of such Sunday school lesson material as shall be found in harmony with the doctrinal statement of the International Council . . . ; 9) to advocate steadfastly the Christian mode of life in society at large in the hope that we may be able to do something to retard the progress of atheistic and pagan ideologies under any name, of loose morality and of godlessness which have become such alarming threats to the Christian method of life in our time".

Another article of the Constitution limits the authority of the Council to acting for a member only in matters specifically delegated to it by the member body. The Council is also authorized to dismiss any member body for "proved cause."

It was provided that the charter

membership would be kept open until the next plenary Congress of the Council, also that the Constitution might be amended at the next Congress without the necessity of satisfying certain requirements concerning amendment which shall prevail thereafter.

A number of resolutions were adopted by the Council. We have included elsewhere a resolution concerning the setting up of the Council, which was proposed by the Committee on Resolutions. Dr. Shields introduced a resolution concerning the relation of the ICCO to the World Council, which was also adopted.

Although the number of persons in

attendance as actual delegates was not large, the meetings were well attended by guests from the city, and at times the auditorium where meetings were being held was crowded.

Amsterdam thus had an opportunity this summer to see the formation of a Council of evangelical Bible believing churches, as well as to see, a week later, the formation of a World Council of Churches characterized largely by theological indifferentism or Modernism, and sponsored by the Federal Council of Churches in America. It would be interesting to learn the reaction of the natives of Amsterdam, as they viewed these two gatherings.

The Principles and Methods of Reformed Evangelism

A Book Review

By CALVIN K. CUMMINGS

REFORMED EVANGELISM. A Manual on Principles and Methods of Evangelization. Compiled by the Grand Rapids Board of Evangelism of the Christian Reformed Churches. Grand Rapids; Baker Book House; 1948; 447pp. \$2.50.

THE genius of Methodism, historically, has not been in its doctrines which denied the divine sovereignty, but in its practical evangelical fervor. George Whitefield, a powerful leader of the revivalist movement in England and America, preached the Reformed doctrine of salvation by grace. The gospel for the masses—that was the driving force of the Methodist movement.

Herein has been the secret of the inner strength and outward growth of the Methodist Church in America, and throughout the world. The all too frequent lack of this evangelical fervor in Presbyterian or Reformed churches constitutes we believe, a basic reason for their stunted growth. A book, therefore, which focuses our attention upon the supreme task of the church, and sets forth the Reformed principles and methods for bringing the gospel to the masses is a welcome book indeed. It is a book that every Christian worker—from ministers and elders to Sunday school teachers and personal

workers—should read with interest and profit.

While it is true that the genius of Methodism has been its evangelical fervor, it is the Arminian theology which has determined the principles and methods of evangelism in the Methodist church and in most of the Fundamental churches in America. One cannot deny that man is "dead in trespasses and sins", that God hath "chosen us in him", that Christ "laid down his life for the sheep" (believers, not unbelievers), that the Holy Spirit irresistibly "bloweth where it listeth", that once saved "no man can pluck them out of my hand",—one cannot deny these truths and still have a Biblical form of evangelism. The denial of these truths will not only becloud the gospel of grace; it will lead to the employment of unscriptural methods for leading sinners to the Saviour. It is precisely for the purpose of setting forth the Biblical message of evangelism that this symposium on Reformed evangelism was written.

So far as the writer is aware, *Reformed Evangelism* is the first book of its kind to appear in the English speaking world, and it is long overdue. For some years there have been available in the Holland language a few

works on the subject. The writers of the present work seem to be guided, in their enunciation of principles, by the writings of the great theologian F. W. Grosheide.

Reformed Evangelism is divided into two major sections: 1. The Theoretical Principles of Reformed Evangelism; 2. The Practical Execution of Reformed Evangelism. One of the weaknesses of the book is that the compilers did not eliminate rather numerous overlappings and sometimes even contradictions on the part of the contributors. In the chapter on "The Reformed Approach", for example, much of the material is the same as that presented in a previous chapter on "The Fundamental Principles of Reformed Evangelism". More serious, however, is the unresolved contradiction that seems to exist in the minds of some of the writers as to the purpose of Reformed Evangelism. Arnold Brink, mistakenly we believe, says that "the purpose of evangelism is to bring back those who have forsaken God's covenant" (p. 96). More accurately, it seems to us, Martin Monsma states that "Evangelism denotes the activity which brings . . . the gospel to those who do not know it or do not believe it, in the hope of bringing them to a saving faith in Christ our Saviour" (p. 13). Is not the bringing back of covenant-breakers more properly the task of church discipline? Berkhof seems to make the same error when he designates the calling of the erring and disobedient covenant-breakers back to God as "the work of evangelization in the more restricted sense of the word". Such persons do, of course, become objects for evangelism, but they comprise only a minor segment of the vast multitudes to be reached with the Gospel.

We cannot speak too highly, however, of the splendid contributions that this volume makes to the cause of a Reformed evangelism. Here the task of bringing the gospel to the lost becomes once more Apostolic, Christian, Biblical. It is set forth in all the grandeur of its God-centered character. Its basis—the command of God, its method—the whole counsel of God proclaimed in reliance upon the Spirit of God, its purpose—the glory of God in the salvation of sinners, all are clearly developed. The Rev. D. H. Walters admirably states the matter: "If we have grasped the witness idea,

we will base our evangelistic work on one conviction,—God wills it. We make the glory of God primary and the need of sinners secondary, though the two must not be separated. We stress the command of God to preach the Gospel to the whole creation, more than the fruits of our work. This is characteristically Reformed, and we believe Biblical" (p. 76).

One very significant contribution which this volume makes is its delineation of the task of evangelism in relationship to the church of Christ. The work of evangelism is emphatically set forth as the work of the church and for the church. Evangelism is the responsibility of the church and not of "free-lance" evangelists. The fruits of evangelistic endeavor should be garnered into the church, to be themselves built up in Christ, and to help build up the church to the glory of God. Church membership is never to be regarded as a matter of indifference. A church-memberless Christian is a disobedient Christian who greatly hinders himself and others in the work of the kingdom.

What is the most Scriptural and effective way for the church to fulfill its responsibility to evangelize a community? The method recommended is the one employed in most of the fifteen missions of the Christian Reformed Church and described by the late Rev. W. P. VanWyk in his booklet on "Neighborhood Evangelism". It is a method that places final authority and responsibility with the church but affords abundant opportunity for qualified lay workers to be active witnesses. Stated briefly, the session initiates and controls the mission work, and a board of missions including members of both session and congregation carries on the work until the new venture can be self-sustaining. Whenever possible this is a most desirable way of evangelizing a community.

It should be evident to us, however, that in many instances communities that need to be evangelized are too remote to be directly controlled by a local church. It is precisely at this important point that there seems to be a serious silence throughout this book. No reference can be found to the problem of bringing the gospel to cities and towns where there is no established church and even no nucleus of believers. From a practical standpoint this is the most pressing prob-

lem that confronts our truly Reformed churches today. It is at this point that the work of the Committee on Local Evangelism of The Orthodox Presbyterian Church becomes most necessary and helpful as a supplement to the material of this volume. The reports of that Committee address themselves just precisely to this major problem of building a Christian church from little or nothing. Basically, therefore, the studies on evangelism by these two Reformed bodies are not a superfluous duplication of labor, but are invaluable supplements to each other. We are deeply grateful for this splendid pioneer contribution by our Christian Reformed brethren. It is thoroughly Biblical and exceedingly practical.

Substantial progress has been made in formulating the principles to guide us in the work of evangelism. But we need to be warned that there is a vast difference between the *knowing* and the *doing*. There is a grave danger that we who have labored much to *know* the right way will labor little to *do* as we have learned. We need to pray earnestly and unitedly that those who would proclaim God's message in God's way may now do it. Will you make this your prayer for your church and for every truly Reformed church.

Beverly Church in New Building

ON Sunday, August 1, the congregation of Beverly Orthodox Presbyterian Church in Los Angeles held its first worship services in its new church building. A message for the occasion was delivered by Mr. John Sara, Jr., a member of the church who is now attending Gordon College and preparing for the ministry. The building is not yet entirely finished. There is some painting and cement work needed to complete the exterior. Plans are for the formal dedication of the building early in the fall.

