

October 15, 1952

VOL. 21, NO. 10

The Presbyterian
GUARDIAN

*The infallible rule of interpretation
of Scripture is the Scripture itself; and
therefore, when there is a question about
the true and full sense of any Scripture
(which is not manifold, but one), it must
be searched and known by other places
that speak more clearly.*

Westminster Confession I.9

J. Gresham Machen
Editor 1936 - 1937

Published Monthly
\$2.00 per year

Meditation

Worldliness

"Love not the world, neither the things that are in the world," I JOHN 2:15

Worldliness—what is it in the Bible? Some seem to think of it as the ways of smokers, drinkers, card players, and theater goers. And they are severely censorious of any use of any of these things. For them there can be no distinction between users and abusers, for the things are inherently evil. We are carnal and spiritually cold if we use them at all. We are not "separated." We are not spiritual.

John gathers the ways of the world under three main heads. The lust of the flesh, the lust of the eyes, and the pride of life sum up his conception of worldliness.

The lust of the flesh is the unbridled desire for physical sensation. It is the abuse of bodily pleasure. Can we escape it or cure it by arbitrary taboos? How the devil must love that idea! Wherever it takes hold, satan has succeeded in putting religious zeal to work against God. This is always an effective way to undermine true godliness. Disobedience is never more plausible than when it wears a religious garb. A lot of people are sure to be impressed by such a show of piety. Yet in heaven there is no joy, (Colossians 2:16-23). Such notions originate elsewhere, (I Timothy 4:1-5). It is a very old tradition, to be sure, that severities of this kind are the acme of virtue. But satan has long been in business. And men have long been his dupes. This rule stands condemned as of no value against the indulgence of the flesh, (Colossians 2:23). It is therefore a waste of effort. And it should not surprise us if many devoted to these inventions should be indifferent to God's requirements. And is not the man worldly who does not heed the word of God? What collection of private scruples can change that fact?

Is he not worldly also whose eyes are full of covetousness? How easily we forget the sin of greed! The lust of the eyes, too, is of the world. It blinds judges to the truth. It makes traitors. It brings nations to economic ruin. It turns men who should preach the word of God into men who tickle the ears of

their fellows. What will it profit to respect the taboos of the day when the laws of God are ignored?

Then there is the pride of life. Many are not drawn to money who cannot do without applause. They live for the praises of men. They want to be famous. Others long after power. They must always be in command. How little they are fitted to have it. When a man's shoes pinch he has enough trouble to stand upright himself, without trying to hold up others. And a man too big for his hat is not an impressive sight. The pressure of conceit and the swellings of pride disturb the mind. It is natural that a fall should be near.

Surely the pride of life is worldliness. It puts the world where God should be in a man's thoughts. Self love then soon turns into selfishness and self-seeking, and the desire of man eclipses the revealed will of God. The truth about man is suppressed by the lie of personal inherent greatness apart from the power and grace of God. This surely is worldliness, in whatever degree it appears.

The Bible speaks of the world as the circle of men with a god of their own and a doctrine or wisdom of their own. They have their own way of looking at everything, their own way of doing everything, their own aims and goals in life. "God is not in all their thoughts." They hate the true God, his Christ, his wisdom, his children. His Spirit they cannot receive. To them Christ is not manifested. They neither see him nor enjoy his peace. All their ways soil and stain. The devil is their prince. Everything that comes from this crowd is worldliness. Even the good things that they do are corrupted by the way they do them. No bad tree ever bears good fruit. However much the ungodly may do what is formally good, in all their doing they do not serve God. God abhors all their piety, for underneath it all there is a basic rebellion of heart fully open to his view. "The ploughing of the wicked is sin."

Saints are right with God at heart. They can never sin like unbelievers do. But in their own way, they too break the law of God. In this they act like worldlings. And they are also worldly when for supposed expediency they in-

vent laws which they make morally binding on the consciences of all. They are worldly in this because being men they try to assume the divine prerogative of original moral legislator. And no amount of piety ever outweighs their guilt, or repairs the damage to the cause of Christ. They need the merits of the Savior.

HENRY TAVARES

Tavares in Carson

THE Rev. Henry Tavares arrived in Carson, N. Dakota, to take up the pastorate of the Orthodox Presbyterian Churches of Carson, Lark and Leith, the latter part of September. Plans for his installation were made at a meeting of the Presbytery of the Dakotas on October 1.

Robley Johnston Installed

THE Rev. Robley J. Johnston was installed as pastor of Calvary Orthodox Presbyterian Church of Middletown, Penna., at a service held Sunday evening, September 28, at the church.

The Rev. Edward J. Young, Moderator of Philadelphia Presbytery, presided at the meeting, and asked the constitutional questions and delivered the charge to the pastor. The sermon was given by the Rev. Professor John Murray, and the Rev. Meredith G. Kline gave the charge to the congregation.

Mr. Johnston was formerly pastor of First Orthodox Presbyterian Church of Cincinnati, Ohio. He succeeds the Rev. Robert L. Atwell at Middletown.

Berkeley Church Service Being Broadcast

BEGINNING October 12, the evening service of Covenant Orthodox Presbyterian Church of Berkeley, California, is being broadcast over radio station KRE. The pastor, the Rev. Robert H. Graham, has planned a series of sermons on "Things Most Surely Believed," following the chapters in the Confession of Faith.

THE PRESBYTERIAN GUARDIAN

OCTOBER 15, 1952

Roman Catholic Authority

THE Roman Catholic Church is in a dilemma. On the one hand it maintains an absolutist position. The authority of the church, as established by tradition and particularly in the person of the Pope, is complete. The church is the controller of the administration of saving grace to men. Salvation can therefore exist only for those who submit to the church.

But this position involves a very serious threat to the principle of religious liberty. Under conditions of religious liberty men who deny and oppose Catholic dogma and Catholic authoritarianism have freedom to promote their views, and to try and win converts from Romanism. To the strict Romanist, this is bad. Only Romanism is true. Only in the church is salvation.

Hence the efforts of the church to secure a favored, and if possible exclusive, position under the civil government are quite logical. But at the same time they arouse steadfast opposition. And even many Roman Catholics themselves recognize that the church's totalitarian claim does not help things.

This dilemma of the church has recently come to expression in the conflict between the Spanish Cardinal Segura and the Catholic magazine published in this country, America. Cardinal Segura has on several occasions asked the Spanish government to be more strict in banning Protestant activities in that country, and has described the Protestant work there as a threat to the Catholic church and population.

However, the Jesuit magazine America has expressed a different opinion, indicating a measure of tolerance for non-Catholics and holding that the few thousand Protestants in Spain did not constitute any real threat to the millions of Catholics.

Now, several months later, Cardinal Segura expresses his amazement that a Jesuit magazine should dare to question a Cardinal of the Catholic church. It is incomprehensible, says the Cardinal in effect, that this magazine should on its own account judge and criticize a pastoral document published in an official ecclesiastical bulletin by a bishop and cardinal of the Holy Roman Church. The magazine, he added, had caused spiritual harm among Catholics.

Here is the absolutism of Catholicism when it is in a majority position. All of the efforts of Catholic spokesmen to tone down the church's position in lands where religious liberty exists come up against the rock of Romanism's view of its own nature as the sole and authoritative church.

It was against the tyranny of the Roman Catholic Church that Luther rebelled, both in spiritual and in temporal matters. He found that the church was bankrupt spiritually, and that all it offered for the peace of the human soul availed nothing. He found his salvation when he took the Bible alone, listened to the gospel there set forth, and knew the joy of being justified by faith apart from the works of the law. And once the church's claim to be the sole administrator of salvation was gone, all of its other authority over the souls of men likewise disappeared, at least in principle.

Roman Catholicism must be opposed today, as it was in the sixteenth century, not primarily because of its secular and political interests, but because its doctrine relative to the salvation of human souls is false. It follows that opposition can be effective only where the false doctrine of Romanism is countered with the truth of the gospel of free grace.

It is at this point that Modernism fails. Modernists have frequently attacked Rome's political claims, and its attempts to secure a favored position. But Modernism does not have the true gospel of salvation which alone can bring freedom to Rome's enslaved millions. And in its failure to understand the true genius of its own heritage, Modernism, as represented for example in the World Council, is even desirous of bringing the Catholic Church into its fellowship.