Sixteen young people from the community attended the Blue Ridge Bible conference. Two of these confessed Christ as their Saviour, and two others expressed their desire to go into full time Christian service. Mr. Robert Sander has been assisting the pastor, the Rev. Dwight Poundstone, in surveying the community.

The Glory of the Christian Church

By the REV. PROFESSOR R. B. KUIPER

XII

THE PROGRESSIVENESS OF THE CHURCH

THE Christian Church is generally regarded as a conservative institution. The notion is prevalent that it not only *is* conservative, but *must be*. Conservatism is widely thought to be one of its most essential attributes.

That view of the church is quite correct, but it is correct only as far as it goes. In a very real sense the true church has always been progressive as well as conservative, and it is no less important that the church be progressive than that it be conservative. Its progressiveness is an important aspect of its glory.

In Bible Times the Church was Progressive

The Church of God as depicted in both the Old Testament and the New was progressive. Significantly its progressiveness was not so much a matter of its own choice as of God's making. God caused the church to progress by giving it a progressive revelation.

The Bible did not on a certain day fall down as a finished product from heaven to earth. On the contrary, it was written by divinely inspired human authors over the extended period of some sixteen centuries. From a small beginning it grew to completion. In consequence God's people on earth were all the time gaining more knowledge concerning God and His relations to men. The church progressed because and as God revealed Himself progressively.

Modernists tell us that the progress found in the Bible involves contradiction. They say that the later books of the Old Testament contradict the earlier on several points and that the New Testament frequently contradicts the Old. For instance, the God of the Old Testament is said to be a cruel despot, while the God of the New Testament is a loving father. That, of course, is a false statement.

Modernism holds a basically wrong view of Scripture. The Bible never contradicts itself.

Another erroneous view of progress in special revelation is that the Old Testament is completely silent on important truths which come to light for the first time in the New Testament. The fact is, as St. Augustine has said, that the New Testament is latent in the Old and that the Old becomes patent in the New. The relation of the two is like that of the bud and the flower. The entire flower is present in the bud, but the content of the bud does not come fully to view until the full-blown flower appears.

Misunderstanding of progress in Scripture aside, it is a fact. And in consequence the church of Bible times could hardly help progressing. Of the many examples that might be given only one will be cited. It concerns an important aspect of the Biblical doctrine of the church itself.

The calling apart of Abraham from his heathen surroundings was a significant event in the history of the establishment of the church. It is extremely meaningful that the story of that event contains a distinct note of universalism. Said God to Abraham: "In thee shall all families of the earth be blessed" (Gen.12:3). However, it is clear that the same event marks the beginning of a national church. Nor can it be denied that in spite of frequent prophecies and even occasional anticipations of universalism—as for instance in the case of Ruth, the Moabitess—the church of the old dispensation was confined almost entirely to Israel as a nation. God showed His Word unto Jacob, His statutes and judgments unto Israel. He did not deal so with any other nation, and as for His judgments, they did not know them (Psalm 147:19,20). In line with this nationalism was the instruction which Jesus gave to the twelve when He sent them out to preach: "Go not into the way of the gentiles, and into any city of the Samaritans enter ye not" (Matth. 10:5).

It was not until the Saviour's death on the cross that the bud of universalism burst into full bloom. Shortly before His death He said: "I, if I be lifted up from the earth, will draw all men unto me" (John 12:32). After His resurrection He commanded His apostles and His church to make disciples of all nations (Matth. 28:19) and to be His witnesses in Jerusalem, in all Judea, in Samaria, and unto the uttermost part of the earth (Acts 1:8). On the day of Pentecost Jews and proselytes from all over the Mediterranean world were at Jerusalem. As a result of the outpouring of the Holy Spirit upon the church they heard the gospel preached, each in his own language. Three thousand were converted and received by baptism into the Christian church. It is a remarkable fact that the church required some time to grow accustomed to its universality. Peter needed a supernatural vision to prepare him for preaching the gospel to a Roman centurion (Acts 10). And the apostles had to argue the matter out in a conclave at Jerusalem before they were ready to receive gentiles into the church without their first passing through the door of Jewry (Acts 15). But universalism won the day. God saw to that.

How clear a case of progress in divine revelation and of consequent progress by the church!

In Subsequent Times the Church has been Progressive

It might seem that, when the Bible was completed, the church would cease to progress. However, that was by no means the case. Special revelation is indeed complete in Holy Scripture, but the progress of the church has not come to an end. In a most important respect the church of every age needs to progress; namely, in its understanding of the Scriptures. As a matter of fact the Spirit of truth has throughout the centuries led the church into an ever better and deeper understanding of the Word of God.

It must not be thought that this

progress has been uninterrupted. To suppose that, would betray extreme ignorance of the history of the Christian church. In certain periods the church seemed almost to have lost the truth. It must also be borne in mind that not all that calls itself a church is necessarily a church of Christ. At different times considerable portions of the church have apostatized. Yet the fact remains that the illumination of the historic Christian church by the Holy Spirit has been progressive. And that fact too can be illustrated by reference to the doctrine of the church itself.

St. Augustine, who lived in the fifth century A. D., was, no doubt, the greatest of the church fathers. It is truly remarkable that both Calvinists and Roman Catholics like to appeal to him. But they appeal to different—and it must be said, contradictory—elements in his teaching. Calvinists are enthusiastic about his doctrine of salvation by grace; Roman Catholics are no less enthusiastic about his doctrine of the church. In the words of Dr. B. B. Warfield, these two teachings were “two children struggling with one another in the womb of his mind”. They were at odds with each other. Augustine’s doctrine of the church was seriously in error. It did not rise above sacerdotalism, which is the view that God imparts saving grace to sinners only through the mediation of the church and that, therefore, there is no salvation apart from the church. It was not until the Protestant Reformation in the sixteenth century that the truth of evangelicalism overtook in a decisive way the error of sacerdotalism. The Reformers discovered the Scriptural teaching that God imparts saving grace to men without the mediation of the church and that membership in the church, while indeed a normal consequence of salvation, is not prerequisite to salvation. The one prerequisite of salvation is faith in the Lord Jesus Christ.

However, in an important respect even the Reformers erred in their doctrine of the church. By way of reaction from the Romish error that the church must govern the state, they concluded that the state must to a large extent govern the church. Even the Westminster divines, a century later, held that it is the duty of the civil magistrate “to take order, that unity and peace be preserved in the

church, that the truth of God be kept pure and entire, that all blasphemies and heresies be suppressed, all corruptions and abuses in worship and discipline prevented or reformed, and all the ordinances of God duly settled, administered, and observed. For the better effecting whereof, he hath power to call synods, to be present at them, and to provide that whatsoever is transacted in them be according to the mind of God” (*Westminster Confession of Faith*, XXIII, 3). It was not until the eighteenth and nineteenth centuries that the Scriptural teaching of the separation of church and state gained anything like general acceptance by Protestant churches.

How clear that the Holy Spirit has throughout the centuries illuminated the church progressively in its study of the Word of God! And the example just given is but one of many that might be cited.

Today the Church must be Progressive

The church of our day is in crying need of conservatism: A great many powerful forces operating both within and without the church are drawing it away from the truth. The words which the glorified Christ addressed to the church at Philadelphia: “Hold that fast which thou hast, that no man take thy crown” (Rev. 3:11) need to be impressed deeply upon the church of today.

The church must be reminded that the Bible presents objective, unchangeable truth, which the church is in sacred duty bound to uphold, and that the Bible lays down an objective, unalterable standard of goodness, which the church is in sacred duty bound to maintain. Nor may the church forget that since the completion of special revelation the Spirit of truth has been illuminating the church in its study of Scripture, and that the products of that illumination, as embodied in the great creeds of Christendom and the writings of its outstanding theologians, although not on a par with the Word of God, must be zealously guarded by the church.

However the duty of the church has not thus been stated fully. It is no less necessary that the church be progressive than that it be conservative. History tells us that a church is sure to lose its Christian character if it ceases to be conservative. History also

tells us that a church will become extinct if it fails to be progressive.

The church’s conservatism must be unto progressiveness. Never may it, after the manner of Modernism, tear down the foundation that has been laid. That would mean retrogression and even destruction. Nor may it be satisfied to guard the foundation without building upon it. That would spell petrification. It must maintain the foundation with a view to building upon it and withal proceed to build. That is at once healthy conservatism and true progressiveness.

Let no one think that by this time the church has exhausted Holy Scripture. It has done nothing of the kind. It remains the God-assigned task of the church to delve ever more deeply into the Word of God and to bring forth from its depths ever greater riches of truth. In the words of Jesus, it must bring forth out of its treasure “things new and old” (Matt. 13:52). Again, it is important that the church distinguish sharply between Scriptural teachings and human traditions, and it must ever stand ready, if need be, to discard the latter, no matter how ancient and firmly established they may be. Still another duty of the church which it may never neglect, but often does, is to apply the teachings of Scripture to the specific problems and the peculiar needs of the times.

Reference may be made once more to the doctrine of the church. Who dares to assert that the last word has been said even now on the relation of church and state? And who can deny that precisely in these days, when state totalitarianism is in the ascendancy, there is urgent need of further study of this matter? Again, the church of the past has not always taken pains to distinguish sharply between a true church and a false. In these days of apostasy in almost every church it is a thing of the greatest importance that this be done. Once more, ours is an age of sectarianism. New denominations spring up almost with the proverbial rapidity of toad-stools and often for the most insignificant reasons. Shall we recognize all such sects as churches just because they call themselves churches?

There is a Latin sentence, long used by church-men, which expresses aptly the duty of the church to be progres-

sive: "*Ecclesia reformata semper est reformanda*". That simply means that a reformed church must ever keep on reforming. It is not too strong an assertion that when a church ceases to reform itself it forfeits the right to be called reformed. And that is just another way of saying that complac-

ency is a most heinous sin in any church. A self-satisfied church is either dead or dying. When a church boasts: "I am rich and increased with goods, and have need of nothing", the Head of the church stands ready to spue it out of His mouth (Rev. 3:16, 17).

Orthodox Presbyterian Church News

San Francisco, Cal.: First Church has been greatly blessed through the labors of Westminster student Harold Englund, employed by the Committee on Home Missions to assist in this field. Mr. Englund has aided in the reaching of new homes in the community, and also in the work of the Summer Bible school. The school was especially encouraging, in that it resulted in contact with the parents of the children. Groups from the church have been making it a regular practice to visit homes in the community on Sunday afternoons.

Los Angeles, Calif.: The Rev. Robert H. Graham, pastor of Grace Church, spent his vacation in New York and New Jersey, visiting relatives and friends. The Rev. Carl Ahlfeldt and Elder Robert Sander conducted services in his absence. Attendance at the summer services in July reached a record of 70 on July 26th. At a social gathering of the ladies of the church, an offering of \$90 was received toward building expenses.

Oostburg, Wis.: On Friday, July 16th, Bethel Church dedicated its new Wangerin organ. The special service was conducted by the Rev. John Verhage, pastor, assisted by the Rev. John Davies and the Rev. J. H. Piersma. Mr. Arthur A. Griebing was guest organist for the occasion, and played a number of selections. With the installation and dedication of this organ, a cherished ideal has been reached by the congregation. The Sunday school has sent a second shipment of medical supplies to Mr. Duff in Eritrea, and various organizations of the church have responded to the appeal of Mr. Chun for the Korea Seminary.

Cincinnati, Ohio: The work of First church is steadily going forward, in spite of the fact that the church is temporarily without a pastor. A pulpit

committee consisting of Mr. Robert Herdlicka, Mrs. Frank Stevenson, Mrs. Cook and the Rev. J. Lyle Shaw has been helping direct the work. A vacation Bible school, directed by the Rev. Cornelius Abbas of the local Christian Reformed Church, had an average of 35, and 16 awards for perfect attendance were given at the commencement on July 31, along with 38 regular diplomas. Mr. Shaw also reports that his own work at Trinity Chapel, Newport, Ky., has been wonderfully blessed during recent months.

Harmony, N. J.: On July 18, 1948 the new building of Calvary Community Church was dedicated. The pastor of this church, which is at present unaffiliated with any denomination, is the Rev. Lewis J. Grotenhuis, Orthodox Presbyterian minister. Readers of the GUARDIAN will remember that the building formerly occupied by the congregation was destroyed by fire March 28, 1946. The cornerstone for the new building was laid on July 14, 1946. First services in it were held March 29, 1947, and the building has now been finally completed.

Baltimore, Md.: Pastor Edwards E. Elliott of St. Andrews Church recently enjoyed a ten day trip to Wheaton, where he visited relatives. One of those visited was Mrs. Vincent L. Crossett who with her husband was on the way to Honolulu, where Mr. Crossett (Westminster '33) will assume the pastorate of the Kaimuki Community Church. While in Wheaton Mr. Elliott was invited to address a summer school class on the subject of Amilenialism.

Bend, Oregon: The Twelfth annual young people's conference sponsored by the Westminster Church was held at Suttle Lake the first week in August. Special guests this year were the Rev. and Mrs. Charles G. Schauf-

fele of National City, Calif. Work on the enlarged building of Westminster Church is progressing, and it is hoped the dedication services may be held in September.

Cedar Grove, Wis.: The Congregation of Calvary Church was saddened by the death, on July 14th, of Mr. Henry Schreurs. Mr. Schreurs who died at his home at the age of 82, had been the oldest living charter member of Calvary Church. Funeral services were conducted by the Rev. John Verhage.

Evergreen Park, Ill.: The annual Sunday school and church picnic of the Westminster Chapel was held July 17th at Carlson Springs, directed by Mrs. Stanley Levinger, Police Chief Louis Riddering, Roger Prange, Mrs. Tom Reilly and Mrs. Russel Siegert. The occasion was thoroughly enjoyed by all. Flannelgraph lessons and hectographed seat-work supplemented the Christian Education Committee material in the Summer Bible School, in which 175 children were enrolled. Closing exercises were held in the Christian Reformed church, with some 300 of the parents present. The pastor, the Rev. George W. Marston, and ten members of the congregation formed the teaching staff. Mr. Marston spent part of his vacation at Wildwood, N. J., where he participated in the work of the Gospel Pavilion. During his absence the pulpit was occupied by the Rev. Edmund P. Clowney, Mr. Walter DeJong and Mr. William Baar. On September 5th the Rev. Robert Knudsen of Milwaukee conducted the services. Bids are being received for the construction of a church building on the lot at 96th and St. Louis avenues. Extra and unused Sunday school papers are being distributed to patients in the Children's Memorial Hospital. Over 140 young people attended the Spencer Lake summer camp, conducted by the Presbytery of Wisconsin. Delegates came from Iowa, Illinois and Wisconsin. Mr. Marston was dean of men at the camp, and taught a course on the Kingship of Christ.

Bible Conferences

THE Elim Camp and Bible Conference conducted by the Presbytery of the Dakotas was held this year from June 22 to July 2. This is the twelfth year of the Conference. Over

seventy delegates attended, and enjoyed their ten day-stay among the famous Black Hills of South Dakota. The program included morning classes, recreation in the afternoon and worship services and campfires in the evening. The special speaker was the Rev. Donald C. Graham, of Westfield, N. J. A number of decisions for Christ, and of pledges to serve Him more faithfully, were made. One young man determined to enter the ministry.

The Seneca Hills Bible Conference in Western Pennsylvania was held this year during the week of August 16th, with 69 delegates in attendance. Among those directing the work of the camp were the Rev. Robert S. Marsden, the Rev. Calvin K. Cummings, and the Rev. LeRoy Oliver. Mr. Oliver was appointed director of the Camp for next year.

Henry Schreurs

MR. Henry Schreurs died at the age of 82 at his home in Cedar Grove, Wisconsin, on July 14th. He had been the oldest living charter member of Calvary Church of Cedar Grove.

Mr. Schreurs was born near Cedar Grove on November 12, 1865. In 1895 he married Miss Susanna Vruwink, and they observed their golden wedding anniversary in 1945.

Surviving Mr. Schreurs, in addition to his widow, are two brothers and one sister, seven daughters (one is Mrs. Melvin B. Nonhof), one son, 38 grandchildren, and eight great grandchildren. One daughter and two sons preceded him in death.

Along with all the members of his family who lived in the Cedar Grove area, Mr. Schreurs joined with others to form the Calvary Orthodox Presbyterian Church in 1936 under the leadership of the Rev. John J. De-Waard. He always had an active interest in the church's activities, though he was unable to attend the worship services during the last two years of his life. He was a firm believer in the Lord Jesus Christ and on his deathbed gave abundant testimony to the saving grace of God.