True opposition to Rome must in this day, as it was four centuries ago, be based squarely on the authority of the Bible as the Word of God, on the sufficient work of Christ as the only Mediator and redeemer of sinners, and on the free and universal offer of salvation in the gospel to mankind. Only in such a Biblical approach can the threat of Rome be faced and overcome.

L. W. S.

The RSV

BY now probably everyone recognizes these initials as standing for the new English language translation of the Bible, which has just been issued under the sponsorship of the National Council of Churches, and which is called the Revised Standard Version of the Bible.

There will be much comment on this translation for months to come. Already it has been extolled as bringing the Bible back to the people, and denounced as falsifying the Scriptures. It has not been out long enough for any extensive analysis of its renderings to be made. But there are some things that can be mentioned.

The *Preface* declares that it is "an authorized revision" of the American Standard Version of 1901. The statement is true, to the extent that the RSV was authorized by the people and organizations that decided to put it out. But it has no other official standing. Since the King James version of 1611 is commonly known as the "Authorized" version, the statement about the RSV suggests that its publishers are anxious to gain that terminology for their own product. We do not think many people will be misled by this procedure.

In many places, and perhaps in general, the translation is more readable in terms of modern English usage than was the King James, or even the Revised version. This was to be expected, and will be one of the chief "talking points" in favor of the new version.

On the other hand readability is no guarantee of faithfulness to the original text. There can be no doubt that at a certain few points the original text, so far as we know it at present, does not seem to make sense in a literal translation. But emendations of the text in order to get sense out of it are precarious, to say the least.

The RSV uses quotation marks around direct discourse. This again is often helpful in understanding a passage, but it also requires that the translator determine the exact extent of the quotation. And this is usually a matter of interpretation, about which competent opinions often vary.

Again there are words which may be translated in various ways. And yet the varying translations may carry quite different meanings. Thus in Isaiah 7:14 the RSV substitutes "young

woman" for "virgin." This translation has been argued by scholars for many decades. The Hebrew word never means a married woman. And in the New Testament quotation of this passage, Matt. 1:23 the word "virgin" is clearly used. Even the RSV uses it in the Matthew passage. And that would seem to establish the correct rendering for the Isaiah passage.

The use of capitals and low-case on certain words assumes significance in translation. Psalm 110:1 is translated in the RSV, "The Lord says to my lord . . ." When quoted by Jesus in Matthew 22:44 it is rendered "The Lord said to my Lord," and Jesus uses it specifically as an argument for the deity of the Messiah.

And there are other features of the translation which do not commend it. Psalm 45:6 is rendered, "Your divine throne endures forever." When quoted in Hebrews 1:8 it appears, "Thy throne, O God, is forever and ever," and is again an argument for the deity of the Messiah. This rendering appears in the margin at the Psalm passage. Why was it removed from the text?

We hope to have some careful and competent studies of the RSV in due course. Meanwhile it will certainly be read. But it should be read with appropriate caution.

L. W. S.

New Features

WE are happy to bring to our readers, beginning with this issue, two new features.

The first is a series of studies in Christian doctrine, prepared by Professor Murray of Westminster Seminary. We believe that these studies will form the basis for a valuable "home study course" for you who desire a fuller acquaintance with the Christian faith. Professor Murray gave a series of lectures on similar themes at the annual winter "Bible School" held in Immanuel Orthodox Presbyterian Church of West Collingswood, last year.

Our second new feature is a page of material for young people, prepared by the Rev. Lawrence R. Eyres, pastor of the Westminster Orthodox Presbyterian Church of Westchester, Illinois, and former Moderator of the General Assembly. Mr. Eyres has been a guest speaker for several young people's conferences in recent years, and these arti-

cles are prepared out of experience gained at the conferences.

We believe this new material will be profitable for all our readers, and will help to make the *GUARDIAN* more rounded out in the service it seeks to render the cause of Christ.

Thank Offering

NOVEMBER is the month when the annual Thank Offering for missions and education is received in The Orthodox Presbyterian Church. This special offering, for which many churches plan long in advance, is intended to be in addition to regular contributions to the benevolence causes in the church. It is a very important factor in meeting the budget of the Home Missions, Foreign Missions, and Christian Education committees. We hope this special offering will be enthusiastically supported in the various congregations of the denomination.

L. W. S.

Back-to-God Rally

THE Christian Reformed Back-to-God radio program is sponsoring a series of rallies in various parts of the country. One, a Reformation Day rally, is scheduled for Friday evening, October 31, in Carnegie Hall, New York City, at 8:15 p.m. The Rev. Peter H. Eldersveld will be the speaker. We believe this meeting should be supported by members of the Orthodox Presbyterian churches in the vicinity of New York, as well as by others who can arrange to attend.

L. W. S.

The Presbyterian **GUARDIAN**

1505 Race Street, Philadelphia 2, Pa.

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Welcome to New Students

Word of God only answer
to the pessimism of the age

By PROFESSOR C. VANTIL

At the opening exercises of Westminster Theological Seminary, the message of greeting to new and returning students was given by Dr. VanTil, Professor of Apologetics. Dr. VanTil welcomed the students in friendly fashion, assuring them of the faculty's interest in them and its willingness to help them in any way possible. He made special mention of students who had come from the Orient. Dr. VanTil then continued substantially as follows:

You have come here to prepare yourselves for the gospel ministry. And if you look for a moment with me at the world round about us, you will see how badly, how sorely, that gospel is needed. Ask for a moment, if you will, what that world thinks of itself, and of its own predicament. The predicament of men and of nations will fill your hearts with deepest sympathy, and with earnest desire that God's glory through them may be accomplished.

Let Ernest Hemingway, the novelist, first tell you briefly, as he speaks to you in his new story, *The Old Man and the Sea*. You've read it in the recent issue of *Life*, perhaps.

An old, old man goes out in a skiff all alone. For eighty-four days he has been fishing, and has caught nothing at all. But on this eighty-fifth day he is going to have good luck. And good luck he gets. A big fish takes his bait at last. Victory seems to have come. "He made the fish fast to bow and stern and to the middle thwart." And on his way home he goes.

But the sharks come. The first shark takes forty pounds out of his big fish. And the old man now has sympathy with the fish that he has caught. The fish has become his friend. The sharks are now his enemies. One after another they come. The last shark takes the last bite. There is nothing left but the tail at the stern, the head at the bow, and that bare backbone, altogether naked, in between.

Therein is the picture of what the modern novelist thinks of the accom-

plishments of human civilization. Therein bespeaks the pessimism, the utter pessimism, of the men of this world. They know they are licked. The universe, hostile to man—man, as the Greek tragedians pictured him—always conquered at last. When the old man, with the last ounce of his strength, steps out of the skiff, he sees in the reflection of the light that bare skeleton of all his accomplishments. And he goes out to "dream of the lions" and then to die.

But, you say, that's the novelist. Let's hear from the scientist.

Well may you hear him. He speaks of facts, does he not? Not merely by means of imagination does he try to interpret the world. Let him speak of facts. What does he say? An old man went out to fish. He fished eighty-four days and didn't catch anything. The eighty-fifth day he had good luck. He lost his catch, came home to dream of the lions, and then to die.

The scientist speaks only, he says, of phenomena. He doesn't know what's behind the world. He knows that some forces are somehow there. He knows that these forces eat up the accomplishments, the culture, of man, and condemn him to utter futility. But outside of that, he says, science has no pronouncement to make.

You tell me to pass on hastily then to the philosopher, for he does not speak by imagination, nor merely of facts, but in terms of reason. He *does* speak of ultimate reality, of what lies beyond. But the philosopher himself today tells us that, when he speaks, of necessity he speaks in terms of utter contradiction. Self-consciousness, he says, is itself composed from the beginning of contradiction, and there is no hope for escape. For in terms of contradiction you can say nothing that means anything at all. And so philosophy too gives up all hope of giving any meaning to life.

Ernest Hocking tells us what he thinks philosophy can do in the story of Merlin, the magician of King Arthur's court. One day Merlin suddenly disappeared. Out went a travel-

ler, a weary traveller, alone into the desert. And he heard, when he was stricken, worn out and tired, a voice purporting to be that of Merlin the magician. He understood from this voice that if many travellers, coming seven years after one another, over an infinite period of time, would put all their fragments, all they had said, together, Merlin might at last, possibly, walk the earth again. But Merlin will not walk the earth again, no more than the marlin of Hemingway's story will ever leave the sea. Literature, art, science and philosophy predict their own doom, and offer no hope whatever for man.

One more voice there is, the voice of religion in our day, to which men turn for hope. Richard Kroner, of Union Seminary, informs us that in religion men seek for the solution of their problem of self-contradiction, in imagination once more. The truth of Christianity, he says, is imaginary, not factual. It supersedes the contradiction of reason, but in terms of imagination. "The antinomies of experience are thus solved, not intellectually, but spiritually." Thus the man of religion, the theologian, hopes against hope that imagination may ultimately lead man out of his distress.

But the worst has not been told. Because in this self-professed ignorance with respect to what man is, what he's here for, and what his accomplishments mean, these self-same people, the man of literature, the man of science, the man of philosophy and religion, nevertheless by implication assert that God does not exist, that He has not spoken, that there is no truth, that Christianity is a lie. "Creation is not a fact, and taken as a fact it is simply not true." (R. Kroner: *Culture and Faith*, p. 249.)

It is in preparation for the preaching of the gospel to such a world as this, that you have come here to prepare yourselves. We welcome you, because we are not pessimistic. We're not hopeless. God's power is strong enough to overcome the resistance of the world. You know that God has revealed Himself, that He has spoken to man originally in paradise, that man has become a sinner, that now in grace God through Christ has sought him out. Men will hear that gospel. By the Spirit's power they will be raised from the dead. Whether men hear or whether they forbear, they will have heard the word of the Lord. It is your

duty, your task, your privilege, with ours, to join in preparation for the preaching of that gospel.

We welcome you most heartily for this earnest task which God by His grace has assigned to you.

Westminster Seminary Opening

THE twenty-fourth academic year for Westminster Theological Seminary of Philadelphia was officially opened on Wednesday afternoon, September 24, at a service held in Calvary Orthodox Presbyterian Church of Glenside, located on ground adjoining the Seminary campus.

The small auditorium was filled to capacity by an attendance of about 200 persons. A public address system was in operation, to carry the service to the down-stairs room, in case there was an overflow crowd. However, the only "overflow" was the occupants and attendants of a nursery which was operated for the benefit of those with very small children.

The service opened with the singing of the Doxology, followed by an invocation prayer offered by the Rev. Ralph Clough, pastor of the Calvary Orthodox Presbyterian Church of Bridgeton, N. J. After the singing of a hymn, the Scripture lesson was read by the Rev. R. Heber McIlwaine, Orthodox Presbyterian missionary to Japan, and the Rev. Lewis J. Grotenhuis led in prayer.

Professor C. VanTil, Chairman of the Seminary faculty, who presided at the service, then made a brief address welcoming the students to the life and work of the institution.

Following the singing of another hymn, Dr. VanTil introduced the Rev. John C. Hills, of the Ft. Lauderdale Orthodox Presbyterian Church, who gave the address of the afternoon, speaking on the subject, "The Reformed Faith and Human Relations." Mr. Hills said that the present age should be called the "human relations" age, because the great concern of multitudes of people was the relationship between divergent groups, and the need for harmony in such relationships. However, he felt that the modern movement for unity among peoples of all nationalities, races and creeds was characterized by many features antagonistic to Christian faith. Though some

Calvinists seemingly approved the movement, and others tried to ignore it, he felt that in its motives, methods and programs, sincere Christian people ought to oppose it most earnestly. For the movement in effect denies that there is any ultimate truth, it rejects the absolute authority of the Scriptures, it seeks to put all men intellectually on an equality, thus ignoring the distinction in gifts God has set up, and it constitutes in effect a program for the defecation of man. Men are concerned today, said Mr. Hills, with the opinions of their fellow man, but they are not

concerned with the opinions of God, or with man's responsibility to Him. "You cannot unify men on the basis of love, until the human heart is born again by the Spirit of God." Mr. Hills praised the Seminary as an institution that, in the midst of the world's confusion, was seeking quietly to build men up in the truth, the doctrines which alone would bring about a true relationship among men because they point men to the cross of Jesus Christ. In due course God in His gracious providence will bring it about that men will see the futility of their human attempts to solve the world's problems, and the tide will turn again to Him and His ways.

Following the service, those present went to Machen Hall on the campus for the tea and reception.

Some eighty students are registered at the Seminary for the present academic year. Five of these are from the Orient. The enrollment is one of the largest in the Seminary's history.

The Reformed Faith and Human Relations

*The modern movement for human unity is
a most serious enemy of Christianity*

By JOHN C. HILLS, JR.

Dr. VanTil, fellow ministers, students and friends of Westminster Seminary:

I want to talk this afternoon for just a little bit about The Reformed Faith and Human Relations . . .

Now I think if we define the Reformed Faith as that system of doctrine set forth in our Westminster *Shorter Catechism* we'll not be far of the mark. I'm often scolded for speaking of the Reformed Faith from the pulpit, or talking about Calvinism. Many people with good intentions say, — "You shouldn't do that now, you should just talk of Christianity. Because after all, that's what we believe in." Well, there are so many forms of Christianity around today, or so many things masquerading as Christianity, that we just have to put a label on that form of Christianity which we believe, which after all is said and done is the real and

the true Christianity. So we call it the Reformed Faith, and we all know here that it is summarized in our Westminster *Confession*, also in the Heidelberg *Catechism*, the *Canons* of Dort, and so on.

Now, as to human relations. Perhaps I can define that just a bit if I tell you a little story. It's a true story. It happened to me one afternoon. A professor in human relations at the University of Miami said to me, rather jokingly, "The phone rang at three o'clock this morning, and somebody wanted me to rush right over and straighten out his marriage which was going on the rocks." Well, I didn't want to show my ignorance too much, because I didn't know just exactly what he had in mind by human relations, and so I said, "Well, three o'clock is a rather early hour to straighten out a marriage, but of course you went over."

And he laughed, and he said, "No. That's for marriage counselling. We just deal with the big stuff." And of course there he had me, and so I had to say, What big stuff? Well, it turned out that the human relations department dealt only with groups. They dealt with interfaith movements, to get the Protestants, the Roman Catholics and the Jews together in one harmonious whole. They also dealt with economic problems, with the relation of capital and labor. They dealt, for example, with racial relations, the problem of the Negro and the white man. They dealt with national backgrounds,—how for example in New York City will the Porto Rican be absorbed into the rest of the population. So that's what they mean by human relations, to promote harmony between any groups of people in this country.

The Human Relations Age

Our age has been designated by many terms. It has often been called the aspirin age, because of our nervousness. And I think we ought to begin calling it *the human relations age*, because that is peculiarly the preoccupation of people nowadays.

Let me cite to you a few things that happened in Miami last year. On October first a phone call was received saying that the Jewish community center would be bombed. And so the members of that center rushed down and they found erected by the Jewish center a three foot cross, and on that cross in crude German were painted anti-Negro and anti-Jewish slogans and symbols of the Nazis, and also of the Ku Klux Klan.

Within the next two weeks, there were unsuccessful dynamitings of both Jewish schools and synagogues in Miami, and on the wall of one synagogue was painted a red cross and the symbol, KKK. Dynamite was placed on the Dade county Court House steps in Miami within the next few days. Also dynamite was placed at one of the high schools. On November 30, the Carver village, which is a Negro housing development, was dynamited at a cost of \$22,000 damage. And within the next few weeks after that the Hebrew school was dynamited and a Hebrew synagogue and 44 memorial windows were destroyed. And finally, the whole matter came to its climax when on Christmas eve dynamite was placed under the little house of Harry

Moore, a Negro school teacher who lived in Mims, Florida. He was destroyed and his wife Harriet fatally injured.

Now I am not citing these events to make an apology for them, even though I am from Florida. They're disgraceful. They're heinous. But I would like to point out, just to keep the record straight, that while all these things were going on in the South, during the same period in Chicago there was the worst race riot ever seen in this country, because a Negro family was moving into a white development. At the same time in Boston, Massachusetts, we had the worst anti-Semitic riots in the history of our country. And here in Philadelphia there occurred something which suddenly terminated the anti-Florida editorials. Fire-bombs were thrown at synagogues throughout the city.