Funeral services were conducted by the Rev. John Verhage of Oostburg, and interment was in the family plot in Union Cemetery.

"Blessed are the dead who die in the Lord."

Throw Out the Life Line

By MR. CHUN, YOUNG CHANG

I THINK I need not explain about our Korea Theological Seminary in detail, for most of you know about it already. But allow me, for a while, to tell you about the political and religious situation which led to the founding of the Seminary, that you may understand it more properly.

Korea Theological Seminary was organized in September, 1946, that there might be in Korea a seminary witnessing to the Reformed Faith and free from compromise with idolatry and unbelief.

Although before World War II the Presbyterian Church of Korea was widely regarded as the strongest mission church in the world, three great enemies of the gospel have made serious inroads upon her life and character. These enemies are Shintoism, Modernism, and Communism.

Shintoism is a Japanese nationalistic religion which consists in the worship of the sun goddess as the first ancestress of the people and of departed heroes of war. During the war period the Japanese forced Korean Christians to worship at the Shinto shrines in an effort to overthrow their Christian faith, make them faithful Japanese subjects, and destroy the general Korean admiration for the American and British peoples and their customs and ideas. The Presbyterian Church of Korea officially approved Shinto worship at a meeting of her assembly when, under the compulsion of Japanese police, the moderator was limited to taking an affirmative vote on the question. Though only four delegates voted "aye", the endorsement was sent down to the churches. During the war the minority which definitely favored obeisance at the shrines was in control of the church, and it has remained in control of the church even since the war, though because of popular feeling it has been compelled to tolerate "anti-Shinto" moderators.

How can we oppose this controlling spirit of compromise with idolatry in the Korean Church? We believe that the best way is to train young men for the gospel ministry in a seminary which is free from compromise on this vital question. With this high pur-



Students of Korea Theological Seminary unloading relief packages, which are distributed to needy families. Much of this relief came from congregations of The Orthodox Presbyterian Church.

pose Korea Theological Seminary was founded by those who had been leaders in the opposition to shrine worship.

Korea Theological Seminary, in the second place, is set for the defense of the faith against Modernism. Before the War the Korean Presbyterian Church was very conservative. The one Presbyterian seminary was sound. But during the war Japanese-speaking Koreans gained places of leadership in the church as in the political life, and the Modernism of Japanese seminaries began to pour into the Korean church. A new modernistic seminary was established in Seoul which continues to train Korean students in Modernism. The propaganda of higher criticism so familiar in this country is only now becoming widespread in the Korean church.

How can we oppose this rising tide of Modernism in Korea? We believe that the best way is to train zealous young men in the whole counsel of God, at a scholarly Calvinistic Seminary. This is another great purpose in the founding of our Seminary.

In Korea today a third great enemy must be opposed by the Christian church. That enemy is Communism. Not only is all of Korea north of the 38th parallel behind the Iron Curtain of persecuting atheism, but even in south Korea a strong Communist movement opposes the spread of the gospel by every means in its power,

not hesitating to use arson, violence and murder. Nor are the weapons of Communism only those which are clenched in the upraised fist—a barrage of books, pamphlets and periodicals carries on the Communist offensive in the struggle for men's hearts and minds. Upon Korean youth particularly the glowing propaganda of Communism presented by school teachers and youth leaders has made a deep impression.

How can we overcome this deadly pestilence which threatens not only the body, but the very soul of Korea? We believe that the only remedy is the gospel of Jesus Christ. And we believe that we may best advance that gospel by training Christian young men in the full glory of the gospel, the Reformed faith, that they may be armed with those truths of God which are mighty to the casting down of the strongholds of the devil.

Against the three enemies of the Gospel of which I have spoken, the spirit of worldly minded compromise, Modernism, and Communism, only the full might of the gospel can prevail. We believe that it is of the greatest importance that Korea Theological Seminary is dedicated to the instruction of Calvinism.

I quote from the prospectus written by the field secretary at the time of the founding of the Seminary: "At present we see several theological seminaries here and there. But we regret that a real Calvinistic Seminary is not yet founded . . . In the territory of common grace the Calvinistic Seminary is urgently needed. The Korean race is now building an independent nation. Korea must needs be founded as a nation on Bible truth . . . Since we feel thus strongly the need of a Calvinistic Theological Seminary, we have started to organize one. Several pastors who suffered for our Lord during the last war period stand for this work".

The Seminary was opened in September, 1946. The Rev. Mr. Han, Sang Tong, who had been imprisoned simply because he refused to worship the Japanese gods, and the Rev. Mr. Park, Yune Sun, a graduate of Westminster Theological Seminary in Philadelphia were the actual founders of the work. The school opened with 53 students. At one time during the past year there were 130 students.

On the day the Seminary opened, a letter from one of the new students was read. Here is one paragraph of that letter: "We did not come to this school to study at magnificent buildings, and we do not ask for splendid arrangements. We have come to this school to be inspired by you with the Spirit of martyrs who laid down their lives for the gospel of Christ, and we have come to this school to learn the truth of the Cross. We will be satisfied with a small cottage, if you teach us this truth and make us ministers who can be servants of Christ and useful to Him in our age".

Since its founding the seminary has been faced with difficulties, many of which come from the corrupted church and its ministers. One presbytery advised its local churches not to allow graduates and students of the Seminary to preach in their pulpits. The last General Assembly voted that presbyteries should not approve students for study in Korea Theological Seminary. The Seminary has also faced a crisis financially. There is need of houses for the faculty and of dormitory facilities for the students. Last winter when student enrollment was high, students were sleeping in all the classrooms, some of them on mattresses thrown across school desks. One student, who had been beaten and imprisoned for his faith, died in May of heart failure. His bed had been such a mattress in a classroom.

In addition to the need for buildings, the Seminary needs books. At present only a few hundred books are available to the students. During the past war the Japanese government burned so many English books that it is very difficult to get theological books in Korea. They must be secured in America.

It is next to impossible to raise money in Korea. We desperately need contributions of at least \$35,000 from our American friends, in the very near future.

When Jesus saw the multitude scattered abroad as sheep having no shepherd, He was moved with compassion. The situation in Korea should likewise move us. We cannot help but pray the Lord of the Harvest that He will send out laborers into his field of harvest which is already white. We covet your prayers, and the help which your contributions can provide.



Recent picture showing the Rev. Bruce F. Hunt, Orthodox Presbyterian missionary in Korea, with Miss Florence Handyside who hopes to be transferred to missionary work when her present civil appointment terminates.

Korea Seminary Conducts High School Conference

WORD from the Rev. Bruce Hunt reports that a Bible conference for High School students was held at the Korea Theological Seminary the first week in August. Forty-two high schools were represented, and 157 delegates were in attendance. Members of the Seminary faculty conducted the classes, which started at 5:30 a.m. On the last evening of the conference a testimony meeting was held, which continued until 2 a.m.

According to Mr. Hunt, the Seminary has a regular student body of sixty, and twenty persons have applied to be admitted this fall. Included are some of those who withdrew in the spring with Dr. H. Y. Park to go to Seoul.

Welmers at New Address

WORD from Dr. William E. Welmers, Orthodox Presbyterian minister engaged in language work in Africa, indicates that he is to be addressed at P. O. Box 31, Salt Pond, Gold Coast, B. W. A., instead of the address previously given. When he arrived in the area, he found it possible to locate here rather than at Cape Coast.

Bible School Problems and Joys at Oak Creek

By MISS HARRIET Z. TEAL

A BIBLE school for the boys and girls of Oak Creek, Colorado, was held the two weeks of July 12-23. It is seven years since the Rev. Clarence W. Duff conducted the first school here, in the summer of 1941. Unfortunately, no school was held last summer, so this is the seventh we have had.

The children enthusiastically welcomed our return this year, even though two D.V.B.S. had already been held earlier this season. (We regard it as rather a compliment to our work that recently the modernist Methodists and also the Roman Catholics have begun schools of their own—too many of their children have been attending ours, and some still do!)

The initial difficulty which confronted us this summer was that Mrs. Allen and I had no idea where we were to live while the school was on. The two local hotels were crowded, because oil has been discovered in this region. No one in town seemed to have room for us. However, the same difficulty had been faced before, and we remembered the many promises of Scripture, e.g. "But my God shall supply all your needs according to his riches in glory by Christ Jesus", Phil. 4:19. Recalling such promises we were not too concerned, believing that the Lord would surely open for us a place to stay.