I'm interested in these events because

THE Rev. John C. Hills, Jr., who is pastor of the Orthodox Presbyterian Church in Fort Lauderdale, Florida, was the visiting speaker at the twenty-fourth annual opening exercises of Westminster Theological Seminary of Philadelphia, which were held on September 24. We are glad to bring to our readers the text of Mr. Hills' address. Mr. Hills was introduced by Dr. C. VanTil, chairman of the faculty, who presided at the gathering. For the purposes of publication, the address has been somewhat abridged.

the whole attention of all the world was focused on them. Just as soon as the people in Miami read about them, the people in Moscow read about them in Pravda, which is the official organ of the Communist party. Vishinsky arose in the United Nations, and he pointed the finger at Florida, and he said, This is the United States of America. This is the American way of life. Everybody was interested in these events.

And why? Because we are living in the human relations age, and our periodicals and our books are concentrating their attention on the relation of one group to another, the relation of man to man. Politicians must deal with the question of human relations if they want to be elected. Conventions spend a good deal of their time drafting platforms that will say the right thing about another man's race or another man's nationality. The church councils, the National Council of

Churches, for example, spend a great deal of time and energy propagandizing people throughout the land on these subjects—that the races must get along together, the Roman Catholic, the Jew and the Protestant must be amalgamated into one religious group.

So they talk about the universal brotherhood of man, which has been the theme for years and years, and Christ is portrayed not as the eternal Son of God who died on the cross to save us from our sins by taking the punishment due to our sins upon Himself, but he is Christ Modernist, Christ racial leader, the Christ who will resolve all differences in mankind.

If you want to run your own test in this matter, stop anybody that you know and ask him to vote for these words. Which does he know most about—Segregation or sanctification? Interfaith or irresistible grace? Discrimination or decalogue? Lynching or limited atonement? FEPC or effectual calling? We're living whether we like it or not, in the human relations age.

Now, if that is true, what should we as Calvinists think about all this? We believe the Reformed Faith. What should be our attitude toward this great movement which is on foot among men to resolve them into one unified group? There are, roughly, broadly speaking, three positions that have been taken. Two of them I don't agree with at all, the third one I like very much.

The first of these positions is just this. Some Calvinists approve of this whole movement, as it is developing and growing in the world.

Now, I don't want to be misunderstood. Generally speaking we must approve of the *ends* that are being sought, with one possible exception. There is so much political radicalism mixed up in this movement, that the aim is actually to wipe out the differences intellectually among men. So that we have to bear in mind what our *Shorter Catechism* says of the Fifth Commandment. The Fifth Commandment requires us to preserve the honor, to perform the duties belonging to everyone in his several relations, as superiors, inferiors and equals. We shall not arrive at any point in the world where we can wipe out the distinction among men as to *gifts*. God has created us as individuals, and every one of us who sits here this afternoon has a superior, he has an inferior, and he has an equal.

And we have to move on that basis. So I am very much concerned about this end of bringing the whole human race down to such a level that it is one mass of individuals who differ not one whit from one another.

But as far as the other ends are concerned, can we not agree with these people? After all, what Calvinist would not bleed in his heart to behold the ruins of Harry Moore's house, to behold the funeral as that poor Negro school teacher was buried. What one of us would be behind Voltaire, would be behind him in the least, when he said, I disagree with what you have to say, but I would die in order that you might have the right to say it. And what one of us could see the cross, the

symbol of our salvation, portrayed in blood-red on the wall of a synagogue as a symbol of hatred?

Some Calvinists Approve Unity Movement

But when all is said and done are we going to pin our hopes as Reformed people on this movement that is abroad in the land? Are we going to approve of the methods that are used? Are we going to share the motives, that are behind this movement? Well, there are some among Calvinists apparently who do.

I have an excellent book in my library on the Heidelberg *Catechism*. Yet in this book, for all its good points, (See "Hills," p. 196)

be born again before he can be progressively sanctified. Regeneration is the inception of being made holy and sanctification is the continuance. Hence it requires no more than the most elementary knowledge of these various terms to see that we cannot turn them around and mix them up in any way we please. But we may also look at a few passages of Scripture to show that there is clearly implied an order or arrangement in the various steps of the application of redemption.

Biblical Passages

If we take, first of all, such well-known texts as John 3:3, 5, our Lord told Nicodemus that except a man be born from above he cannot see the kingdom of God and except a man be born of water and of the Spirit he cannot enter into the kingdom of God. Obviously, seeing and entering into the kingdom of God belong to the application of redemption, and our Lord indicates that apart from the new birth, regeneration, there cannot be this seeing or entering into the kingdom of God. It follows that regeneration is prior and it would plainly be impossible to reverse the order and say that a man is regenerated by seeing or entering into the kingdom of God. No, a man enters the kingdom of God by regeneration. As Jesus says again (John 3:6), "that which is born of the Spirit is spirit."

We may also examine a closely related text, I John 3:9: "Every one who is born of God does not do sin, because his seed remains in him; and he cannot sin, because he is born of God." John is dealing here, no doubt, with deliverance from the reigning power of sin. Such deliverance is part of the application of redemption. But the text demonstrates that the reason why a person is delivered from the reigning power of sin is that he is born of God, and the reason he continues in this freedom from the ruling and directing power of sin is that the seed of God abides in him. Here we have clearly the order of causation and explanation. The new birth causes and explains the state of freedom from the domination of sin and is therefore prior to such freedom. The regenerated person does not commit the sin which is unto death (I John 5:16) and the reason is that he is born of God and God's seed is always in him to keep him from that grievous and irreparable sin.

A Home Study Course in Christian Doctrine

The Application of Redemption

By JOHN MURRAY

LESSON I

The Order of Application

THE provision which God has made in his providence for the sustenance and comfort of man and beast is not sparing or niggardly. He has made the earth to teem with good things to satisfy the needs of man and beast and to meet their varied tastes and appetites. Psalm 104 is the inspired lyric of praise and admiration. "These wait all upon thee; that thou mayest give them their meat in due season . . . thou openest thine hand, they are filled with good" (vss. 27, 28). "Wine that maketh glad the heart of man, oil to make his face to shine, and bread which strengtheneth man's heart" (vs. 15). And the psalmist exclaims: "O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches" (vs. 24).

The provision which God has made for the salvation of men is even more strikingly manifold. For this provision has in view the manifoldness of man's need and exhibits the overflowing abundance of God's goodness, wisdom, grace, and love. This superabundance appears in the eternal counsel of God respecting salvation; it appears in the historic accomplishment of redemption by the work of Christ once

for all; and it appears in the application of redemption continuously and progressively till it reaches its consummation in the liberty of the glory of the children of God.

When we think of the application of redemption we must not think of it as one simple and indivisible act. It comprises a series of acts and processes. To mention some, we have calling, regeneration, justification, adoption, sanctification, glorification. These are all distinct, and not one of these can be defined in terms of the other. Each has its own distinct meaning, function, and purpose in the action and grace of God.

There is a Divine Order

God is not the author of confusion and therefore he is the author of order. There are good and conclusive reasons for thinking that the various actions of the application of redemption, some of which have been mentioned, take place in a certain order, and that order has been established by divine appointment, wisdom, and grace. It is quite apparent to every one that it would be impossible to start off with glorification, for glorification is at the far end of the process as its completion and consummation, and it is scarcely less apparent that regeneration would have to precede sanctification. A man must surely

Still further, let us look at John 1:12. We may focus our attention on two subjects with which this text deals, namely, the reception of Christ and the bestowment of authority to become the sons of God. We may properly call them faith and adoption. The text says distinctly that "as many as received him, to them gave he authority to become children of God." The bestowment of this authority, which we may for our present purposes equate with adoption, presupposes the reception of Christ, namely, faith in his name. This is to the effect of saying that adoption presupposes faith, and therefore faith is prior to adoption. So we should have to follow the order, faith and adoption.

Finally, we may glance at one passage in Paul, Ephesians 1:13: "In whom ye also, having heard the word of truth, the gospel of your salvation, in whom also having believed ye were sealed with the Holy Spirit of promise." The sealing with the Holy Spirit is that which follows upon the hearing of the word of truth and believing. Hearing and believing are therefore prior in order and cannot be made to follow the sealing of the Spirit.

These few texts have been appealed to simply for the purpose of showing that there is order which must be maintained and cannot be reversed without violating the plain import of these texts. These texts prove the fact of order and show that it is not empty logic to affirm divine order in the application of redemption. There is a divine logic in this matter and the order which we insist upon should be nothing more or less than what the Scriptures disclose to be the divine arrangement.

These texts, however, have not brought us very far in discovering what the order of arrangement is in connection with a good many of the actions which are comprised in the application of redemption. They have established a few things, indeed, but only a few. When we give a fuller enumeration of the several steps or aspects—calling, regeneration, conversion, faith, repentance, justification, adoption, sanctification, perseverance, glorification—we can see that several questions remain undetermined. Which is prior, calling or justification? Is faith prior to justification or *vice versa*? Does regeneration come before calling?

(Professor Murray will conclude this introductory study in the next issue.)

Grass Roots

By R. K. Churchill

My premillennialism, or what remains of it, received a severe blow while we were driving through the Big Horn Mountains which lie east of Yellowstone. Let me interject at this point that it is a wonderful thing to be in a church which allows latitude on questions of interpretation about the millennium. We must be dogmatic where the Bible is dogmatic, but what shall we do where the Bible is not definite or dogmatic? Well, we shall not try to be definite either. This is the heritage of true Presbyterianism. The church must be just as narrow, and just as broad as the Scriptures. This is a loyalty to the Word of God which is acceptable with God, but unacceptable with men. Let the scars and wounds of the O.P.C. ministry, and Westminster Seminary bear witness. It seems to be in the nature of men, and even churches, to exalt some human interpretation to a place of equal authority with the Word of God and then try to make it binding on the conscience. Such has been the dismal history of many denominations and sects.

But let us get back to the Big Horns. These mountains are like vast table lands, uplifted. The horizontal strata is very evident. Not peaks, but high flat ridges often ascend into the clouds. I found myself wishing that I could stand up there in that wilderness where no human foot had ever trod. Like Moses, on yonder cloud-bathed eminence, I would gaze on the untrampled sanctity of God. As we rode along, scripture verses came to mind: "As the mountains are round about Jerusalem, so the Lord encampeth round about them that fear Him." I found myself wondering if God ever had in mind such imposing mountains as these when He spoke of the Mountains of Zion. How is it, I thought, that most of God's glorious future work should be confined to a few narrow acres of Palestine? Should not the mountains of the West have a place in the new Mt. Zion? Could not the term 'the new Jerusalem' be enlarged to include all of God's handiwork?

In the late afternoon we climbed to the summit. We drove through thick clouds for an hour. Slowly we descended, and came out of the mist. I wish I had the power to tell you what happened then, or rather what a revel-

ation came to us. I felt like Moses on Mt. Nebo, viewing the length and breadth of the promised land. How can I describe that tremendous panorama which unrolled itself before us? There, miles and miles ahead, also to the north and to the south, lay the great plains of Wyoming, Montana, and the Dakotas. The afternoon sun etched the foliage and land undulations in ever changing shades of green. The moving shadows, cast by the ponderous clouds, deepened the mystery and beauty. Far off to the north and to the south, two arms of the Big Horns reached out to enfold the silent prairies protectingly. From purple ridge to purple ridge, these ranges must have been over a hundred miles apart. From this giant cradle the waters of the wide Missouri spring into turgid life.

One cannot look unmoved on such immensity and sweeping grandeur. Here unmistakably are the footprints of God. In my cabin that night, I turned to Romans 4:13 and read: "For the promise that he (Abram) should be heir to the world . . ." Then I found myself musing thus: If the real promise to Abraham and the faithful is the world instead of Palestine, I won't mind. I don't hanker so much for the mountains of Jerusalem now that I have seen the Big Horns. The plan of God may be drawn to scale as in a blueprint. It may be far bigger, in reality, than it appears on paper. When the pen of the architect marks off a quarter inch on his plan, it represents several feet in the building to be constructed. So it is that the Great Architect of the eternal covenant marked off the little land of Palestine—perhaps it represented the whole earth, or could it be the universe? To Abraham and his seed, the promise of the lands of Palestine was given in no unmistakable terms. Yet through faith, Abraham was taught to look for that city which hath foundations, whose builder and maker is God. Have I then been to the new Holy Land where the feet of the Blessed One shall stand again? Are these the mountains of Bethel, and have I felt the dews of Hermon? It could be that from these very hills shepherds and cowboys will see another advent when nature's troubled night departs, and the Star of Peace returns.

Missionary Society Page

By MRS. JOHN P. GALBRAITH

California Presbyterian

When in Denver this past summer to attend the General Assembly of our church, many of the ladies from the eastern, middle western, and western churches had the opportunity of meeting each other and becoming better acquainted with the various women's activities in our churches. It was at this time that the spring meeting of the California Presbyterian was called to our attention, and although it is not the latest news at this date, we think it unusual enough to report on this page. We say "unusual" because it was a three-day affair, starting at nine o'clock in the morning of each day and concluding with an evening service. It is usually the procedure of our Presbyteries to be only one-day meetings, starting at approximately 10:30 in the morning, and concluding in mid-afternoon.

Mrs. Wilson Albright, wife of the pastor of our Manhattan Beach Church, and President of the California Presbyterian, has written a resume of the program. We hope that this report may be an inspiration to other Presbyterian groups.

"The spring meeting of the Presbyterian was held in First Orthodox Presbyterian Church, Manhattan Beach, California. Delegates were present from ten of the twelve churches in the Presbytery of California (which includes the churches of Oregon and Washington also).

"Joint devotions ('joint' refers to the Presbyterian and the Presbytery who were meeting simultaneously) preceded the meetings each morning. After devotions, the first morning was devoted to the reading of society reports, prayer for particular church needs, and a busi-

Correction—September issue, "Christmas in October," the last sentence of the first paragraph had a misprint. The sentence should have read: "This brings to our mind the way in which one of our churches, Immanuel Orthodox Presbyterian Church of West Collingswood, holds a Christmas party each October for missions."

ness session. The afternoon session included a devotional message concerning a Christian woman's tongue and her responsibility in controlling her speech, led by Mrs. Velma Knowles, of Long Beach, and an address by Mrs. Ann Hazleton, a member of the Manhattan Beach Church who until recently served as a missionary in China. In her address, Mrs. Hazleton told of the Communism in China, particularly the Communist treatment of Christians, and of the way in which she, and her family, were evicted. A question and answer period followed.

"The three evening services followed the theme of the 'Work of Christ.' On the first evening the Rev. Robert Nicholas, of Bend, Oregon, spoke on 'What Christ Has Done.' Special music was provided by three members of the Long Beach Church.

"The next morning several pastors each presented a separate phase of the home missionary work of the Presbytery. This was followed by a panel discussion concerning these home mission endeavors, by several of the women. A discussion of women's part in church visitation, calling, and ways in which women can assist in the work of the church concluded the morning session.

"In the afternoon the Rev. Louis Knowles, teacher of Bible at the Bellflower Christian School, read a paper on 'Christian Education.' This, too, was followed by a question and answer period. At the evening service the Rev. James E. Moore spoke on 'What Christ Is Doing.' The choir of First Church, Manhattan Beach, rendered special music.

"The final session consisted in writing letters to missionaries. Letters were written on the backs of the Presbyterian programs to each of our foreign mis-

sionaries with comments about the meetings of the past two days. An evening service completed the three-day program. The Rev. Henry Coray spoke on 'What Jesus Christ Is Going To Do.'

Missionary Society Activities in a Home Mission Field

Berkeley, Cal.

The pastor of this home missions' field is the Rev. Robert H. Graham, and his wife, writes:

"Are your women's meetings in the doldrums? Ours were a while ago until we changed from meeting in the afternoon at the church to meeting in the evening at one another's homes. It is easier for mothers to leave the children in the evening at home with fathers, we have found, and it gives our working women, too, a chance to attend. We have more than doubled our number this way. Perhaps a change of time or location would help you.

"A well-planned program is essential, of course. Our schedule is very similar to that of other societies mentioned on this page. We, too, feel that the prayer circle is the most vital part of any missionary meeting. Every member should be given an opportunity to pray. Prayer strengthens the Christian as well as the church. There should be ample time spent in giving news of our missionaries so that we may pray intelligently. A study of our own mission fields is a 'must.' Repeat as often as necessary to keep newcomers informed, using different speakers and slightly different material, if possible.

"The best way for the uninitiated to bring a devotional message, we have found, is to follow a book. We have used Abraham Kuyper's 'Women of the New Testament' and 'The Practice of Godliness.'