A week before school was to begin, I went to Oak Creek to do some preliminary calling and make some preparations. The Rev. Mr. Male of Denver was making the trip that way, and I travelled with him.

It was about four in the afternoon when we called at the home of Mrs. John Butch, whom I knew to be interested in our work. She knew of no place where I might secure accommodations, but kindly invited me to spend the night in her home, so I could have a chance to look around the next day. I made a few inquiries that afternoon, all without success, until climbing a hill to see Mrs. Kerzan, who had charge of renting the little "Aid Hall" where we planned to hold our school, I asked her whether she could tell me of anyone in town who

might have a room for rent. Her reply was the familiar one—"No, I can't think of anyone who could give you a room". But when I added that we would prefer, if possible, to be able to prepare our own meals, that gave her an idea and she said, "I just happened to think—we have a little cabin that we rent, and it has just been vacated. Would you like to see it?"

So I went to see the cabin, Mrs. K. apologized because it was not modern, had no plumbing, etc. But I was quite pleased. The small two-room cabin was clean and the simple furnishings were all we would need. (We really had fun chopping our kindling and carrying water to the house in a pail.) I had brought blankets, so we were all fixed. I felt definitely that God had answered our prayers in this matter, and we continued to be conscious of this all during our stay, for we were very happy in that little cabin on the mountainside. On one side the mountain towered above us, and on the other side we looked across the valley to another high range where the sun set in a blaze of glory almost every evening.

In a few days Mrs. E. M. Allen of Denver arrived to assist in the work.

I had been able to spend several days visiting in the homes of the community, to invite the children to attend the school which was to begin the following Monday, and also to urge them to attend the Sunday school conducted each Sunday afternoon by Mrs. John Alexander, through an arrangement with the Orthodox Presbyterian Committee on Home Missions. I had met many whom I had come to know in previous work at Oak Creek, and was frequently welcomed as an old friend. Many of the children promised to come, and did come to the school.

When the school opened on Monday, we had 49 present. The next day there were 67, but that was the attendance record. The enrollment was 70, daily average attendance over 40, and we gave 23 awards for perfect attendance. Because of our limited space and small teaching staff, we had morn-

ing and afternoon sessions, with the beginners and primary in the morning, and the juniors and intermediates in the afternoons.

Our pianist for the morning session was Mary Callas, a girl now in her teens who has been one of our children throughout the past seven years. She and her younger sister have been among our brightest and most interested pupils. They are of a Greek family. When I called at the house this year, I was most cordially received, though the mother was in deep distress at the time over news that two of her relatives had been executed by the government in Greece. Mrs. Callas thanked us gratefully when we had offered prayer with her and the children for her loved ones still in that tragic land.

As we came into contact with the different families in Oak Creek we realized more and more the spiritual need and in many cases the spiritual hunger of the people. One woman, Mrs. P., who attends the modernist Methodist church, told me that she is dissatisfied there. She said, "I feel the need of being taught the Bible, and there are other women here who feel the same".

She told of one mother of eight children, some of whom had previously attended our Bible school, who has left the Methodist church and has been drawn into the Jehovah's Witnesses (This sect has spread like wild fire in Oak Creek during the past year or two). We were happy that at least one little girl, 12 years old, from this family did attend our school this year, with her cousins. These were all bright and enthusiastic pupils, faithful in their attendance, and learning all the memory work assigned them. On the last day, this 12-year old girl said to me, "Thank you, Miss Teal, for coming to teach us".

Another girl of eleven years, who helped Mrs. Allen in the Beginners class in the morning and returned as a Junior pupil in the afternoon, remarked pensively after having heard Mrs. Allen tell the story of Jesus blessing little children, "I wish I had been there when Jesus was on earth, so I could take my little brothers to Him to be blessed". And really we could not but think that little Ina Pearl had done that very thing as she led her three little brothers, aged 4, 6 and 7, to the school every single morning.

The closing program of the Bible school was held on Sunday afternoon, July 25th, at the usual hour of John Alexander's weekly service. A number of mothers of the children were in the audience, and also a group of young people from our Orthodox Presbyterian Church in Denver. They had come with Mr. Rollin Whitehead of that church, who brought his movie camera to take pictures of the Bible school group.

The children recited the Apostles' Creed, sang the Doxology and several hymns, the words of which they had memorized. The Intermediate class recited the ten Commandments. Juniors answered a number of the questions from the Shorter Catechism, with a proof text for each. Primaries learned answers to the questions in the Catechism for Young Children, and Scripture verses, and the Beginners recited short portions of Scripture. Several of the children told Bible stories, illustrating them on the flannel board.

Three girls told about our Orthodox Presbyterian foreign missionaries, as each day of the school we had a missionary period during which the children heard stories of our missionaries and came to know them and prayed for them. The children had also learned missionary verses and a missionary hymn, and a children's offering for the missionaries amounted to \$12.56. One day the older boys and girls wrote letters to the Duff family, about 15 letters in all. Some of them remembered the Duffs from years back.

We earnestly request your prayers for the children of Oak Creek and the families they represent.

If we fail to continue to feed and shepherd these lambs of Christ's flock, then certainly those grievous wolves of whom Paul spoke in Acts 20:29 will come in and destroy them. For in this town there are not only the many evils such as numerous drinking and gambling places and dance halls, but also the false religious teachings of Romanists, Pentecostalists, Modernists and Jehovah's Witnesses, all of which are bidding for their souls.

Debate Existence of the Devil

WE did not hear the broadcast, but according to RNS an hour long debate was held, over station WASL

of Annapolis, Md., on the subject of whether there is a Devil and a hell.

The negative side was maintained by a local hotel operator, who had been a New England Congregationalist and a Sunday school teacher. He tried to argue from passages of Scripture that Jesus never intended to teach the existence of a real Devil. Jesus had said to His disciples, "Have not I chosen you twelve, and one of you is a devil?" Hence, it was claimed, it is man who, in a certain character, is called a devil. And Jesus had never said anything about a "kingdom of hell".

On the other side, four Protestant clergymen answered the hotel operator's challenge to a debate. They were

a Presbyterian, an Episcopalian, an evangelist of the Church of Christ, and a Moravian Theological student. The Presbyterian, Robert Smoot, Jr., pointed out the clear teaching of Scripture on the subject, and the others likewise showed that the Bible is not ambiguous on the question.

We have no information as to whether anyone, either speakers or listeners, were persuaded to an opposite opinion. We doubt that such broadcasts accomplish a great deal. In this case the hotel operator made the challenge in an advertisement in a local paper, and offered to pay the entire cost of the hour's broadcast. He claimed he could prove his point in ten minutes.

A Remarkable Discovery

Second Century B.C. Manuscript of Isaiah Is Oldest Known

By EDWARD J. YOUNG

AT last it is possible to say something definite about the newly discovered manuscript of the book of Isaiah. Writing in *The Biblical Archaeologist*, Dr. G. Ernest Wright calls this "The most important discovery ever made in Old Testament manuscripts." And indeed it is just that.

Sometime toward the end of last February the Metropolitan and one of the priests of the Syrian Orthodox Monastery of St. Mark in Jerusalem came to the American School of Oriental Research. They brought with them four ancient Hebrew manuscripts, two of which were in parchment and two in leather. The Director of the school, Dr. Millar Burrows, was absent at the time, but two of the school's fellows were on hand. One of them, Dr. John C. Trever, identified one of the manuscripts as a copy of the Prophecy of Isaiah. On April 11 Dr. Burrows made the first official public announcement about the discovery. According to him, this manuscript should be dated from the **First Century B. C.** This was nothing short of astounding, for up until this time the earliest complete Hebrew manuscripts were only from the ninth century A. D.

There was in existence however a tiny fragment of a Hebrew manu-

script, the so-called Nash papyrus, which comprised only a part of Deuteronomy. After examining the new find and comparing it with the Nash papyrus, Dr. William F. Albright concluded that the Isaiah manuscript was earlier than at first suggested, and he would place it in the **Second Century B. C.**

When announcement was first made of this wonderful discovery, it was stated that these manuscripts had been preserved throughout the years at the Syrian Orthodox Monastery in Jerusalem. This, however, now seems to have been a mistake. Apparently it was during the course of this past winter that some Bedouin discovered in a cave near the northern shore of the Dead Sea some earthenware jars which had been wrapped in linen and covered with black wax. In these jars were several hundred pages of Hebrew manuscripts, both Biblical and Apocryphal. This information comes from the archaeologist, Dr. E. L. Sukenik of the Hebrew University in Jerusalem, who remarks, "The leather scrolls on which these texts are inscribed are only partly deciphered yet, but I am certain some of them are over 2000 years old, which means that they are from the period preceding the destruc-

tion of Jerusalem by the Romans in 70 A. D." In other words, some of these leather scrolls may have been written during the lifetime of our Lord or even earlier.

Evidently these Bedouin brought some of the manuscripts to the Syrian Monastery, and thus they were taken to the American School. The present writer has received a particular thrill from this discovery, since, during his stay in Jerusalem he went almost daily to the Syrian Monastery to study the Syriac language. These monks of the monastery are most certainly to be commended for bringing their precious finds into the hands of those who are capable of studying them properly.

For these *are* precious finds. While the information about them is yet in the most preliminary stage (the writer has simply based this article upon the report in *The Biblical Archaeologist*) nevertheless, if it is correct that the manuscript of Isaiah does come from the second century B. C., certain severe blows are thereby dealt to certain

schools of negative criticism. For one thing, the school of Bernhard Duhm and of all those who would date parts of Isaiah later than the second century B. C. are shown to be in serious error. Indeed, this manuscript, if it really does comprise the entire book of Isaiah, will make it harder for critics to assert that the book underwent a long period of composition at the hand of various authors and schools.

The present writer knows of no discovery, not even the Ras Shamra texts, which can be regarded as phenomenal as this one is. For this is actually a copy of the Word of God, the oldest copy of any part of the Old Testament now extant. It is only with impatience that one awaits further releases concerning the manuscript, and above all a well-photographed edition of the text itself. The writer promises that, just as soon as further information is available he will communicate it to the readers of THE PRESBYTERIAN GUARDIAN. This is a discovery for which we should give great praise to God.

bers of the editorial staff can hardly be separated from the viewpoint of the edition as a whole. And that viewpoint is admittedly and inescapably dispensational.

The central feature of Modern Dispensationalism is that the Christian church and the "church age" are a "parenthesis" in a program which really concerns Israel and the Jews. The Old Testament, it is said, looked forward to a glorious kingdom of Israel. Jesus came as the promised Messianic King. But Israel rejected their king. So the kingdom was postponed, and in the parenthetical interval, the church was brought into existence, a Gentile institution. This church was something new, not in the view of the Old Testament. It is immediately clear that such an interpretation of the Bible runs completely counter to the view which for 19 centuries has dominated the thinking of the visible church. Yet it is asserted here in dogmatic form, as though no other view had a right to exist.

The clearest statement of this position appears in the note appended to Daniel 9:24, the "seventy weeks" passage. We read: "We know that this age, the Dispensation of Grace, when the Gospel is being preached and the Church is being formed, is not foretold in the Old Testament . . . —it is a parenthesis between the 69th and the 70th weeks. But when this interval ends with the removal of the Church to Heaven, the last week of the prophecy will be fulfilled".

This note actually goes beyond the teaching of the *Scofield Reference Edition*, and is in fact contradicted in other notes in the Pilgrim Edition. Scofield had declared that "The Church corporately is not in the vision of the Old Testament prophets". The Pilgrim Edition says the church age is not foretold in the (whole) Old Testament.

Yet in their interpretation of the Old Testament the editors of the Pilgrim Edition cannot get away from the church. Just as one example, the Shulamite in the Song of Songs is declared to be a "type" of the church. If the age of the church is not foretold in the Old Testament, how can there be a *type* of the church there?

The view that the church is an un-foretold parenthesis in Jewish history meets with special difficulties when we come to the New Testament. John

Pilgrim on the Wrong Road

New Bible Edition Promotes Dispensational Teachings

By LESLIE W. SLOAT

HOLY BIBLE . . . Pilgrim Edition; New York, Oxford; 1948. \$4.50.

WE have received for review purposes an advance copy of a new edition of the Bible, which is to be published by the Oxford Press in October. It is called the "Pilgrim Edition", and is described on the title page as the "Holy Bible, containing the Old and New Testaments, Authorized King James Version, with Notes Especially Adapted for Young Christians". That last phrase is the feature which is being especially publicized. This is said to be the only Bible ever published which has constantly in mind the needs of young Christians and new students of the Scriptures.

An examination of these "notes for Young Christians", however, makes it apparent that this is nothing more or less than a "Junior" Scofield edition.

The editors, most of whom are well known Fundamentalists associated with the modern Bible School movement, state in the introduction that they hold to the "dispensational viewpoint" in the interpretation of Scripture, and this is abundantly evident in the notes themselves. The editor-in-chief is Dr. E. Schuyler English. The associate editor is Marian B. Bowler of the Philadelphia School of the Bible. Of a total group of 38 members of the editorial staff, 14 are women. The most interesting name on the list, however, is that of Dr. Allan A. MacRae of Faith Seminary, Wilmington, Delaware. We were not aware that Faith Seminary, confessing itself to be a "presbyterian" institution, was really committed to Modern Dispensationalism. While it is true that the editor-in-chief and associate editor accept final responsibility for the notes, the mem-

the Baptist came preaching that the Kingdom of Heaven was at hand. Jesus took up this same note when He started His public ministry. It has been the understanding of the church throughout the centuries that He was speaking of the spiritual kingdom which finds its outward manifestation in the church. However, the Dispensational position is that both John and Jesus were offering an earthly Messianic kingdom, and that Jesus came offering Himself as the Messianic King for this earthly kingdom. In the Pilgrim Edition, the note at Matthew 3:12 reads, "John's words clearly indicate that with the other prophets . . . he did not fully understand the two advents . . . of Christ, that our Lord was to come first in humiliation and second in power. It is not at all surprising that the prophets did not understand this great truth, for Christ came first to present Himself as King, *and Israel could have accepted Him*" (Italics ours).

These words, especially those in italics, are really most amazing. If Israel could have accepted Jesus at His first coming as its Messianic King, if that is even theoretically possible, where is there in principle any place for the Cross? The Cross stands not as a part of the foretold program of God's dealings with His people, but as the result of the rejection by Israel of her King's personal offer of Himself. The Cross, then, is essentially associated with the Church, and not with Israel. This means further that there could not properly have been any foretelling of the Cross itself. Yet the Old Testament, from the beginning to the end, is filled with foreshadowings and predictions of that suffering of Christ. Such an interpretation as Dispensationalists propose is so burdensome that it falls of its own weight.

Again, if the church age was not foretold in the Old Testament, and in fact was not yet in view when Jesus and John the Baptist were engaging in their early ministry, at what point did it become plain that the Messianic King had been rejected by Israel, and that the preaching was now concerned with the church. Scofield places this at Matthew 11:28, in the broad invitation, "Come unto me, all ye that labor . . .". The Pilgrim Edition follows Scofield in describing this as "The new message of the King". But this means that when Jesus speaks of the

Kingdom of Heaven prior to Matthew 11:28 He is talking about the Messianic kingdom, while when He speaks of it after Matthew 11:28, He is talking about something else. Such a program of interpretation only leads to confusion, yet it is the system followed in the Pilgrim Edition.

Thus in the note appended to Matthew 13:11 we read, "It is clear that the mysteries of the Kingdom of Heaven . . . and the Kingdom of Heaven presented by John the Baptist and by our Lord in His early ministry have different meanings. That which was being presented as 'at hand' (Matt. 3:2; 10:7) was the Messianic earthly reign of the Son of David . . . But the mysteries of the Kingdom of Heaven referred to in this chapter do not speak of the Messianic earthly reign of Christ . . .".

Of what then do the "Mysteries of the Kingdom" speak? Again we read in a footnote, "Does the expression used here by our Lord, the mysteries of the Kingdom of Heaven, mean, as some suggest, the Church? No—if by the Church one means the body of believers in Christ as the Saviour from sin. . . . The only conclusion we can draw is that the Kingdom of Heaven (as it is spoken of in this chapter) refers to Christendom, that is, the sphere of professing Christianity. For example, America is a part of Christendom, as is Great Britain . . .". Yet these same notes make much of the fact that the "field" in the parable of the tares is "the world", not just that part of the world which can in general be included in "Christendom".