"One great difficulty we have had is that of confining our meetings to the time allotted. In order not to curtail the time spent in prayer, we conduct the major part of our business at an

PROBLEM MINUTE

Answer to Problem No. 11: Luke 2:52

PROBLEM No. 12

What verses in Luke 10 contain a story that has become a classic in literature?

executive meeting. If we have a special speaker or a lengthy mission study, we omit the devotional message and merely read a portion of Scripture. Or, if we have planned hand work, such as sewing or folding bandages, we do that while one of the members tells about the field for whom we are working, or gives a book review.

"Last year our missionary society sponsored the Thank-Offering. We took an offering in February to start the fund, which was kept by our church treasurer in a special savings account. We bought special envelopes and distributed them every month throughout the congregation, emphasizing that this offering should be sacrificial (over and above all regular giving). The fund grew slowly but steadily. In late September we made a poster showing a thermometer with our goal fixed. The mercury was

changed each week as the money came in until it went over the top the first Sunday in November. Our people like this way of collecting the Thank-Offering, and we are doing it again this year!"

We commend the people of the Berkeley church for their remarkable sacrificial giving in the Thank Offering last November. They were willing to give so that the missionaries would be cared for and mission projects of the church could expand even though they were in the midst of a building project of their own and were deeply in debt. "It is more blessed to give than to receive." We might recommend the Thank Offering project as one for missionary societies to promote. Why not include it as a part of your program each month? We suggest that you start this December (for the November, 1953, offering).

Telling the Good News

By Bruce F. Hunt

CHAPTER II

THE EXTENT OR SCOPE

FAILURE TO WORK TOWARD TOTAL AND THOROUGH COVERAGE IS FAILURE TO OBEY THE GREAT COMMISSION.

We cannot drop our mite into the plate for missions and say, "We have done what we are supposed to do." We cannot look at the list of home and foreign missionaries which we, or our church, are supporting and say, "Now we have fulfilled the Lord's Commission." Though we may be spending a busy "full time" in witnessing in our specific field or in many fields, we are not obeying the Lord's command unless our work is actually geared to, and our sights are very really fixed on, witnessing to the *whole creation*.

It is a total work that we are commanded to do. A school asks its team to win the game, not just to go through certain plays together. Each member of the team has his specific tasks to perform, it is true, but together they are to roll up enough points to defeat the opponent. The school expects each member of that team to play to win, and this, regardless of what the other players may do. Should all the other players fail and one man yet be able to win the game alone, he is expected to,

and will be held blameworthy for failing to do so. In football, sometimes, the guard, who is built and trained primarily for blocking out the opponent or for opening holes in the opposite line for his own backfield, finds himself unexpectedly in possession of the ball where he alone is in position to score. He does not say, "This is not my line. I am not built or trained as a ball carrier, and therefore I will lay the ball down." He does what his school expects him to do, he runs for the goal line.

So the Lord has commissioned us to tell the gospel to every creature. As a team, the Christian church is supposed to be working toward this objective. As members of that team we have an individual as well as a collective responsibility to see that the goal of witnessing to "every creature" is reached. I cannot say "As long as I am doing *something* about it, that is all that is expected of me." I have a responsibility to make sure that *everything* is being done about it. Though every one else should fail, I am still expected to complete this task and will be held blameworthy if I am not found working towards the fulfillment of the task of blanketing the world with the gospel.

It used to be my practice in Manchuria and Korea, when examining candidates for baptism to ask them questions something like this:

"You have become a Christian while meeting with this group. What if circumstances should place you alone in a community far from any church and where you are the only Christian, would you cease being a Christian because you could not meet with other Christians?"

I would expect the answer, "Certainly not," to this question.

Then I would ask: "Will there be a church in that community?"

I would expect the answer: "Yes, my being there, a part of the Church of Christ, means that the church is there."

"But, what if you have no teacher?" I might ask.

"I would read the Bible and teach others the best I knew," I would expect for an answer.

"Where would you meet?" I would continue.

"Any place we could find; in our own home if my non-Christian family did not object" might be the answer.

Someone has said, "*Some can go, many can give, all must pray.*" To me, this is an understatement of the Commission. Rather it should be "*All must go all must give, and all must pray*" if the Good News is to be told to the uttermost parts of the earth. Providential circumstances may keep me from going very far, but I must go as far as I can and at the same time assume responsibility for the ends of the earth, seeking, through prayer, giving, sending and other means of getting my message out, to reach the ends of the earth.

No true Christian will deny that we have a responsibility to preach the gospel. Few would deny that we have a certain responsibility to send it to other lands. But it seems to me that a large proportion of Christians, even those actually engaged in missionary work, have failed to grasp the idea that the Lord's Commission makes us individually, as well as collectively, responsible for the job of totally and thoroughly blanketing the whole earth with the Good News.

"Wherefore when I came, was there no man? When I called, was there none to answer?" (Isaiah 50:2). "For I beheld, and there was no man; even among them and there was no counsellor." (Isaiah 41:28). "Also I heard the voice of the Lord, saying, 'Whom shall I send, and who will go for us?'" (Isaiah 6:8).

God and You

By LAWRENCE R. EYRES

AT the beginning of these articles I feel rather at a loss as to the proper approach to you young people. You get "preached at" by us ministers continually. That is easy for us because we are so used to it; it is easy for you for the same reason. But now I just want to *talk* with you, and that is harder: it is harder because you are so used to our preaching and to thinking, "Just what I expected to hear in a sermon!" and then to forgetting most of it. But not so in these talks: I want to talk just to *you*. This is *your* page. If your parents want to read this over your shoulder, I don't mind; but it is written just for you young people.

Your parents think you are at a difficult age. Well, you are. Maybe, though, they don't realize how difficult this age is for *you!* While under the home roof you must be subject to their authority, and that is right. Yet a change has taken place (or has begun to take place) in you. For one thing you can't seem to let them do your thinking for you any more. You obey them outwardly and (it is hoped) willingly, but your feelings and thoughts, your hopes and plans have to be your own. The day is gone forever when the whole pattern of your life—your thoughts, words and deeds—is a little copy of "Dad" and mother. Within certain limits you feel the necessity of thinking, feeling and acting "on your own."

And that's what makes this stage in your life hard for you. It's hard for two reasons: first, because your parents find it difficult to realize that you are beginning to be adults; and second, because you have not had opportunity to form a foundation of thought, feeling and action of your very own. You have reached the somewhat awkward stage of having to do your own thinking before you have developed your own settled philosophy of life.

Now it is for these reasons that I want you to do some deep thinking with me. I shall accordingly ask you some pointed questions. Of course, I'll suggest proper answers, but in the end you will come up with your own

answers. My answers will do you no good until they also become *yours*. Just to help matters along, and to make this page more your own, I'm going to invite you to send in your questions and comments. Possibly I will include yours in a subsequent article, but at all events I shall try to answer each personally as time permits. Address your letters to me in care of the Editor of the GUARDIAN.

The First Question

And now I'd like to ask you the first big question. This question is more important than any other in all the world—than any future question will ever be: *How is it with you and God?* Thoreau, 19th century New England naturalist and author, lay dying. A friend queried, "Have you made your peace with God?" The dying man answered, "I hadn't known we had ever quarreled." How wrong he was! You have a quarrel with God, or rather, He has a quarrel with you, unless you have already made your peace with Him through repentance and faith in His Son.

Maybe you will be objecting by now. "Haven't you heard of the Covenant?" you are saying. "I have been raised in a Christian home. I've never known a time I didn't go to church and Sunday school. I was baptized as a baby, and soon I will become a full member of the church." In answer let me say that my question is still in point. Five, ten years ago to speak of a covenant home would have been sufficient, but it's different now. You wish to be regarded as an adult individual before men, and to be answerable for yourself. You must also be answerable for yourself before God.

Yes, God has a quarrel with you. Unless you have come to terms with Him (on His terms!) you are still at odds with God, and that's not good! Let me put it this way: *You have three strikes on you already in the matter of sin.* Here they are: *Strike one—You sinned in Adam.* See Romans 5:12 and 18. Of course you weren't there in person, but you were represented in

the person of Adam, the head of the race. Because you were in Adam, God imputed the guilt of Adam's sin to you, that is, He reckoned Adam's guilt to your account. "Therefore as by the offence of one (Adam) judgment (for the guilt of Adam's sin—you hadn't been born to do any sin on your own) came upon all men unto condemnation." That means you, too! And don't say that God is unjust. Who are you that you (or any other creature) can sit in judgment over the acts of God to say of this one, "It is just," and of that one, "It's not just"? No, the guilt of the one sin of the one man, Adam, is *your* guilt. *Strike two—You are a sinner by nature.* You inherited that sinful nature from your first parents through all succeeding generations (Psalm 51:5). Your natural heart is an evil heart. It is "deceitful above all things, and desperately wicked," Jeremiah 17:9. *Strike three—Because yours is a totally sinful heart your every thought, word and deed* (apart from God's saving grace) are sinful. It stands to reason that your moral acts can be no purer than the heart from which they proceed.