Scofield, in connection with a strange and we believe utterly erroneous interpretation of James' speech in Acts 15, declared that to be the most important passage, dispensationally, in the New Testament. The note in the Pilgrim Edition at this point follows Scofield, though not, we think, with quite the same assurance. We are told, "He (James) speaks to the elders of the church with great wisdom. He seemed to understand the meaning of the Kingdom and the Church age. James explained that *at the first*, or better, *for the first time*, God's purpose for this age was now told, for Peter said that it is to take out of the Gentiles all over the world 'a people for His Name' . . . After this age the Messiah will return and set up the kingdom

on earth . . .". In our opinion, the only proper exegesis of James' words is to hold that he was quoting the Old Testament passage not to explain what would happen after the Messiah came back, but to explain what was happening then, what they were discussing, namely, events then taking place in the church and in particular the conversion of the Gentiles.

There is a suggestion that even one of the editors of the Pilgrim Bible is confused on this matter. When we turn back to the passage in Amos which James quotes in Acts 15, we find a most interesting note. There we read, "God's covenant with David . . . contained a promise that his descendants should have an everlasting Kingdom. That covenant and this prophecy find an adequate fulfillment in the Lord Jesus Christ who, as David's greater Son will be at the head of this everlasting Kingdom. *The Apostle James applied this passage to this present Dispensation* (Acts 15), when believing Jews and Gentiles alike are sharers of the glories of the Kingdom of God's Son" (Note at Amos 9:11, italics ours). We do not see how this note can be read in any other way than as meaning that the Amos passage refers to this Dispensation, the church age. But if so, it says the exact opposite from what is said in the note at Acts 15:13!

Another feature of the "parenthesis" view of the church is that the Sermon on the Mount is made to refer to the future Messianic kingdom, rather than to the life of the church. We read in a note on Matthew 5:2: "That which follows in chapters 4, 5 and 6 (*sic*) is the most widely known sermon that was ever preached, called the Sermon on the Mount. It was delivered at the time in our Lord's ministry when He was presenting the Kingdom promised of old . . . It is the proclamation of the constitution of that Kingdom, and applies in a particular sense to the government as it will be when Christ returns to reign. It is not to be forgotten, however, that Christians, those who have been born again through faith in the Son of God, are heirs of the Kingdom, and as such they should endeavor through Christ and His Spirit to live as nearly as possible according to the principles set forth in this sermon. It is to be observed that the message of the Sermon on the Mount is not for the unsaved: there is

no Gospel in the Sermon on the Mount; the way of salvation is not declared therein". Only in an accidental and unofficial capacity, therefore, is the Sermon on the Mount for the Christian church. Officially it is the kingdom constitution. Yet, if as even this note admits, it is a declaration of the will of Christ for His people, then it is most certainly for all His people at all times. And with respect to the last sentence of the note, it can hardly be denied that Christ had in view the unsaved when He spoke. He set forth not only conditions within the kingdom, but conditions relative to entering into the kingdom. He warned His hearers of things that would keep them out of the kingdom. What He had to say is certainly for all people of all times, as He most definitely indicated in the "whosoever" of the final parable (cf. Mt. 7:24).

If the Sermon on the Mount is really for the kingdom and not the church age, as the editors of the Pilgrim Bible so erroneously teach, this also involves the Lord's prayer which is a part of the Sermon. The editors are not willing to be as dogmatic on this as some Dispensationalists have been, but they say, "It is felt by many that this is a Kingdom prayer—as the Sermon on the Mount contains the constitution of the Kingdom, so in the Kingdom this prayer will be prayed . . . However Christians can certainly pray this prayer, if they do so intelligently, if they realize what they are saying". With one hand the Lord's prayer is taken from us, but with the other it is, somewhat grudgingly, given back. The note concludes, "It would be well for us to remember today that we should approach the Father on Church ground, that is, through the Lord Jesus Christ in recognition that our standing is in Him and that we have no merit of our own, and with thanksgiving upon our lips and in our hearts for His manifold blessings to us in the eternal issues and material benefits". The plain implication of this sentence is that none of these elements is included or implied in the Lord's prayer. We rather hold that the Lord's prayer is just for Christians, and that while it obviously does not include all that is to be included in the prayers which from time to time we offer, it is the divinely given example of prayer for God's children. To say that officially it belongs to some future age is an in-

sult to the Christian church, and to the church's Lord.

We have concerned ourselves thus far only with the aspect of the Pilgrim Bible which centers about the "parenthesis" view of the church. For those who may wish a really extensive study of this question, we heartily recommend the volume by Dr. Oswald T. Allis entitled "Prophecy and the Church", in which the position, as set forth in the *Scofield Reference Bible* and other works, is carefully analyzed and fully refuted.

The church has existed now for over 1900 years. This is nearly as long a period of time as would be comprised in the whole Israelitish Kingdom of the Old Testament and the alleged future Messianic kingdom combined. And the church, through the preaching of the Word of God, both Old and New Testaments, has spread until it is found in every nation under the sun. Yet we are told to believe that this entire movement is but a parenthesis, almost an accidental parenthesis, in the history of one race. Though the apostolic writers constantly refer to and quote the Old Testament, we are told to believe that the age in which they lived and preached was not foretold in that Old Testament. We are told to believe that the really important thing is to be a 1000 year future period when, though Christ supposedly will be reigning on earth, the Old Testament blood sacrifices will be restored and practiced (The Pilgrim Bible admits that this is difficult, and seems to constitute "a discordant note"; see note on Ezekiel 43:19) and the Israelites will be the chief nation in the world. Such an interpretation completely fails to appreciate the greatness of the living God, who is the God of the whole earth. It fails to appreciate the significance of the Cross of Christ, as the central point in the whole subject of revelation and the entire divine purpose of redemption. It fails to appreciate the glory of the Christian church, as the company of those whom God purposed from all eternity to redeem, whom He did redeem in time through the loving sacrifice of His own Son, and whom He will perfect to be His kingdom in the eternal age.

The Pilgrim Edition is not an innocent volume which through simple notes seeks to be helpful to young Christians. It is a purveyor of dangerous heresies, a promoter of erroneous

interpretations, and can be counted on not to promote truth and peace in the church, but to lead further to confusion and dismay.

(In a second article we plan to discuss some of the other views which find expression in the notes of this Bible.)

Labor

(Continued from p. 208)

the gift of God, and the opportunity to use it for His glory is the joy of a Christian.

We are likely to glorify the olden days, as if all were wonderful then. We are likely to think of them as times when everyone went to church and generally behaved himself. Such a time has never been. Yet, when men were compelled to labor sixty or more hours a week, every week in the year, for the barest necessities of life, there might have been some excuse for their failure to keep the Sabbath Day in Biblical manner. But in our day, with the short work week, the abundant holidays and vacations, such an excuse is totally lacking. To be sure, there are exceptional people who even now must labor as most men did a century ago, but these exceptions are but a small proportion of the population.

Suppose we were to guess that leisure time has doubled, on an average, in the past generation. What progress would be made by the true church of Christ if the amount of personal work, house-to-house evangelism, Bible study, prayer, Sunday school visitation, the care of the sick and poor, had also doubled! Does not this fact open us to the charge that we are hypocrites when we talk of the joy that comes from all these specifically Christian works? If, in proportion to the increase in our spare time we spend a comparatively large amount in secular pleasures, and no more in spiritual pleasures than when we were more pressingly occupied, is that not strange?

" . . . shalt thou labor . . ." is an injunction of the Word of God. May a proper portion of the time which modern invention has freed from the necessity of drudgery be spent in the labor of love for our Lord, and then we can well expect that happiness which labor in the Lord's vineyard alone can bring.

R. S. M.

Testimony

(Continued from p. 208)

—to bring every thought and action in the Church into conformity with His revealed will.

It is necessary, accordingly, that the purity of the Church in doctrine and life be maintained according to the Word of God.

While we do not look upon the divisions in the Church with equanimity and approval, we cannot agree with those who maintain that division and separation as such are of the evil one. When the Headship of Christ is not maintained in word and deed, when error is firmly established and reform has been frustrated, and thus when a Church ceases to be a true Church, it is not only permissible, but necessary, to separate in order that the true Church of Christ may be maintained.