Now three strikes is out! You are just out of the running if you have not personally made your peace with God. Remember, it's *your* sin that stands between you and God. It is a great, ugly, black cloud which hides His face from you. It is most offensive to Him; how black and ugly does it look to you? Suppose you heard that a friend of yours was seriously wounded by a stray rifle bullet. You would shake your head and say, "Isn't that too bad." Your feeling is one of sympathy. Later you learn that *you* had fired that shot in a careless moment. How would you feel then? The sorrow of sympathy would be overshadowed by the sorrow of *guilt*. The garden of Eden seems a long way off; the crime committed on Calvary happened a long time ago, but both these tragedies have a direct relation to you. That relation is one of guilt, the guilt of your sin. Of course it does no good to say this to you unless you feel the weight of it on your own soul.

You see, it isn't enough to *say* you are a sinner and ask Jesus to save you. Many do this almost mechanically and take it that they are saved. Not until you feel the weight of the just wrath of God on your soul can you cry out, "God be merciful to me a sinner."

And it is not enough to be sorry for *certain* sins—almost everyone is at one time or another; but to be sorry for your sin-*full*-ness (the evil *heart* as well as the evil *deeds*) is acceptable to God. It is to such penitents the Savior says, "Go in peace, thy faith hath made thee whole."

If you know your need for the Savior and turn to Him who died for sinners, it is well with you and God: having Jesus by faith you have God's word for it that you have eternal life as well. You will be able to give an answer to everyone that asks you a reason for the hope that is in you. With this assurance you need not rest on the fact that your parents are Christians, for you yourself are a Christian.

O yes, I mentioned the Covenant way back there. If you as a young person are a covenant member of a godly home, it is the most natural thing in the world that you have come to trust personally in the Savior. It is the fruitage of the Covenant which was signed and sealed for you in infancy when you were baptized. It may even be that, because of God's grace in the Covenant you cannot remember when first you turned from your sin and trusted Jesus. After all, you need not be concerned so much about when you *began* to believe as that you can now say,

"'Tis done, the great transaction's done,

I am my Lord's, and He is mine."

(*Note—Questions and comments on this feature should be sent to The Editor, THE PRESBYTERIAN GUARDIAN, Box 101, Mt. Holly, N. J.*)

N. J. Sunday School Convention

By Kenneth Avis

The Second Annual Convention of the Orthodox Presbyterian Sunday School Association of New Jersey, was held in the Boardwalk Chapel at Wildwood on Friday and Saturday, September 12-13. Delegations were present from nearly all the Orthodox Presbyterian Sunday Schools in the state. At the same time, a N. J. Machen League conference was held in Wildwood.

The Sunday school convention

opened on Friday evening. Following a brief devotional period, Elder Wilfred Moses of Immanuel Church, West Collingswood, addressed the delegates. In his message, entitled "Thy Kingdom Come," he emphasized the privilege and the responsibility of being co-workers in establishing our Lord's kingdom.

Accommodations for the delegates for Friday night had been arranged by the Rev. Leslie A. Dunn of Calvary Church, Wildwood. On Saturday morning, following the opening devotional period, the delegates separated into groups for departmental sessions on the general theme of Pedagogical Methods. Mrs. Harold DeCou, first grade teacher in the Camden County Christian School, led the discussion in the Beginner's department section. Miss Alice Anderson, principal of the Camden County School, directed the discussion in the Primary group. The Junior-Intermediate discussion was led by Mr. Hillis Partington, Principal of two schools in Westfield. The Rev. Leonard Van Horn, principal of the Bridgeton Christian Day School, was in charge of the Senior group discussion. And the Adult group was led by the Rev. Charles G. Schaufele, professor in the department of education at Gordon College.

The principal address of the morning was given by Mr. Schaufele. Combining interesting illustrations with humor, Mr. Schaufele discussed practical elements in teaching. He pointed out advantages, disadvantages, and ways of improving the three basic teaching methods—the lecture, the question-discussion, and the visual (multiple sense) methods. The impression left by Mr. Schaufele was that good teaching should involve the use of all three methods, either alternately or in combination, in order to maintain interest and provide effective instruction.

Following the luncheon period, Edward Haug, superintendent of the East Orange Sunday School conducted a panel discussion in which the conclusions of the departmental discussions of the morning were summarized. All of the groups agreed that a basic requirement of good teaching was careful preparation of the lesson, and an informal, personal contact with the pupils.

Mrs. DeCou emphasized the neces-

sity of bringing the teacher's vocabulary down to the child's level, and of making the presentation real by using a moderate amount of dramatization. Miss Anderson stressed the point that the goals of a primary teacher should be to make God known to the child as sovereign, and to acquaint the child with the Word of God. It was also brought out that a good memory program is important in attaining such a goal. Mr. Partington noted that the discussion in his group had centered about discipline, and the importance of a high level of interest in maintaining good discipline. Mr. VanHorn said that his group agreed that the teacher should not use the lesson helps as a crutch, but that there should be a careful study of the Scripture first. The Senior teacher was also admonished not to underestimate the ability of the pupil. According to Mr. Schaufele, the adult group had agreed that there should be age divisions according to interests. Also the program should be well rounded, and should include not only doctrinal lessons, but evangelism, missionary activities, and social fellowship. Following this summary of the departmental discussions, there was a lively panel discussion of some of the points that had been raised. It was with considerable reluctance that the discussion was terminated, to permit other parts of the program to be carried out.

A brief business meeting of the Association was conducted by Kenneth Avis, the Vice President. It was decided to request each Sunday school to contribute ten dollars to a fund to be used to purchase visual aids, particularly projection materials. These visual aids are to be made available to the member schools on a rental basis. The Rev. Lewis Grotenhuis agreed to act as librarian for this association activity.

Since many of the committees and activities of the Association are still in the developmental stage, the delegates voted to continue the same officers for another year. The officers are president—The Rev. Charles Ellis of East Orange; vice-president—Mr. Kenneth Avis; secretary-treasurer—Miss Mary-Ann Faw of Westfield.

Those attending the convention returned to their homes feeling that they had been greatly blessed, and inspired to improve the teaching in their own Sunday schools.

Summer Activities in Rural Maine

A delayed report from the Rev. Charles E. Stanton of Cornville, Maine, tells of summer Bible school and other activities in that area. Three separate Bible schools were held, designed to reach six separate communities. The last two weeks of June a Bible school was held at South Solon for children of that community and of East Madison. Total enrollment was over 65, with a regular attendance of over 45. The first two weeks of July a similar school was held in Wellington for children of that community and Brighton. And the third week in July the communities of West Athens and Cornville united in holding a school at the latter place. In all nearly 150 children were enrolled. The fourth week of July a young people's Conference was held in Cornville with the Rev. Calvin Busch of Portland, Me., as special speaker. Others assisting in the conference were Miss Barbara Bean, Mr. Paul MacDonald, Miss Lois MacDonald and Mr. Stanton.

During the summer months, Mr. Paul MacDonald assisted in the work by conducting Sunday school and worship services in several of the communities mentioned above.

California Presbytery to Stress Home Missions

THE Presbytery of California, meeting in First Orthodox Presbyterian Church, Portland, Oregon, on September 17-18, featured repeated emphasis on the home missions program of the presbytery. It was decided to continue the work at Compton for another year, in the chapel which has been rented from the Christian Reformed Church. It was also decided that before the Spring meeting a missionary should be secured, to work within the bounds of the presbytery. His activities would involve the integration and organization of the work at Whittier, Sun Gardens, Compton, and possibly Temple City in California. There would also be surveys in other areas.

Since the Rev. James Moore and the Rev. Robert Sander are receiving partial support from the Presbytery, it was determined to ask the sessions of the churches they serve to arrange so that

these men could work part time in the home missions projects.