We do not minimize the significance of the doctrinal differences which gave the separate denominations birth. Hence, too, loyalty to the truth of God demands that we witness to one another in order that error and disobedience in the life of the churches may be repudiated and overcome. The unity of the Church, in brief, is not merely invisible. It is desirable that it should appear more fully in the body of Christ upon earth. Nevertheless, we do not seek ecclesiastical uniformity or organic union.

We desire in the International Council of Christian Churches to give positive expression to that unity of the churches which wholeheartedly acknowledge Jesus Christ as the King who rules by His Word and Spirit. The diversity of our faith and practice, though not to be discounted, is not so great as to obscure the large measure of unity that prevails. That unity receives significant expression through our unqualified commitment to the Christ of the Scriptures and to the Word of Christ.

Though the summons to seek unity through a Council of Christian Churches, and to foster a more vigorous prosecution of the work of the Christ, is derived from the Scriptures, and from the Scriptures alone, special urgency is thrust upon us by the tragic circumstances with which we are confronted in the world today.

The godlessness and secularism of political and social life in a large part of the world have cast a pall over our

times. A resurgence of paganism has trampled the truth under foot and crushed or imperiled our precious liberties bought at the price of much blood. Anti-Semitism and other forms of race hatred have shocked the civilized world by the very violence of their disregard for the divine law. The sinister power of atheism, both behind the iron curtain and as it seeks to infiltrate the life of all nations, is but one evidence. Humanism, likewise, presents a great danger because it is not rooted in the Gospel of Christ. The modern theology has been impotent to arrest this onrush of evil because it has compromised with the principles of paganism. Only as there is a return to the Christ of the Scriptures, a new dedication and commitment to His work on the part of Christian churches everywhere, and a striving for social justice under the rule and in the power of the crucified and risen Christ, will there be effective opposition to these colossal evils and the prospect of a better world situation.

The Roman Catholic Church is on the march, more aggressive and confident than in many a day. While Rome at least formally affirms the deity of Christ and the inspiration and authority of the Scriptures, there remains today, as at the time of the Protestant Reformation, a great divide between Romanism and true Protestantism. The viewpoints and pretensions which at the time of the Reformation had to be repudiated are still vigorously asserted today. There is the same compromise with, and thus virtual rejection of, the authority of the Bible, since the traditions of men are placed alongside and above the Scriptures. The anti-scriptural claim of the Pope to be the infallible vicar of Christ is asserted more explicitly and boldly than in years past. The Gospel of salvation by grace is tragically obscured by sacerdotalism and superstition.

Even more deadly is the presence within the churches of Protestant origin of Modernism. Often it takes the form of open denial of the deity of Christ, the authority of the Scriptures, and the atonement through the blood of Christ. But more commonly today it comes in subtler form, though not the less diametrically opposed to the Gospel of Christ. At times it expresses itself in a basic indifference to doctrine and the truth of Christianity. Then

Christianity is conceived of in terms merely of life and action, or a program with which creed and doctrine have little or nothing to do. And in recent years it has appeared in the guise of orthodoxy under the designation of "neo-orthodoxy". More theological and religious than the older modernism and liberalism, it yet stands so deeply in the stream of modern anti-Christian thought that it shares many of the most fundamental tenets of the old modernism. This appears perhaps most conspicuously in its repudiation of the absolute and objective authority of the Bible. This denial of the authority of Scripture often takes the form that the Bible is burdened with error, or even that the Gospels, for example, cannot possibly be relied upon to provide a true estimate of Jesus as He actually lived upon the earth. Nevertheless, such affirmations are accompanied in the so-called neo-orthodoxy with declarations that the Bible is the Word of God. Such declarations can give no peace of mind or heart, and cannot but be recognized as subtle denials of the historic Christian faith, especially as that was set forth by the Reformers and as formulated in the great creeds of the Protestant Reformation.

The forthcoming World Council of Churches, judged by several constituent parts, because of their inclusivism of radical modernist elements, their doctrinal indifferentism, their satisfaction with vague and equivocal declarations of faith which may be interpreted to mean whatever any body may determine, their failure to assure Christian churches that the World Council means without evasion to stand on positive Christian ground, cannot be looked to to provide a rallying point for Christian Churches which, standing in the line of ecumenical and Protestant Christianity, hold fast to the kingship of the eternal Son of God and to the absolute authority of His Word. Moreover, the very existence of such a Council, embracing large segments of Christendom, and claiming to speak for the (non-Roman) universal church of Christ,—will become a threat to the free course of the gospel. If the God-given rights of truly Christian churches are to be preserved, it is imperative that those churches throughout the world join hands. Thereby obstacles to the carrying out of the commission of Christ may be

removed, and the churches may carry out their divinely appointed task with new hope and zeal.

World Council of Churches

IN May, 1938, churchmen who gathered at Utrecht, representing 130 branches of the Christian community, adopted a constitution and a plan of organization for a World Council of Churches. The first Assembly of that World Council met in Amsterdam on August 23 and continued its sessions until September 4th.

There were 352 delegates at the Council Assembly, representing 135 member denominations. Delegates from Greek Orthodox, Old Catholic, Salvation Army and Quaker groups were in attendance, as well as from regular protestant bodies. Notably absent were the Roman Catholics and the Russian Orthodox. Both of these churches had officially decided not to participate. In fact, the Catholics were not officially invited. There were some delegates from Hungary and Czechoslovakia. Delegates from Yugoslavia and Romania were unable to obtain visas.

The Catholic attitude was one of official aloofness, but of unofficial interest. A Catholic newspaper in Amsterdam criticized the Greek Orthodox Churches for participating. A Catholic pastoral letter to the Romanists in Holland urged them to pray for those participating in the Council, but declared, "Only in one way can the division of Christianity be ended: that is by a return (of non-catholics) to the (Roman) Catholic church" which, continued the letter, is "indeed the one, Holy, Catholic and Apostolic Church founded by Jesus Christ".

The sessions of the council were opened with a procession of religious dignitaries. Elaborate clerical robes marched alongside ordinary business suits, and there were some women in the procession.

The first address was by Dr. John R. Mott. In it he paid tribute to those who had labored to bring the ecumenical movement to fruition. The inclusivist and non-descript character of the Council was made clear as Dr. Mott listed Roman Catholic Cardinal Gibbons, Quaker Rufus Jones, Russian Orthodox Archbishop Nicolai, Anglican Archbishop William Temple,

American Liberal William Adams Brown and Presbyterian Modernist J. Ross Stevenson among the "master builders" of the Ecumenical idea.

Differences of opinion on important issues quickly appeared as the public addresses began. John Foster Dulles pictured Communism as a threat which must be overcome, while Professor Joseph L. Hromadka, formerly a professor at Princeton Seminary and now on the Jan Hus Faculty of Prague, described the decline of the West and suggested that the Communist view of society was not so bad after all. Visser t'Hooft lamented the absence of the Russian churches, but Karl Barth saw in their absence the mighty hand of God. Then another speaker saw in the council itself too much "Barthianism".

It is too early to evaluate the meaning of this ecumenical gathering. Its decisions, declarations and resolutions are only just beginning to be published. Undoubtedly there were conservative as well as liberal churchmen there in Amsterdam. American liberals may even have been surprised to discover the extent of the "conservatism" of some of their European companions. Certainly the World Council will be of significance in the future of the church,—of every church whether a part of it or not. Some of that significance may seem to be for the good. But it must be said that a world-wide church movement in which such diverse elements exist as were present at Amsterdam can hardly expect to be considered as the Church which Jesus Christ declared He would build. There was too much of human ideas, external organization, and indifference to ultimate truth, too little of real faith in the supernatural Son of God, too little of seeking after the true Kingdom of God and His Righteousness.

World Council on Capitalism

AS was to be expected, the World Council among other things felt the need to make a deliverance on the general subject of Communism. However, the leaders of the Council apparently were not willing to limit their remarks to one side of the question. So they condemned Capitalism also.

This two-fold condemnation was not entirely satisfactory. Charles P.

Taft, president of the Federal Council, managed to have the word "laissez-faire" inserted before the word "Capitalism", but that was as far as the Council would go. Christians, according to the declaration, are "to seek new creative solutions" to the problems of world order. With both Communism and Capitalism out, this seems to suggest as the alternative some sort of world socialism. Methodist Bishop G. Bromley Oxnam was probably quite satisfied with this.

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