Distressing problems facing some of the congregations were made the topics of earnest prayer early in the meeting. Business sessions were held in the home of Elder Huber of the Portland church.

The Rev. Clifford Vander Ark of Everett, Washington, was present as a fraternal representative of Classis Pacific of the Christian Reformed Church. He brought greetings from that body, to which the Rev. Robert Nicholas of Bend, Oregon, responded.

One unscheduled feature of the gathering was that Mr. Graham and Mr. Elliott of San Francisco, while touring the city, stopped at a Presbyterian Church USA building, to inquire whether any 1911 Presbyterian hymnals might be stored away. They found some, and left Portland with several boxes of the hymnals, given free.

The Presbytery of California now has seven men under care as candidates for the ministry. These are Douglas Holmes, Richard Larsen, George Freeman, Harvey Conn, Charles Blondino, Joseph Byrd, and Gustavo Espino.

Hume Lake Conference

ONE hundred and seventy-eight persons from various churches in the Presbytery of California registered for the Presbytery's annual Family Bible Conference, held at Hume Lake, August 4-11. The lake is a blue sheet of water situated at about 6,000 feet altitude in the Sierra mountains, and was formed as the result of a dam on a tributary to the King's Canyon.

Practically all of those who registered remained for the entire week. Most of the families were from Southern California, though there was one delegate from Seattle, Washington. About one-third of those present came from Long Beach.

No one speaker was featured at the conference, except that the Rev. Henry Coray gave a most profitable study in II Corinthians the first hour each morning. Other ministers present were James Moore, Lynne Wade, Robert Graham, Wilson Albright, Robert Sander, Dwight Poundstone, and Edwards Elliott.

Mr. Poundstone, as head of the Presbytery's Committee on Christian Edu-

cation, conducted the conference. Mr. and Mrs. Elliott had charge of registration and the assignment of cabins.

Professor Nattkemper of Long Beach who has for years taught speech in the colleges of California, was present and gave suggestions to the speakers on how to improve their delivery. His help was much appreciated.

Evening services were led by the ministers. A Christian Reformed lady, Mrs. Rich, brought a film telling of the work of Station HCJB of Quito, the Voice of the Andes in South America. She has been employed there. On one evening the glee club of the regular conference staff sang for the group.

The conference also featured sports and sight-seeing trips. Volley-ball and ping-pong were enjoyed in after-supper tournaments. Visits were made to Boyden's Cave in the King's Canyon, and to the Sequoia National Park, forty miles distant along the Sierra ridge.

A similar conference is being planned for next year, with the Rev. Charles G. Schaufele tentatively booked as the featured speaker.

Special Services in Portland Church

DURING the week of September 28, special gospel services were held in First Orthodox Presbyterian Church of Portland, Oregon, with the Rev. James E. Moore of Los Angeles as guest preacher. Prior to the meetings a number of cottage prayer meetings were held, and there was extensive visitation work in the community.

The interior of the auditorium of First Church has been redecorated, and the front of the auditorium has been beautified through the use of birch peneling and other special trim. Mr. and Mrs. Frank Smith helped substantially in this work.

The churches of Portland and Bend joined in a young peoples' conference at Belknap Springs the week of August 18.

Grace, Middletown Church Plans S. S. Building

GRACE Orthodox Presbyterian Church of Middletown, Delaware, is making plans to erect a Sunday School building at the rear of its pres-

ent church structure. During the past year the Sunday school has more than doubled in size, and present space is inadequate. Mr. Donald Stanton, a Westminster Seminary student who is in charge of the work at Middletown, was licensed to preach the gospel at a meeting of Philadelphia Presbytery held in September. Dr. Edward J. Young conducted a communion service at the church on September 14. Two persons were received into communicant membership at this service.

Missionary Conference at West Collingswood

OCTOBER 8-12 was the date of the Twelfth Annual Missionary Conference at Immanuel Orthodox Presbyterian Church of West Collingswood, N. J. The program included the following items:

On Wednesday evening, October 8, the Rev. and Mrs. Frank Zajac were guest speakers. Mr. Zajac is in charge of the Green Pastures mission, at which members of the men's Bible class of Immanuel Sunday school have spoken on several occasions.

Dr. Edward J. Young was guest speaker on Thursday evening. He told of his recent trip to Palestine, and of the need of Israel for Christ.

On Friday evening greetings were brought from Mrs. R. Heber McIlwaine. Following this the Rev. and Mrs. Earle White were the guest speakers. They are missionaries of the Independent Board, serving in Chile, South America.

On Saturday at 7 p.m. the annual missionary Christmas Party was held, gifts for foreign missionary families being brought to the church. Following the Christmas party, the missionary film, *The Regions Beyond*, was shown.

Guest speakers at the services on Sunday included the Rev. R. Heber McIlwaine, and Mr. Boyce Spooner who was in secular employment in Korea prior to returning to take up studies at Westminster Seminary.

Betzold Sails For Germany

CHAPLAIN John W. Betzold sailed from New York on September 30 for a tour of duty in Germany. Chaplain Betzold indicated that he expected

his family would be able to join him in about three or four months. The tour of duty will be for three years.

Isaac Jen To Help Work of RTF

THE Reformation Translation Fellowship, an organization engaged in translating and publishing Chinese Christian Literature, announced in its summer news letter that it had added to its translation staff Mr. Isaac I. Jen. Mr. Jen was born in Shanghai, China, into a Christian family. He graduated from St. Johns University, Shanghai, in 1949 and came to the United States for the regular three year course in Westminster Theological Seminary, from which he graduated in 1952. Mr. Jen is married and has one son. He is at present working on a translation of Dr. L. Berkhof's book, *Vicarious Atonement through Christ*.

Philadelphia Presbytery Complies with Directive

THE Presbytery of Philadelphia, meeting in regular session on September 15, by a majority vote complied with the directive of the General Assembly in the matter of Licentiate G. Travers Sloyer. The Assembly had directed in substance that Presbytery reconsider the case, that if its prior action was re-sustained it be supported by a transcript of examination, and that meanwhile Mr. Sloyer's license to preach be restored.

Although there was substantial sentiment expressed in the meeting against compliance, on the ground that the requirements set up by the Assembly went beyond the church's constitution, a motion that Presbytery comply with the total action of the Assembly carried, and it was determined to place on the docket of the November meeting of Presbytery the further consideration of the case. Though no specific action was taken on the license, members of the Presbytery understood that the action also constituted a restoration of the license of Mr. Sloyer to preach.

Earlier in the meeting the Presbytery expressed to the session of Redeemer Church its disapproval of the action of the session in allowing Mr. Sloyer to

preach there during the period between the time his license was recalled, and the time of the Assembly's action.

The Presbytery examined Mr. Donald Stanton as a candidate for the ministry, and being satisfied in its examination proceeded to license him to preach the gospel. Mr. Stanton is at present supplying Grace Church, Middletown, Delaware.

In other actions, the Presbytery received the Rev. Robley Johnston from the Presbytery of Ohio, and made plans for his installation as pastor of Calvary Church, Middletown, Penna. The Presbytery also heard a report on the subject of Church Visitation. The report was ordered sent to pastors and sessions for study, and a committee of three was chosen to present to the January meeting of Presbytery specific proposals for carrying out a program of church visitation.

Presbytery also received a report of the French Creek Bible Conference held the latter part of August.

The next meeting of the Presbytery will be held in Bethany Church, Nottingham, on November 17.

Eritrea Assumes Independency

THE little nation of Eritrea in East Africa, which was formerly an Italian colony, and has since 1941 been under the government of Great Britain, assumed her position as an independent nation on September 15, in ceremonies held at Asmara. In her new status, decided upon and approved by the United Nations, Eritrea will exercise local government in matters of internal life, and will be federated with Ethiopia in international relationships. This latter federated arrangement will have considerable prominence, and Ethiopia will as a result have a say in foreign mission work in the country.

There has been some question as to the effect the change will have on foreign missions. It may be that new missionaries will not be allowed to enter the country. On the other hand it may well be that missionaries now there will have liberty to work in Ethiopia as well as in Eritrea. Orthodox Presbyterian missionaries permitted in Eritrea have thus far been kept out of Ethiopia, though there is a common language among many of the people of the two lands.

Hills

(Continued from p. 188)

the author says again and again, beating his breast in humiliation—It's Walter Rauschenbush, it's Kagawa, who are showing us the way in these matters. They have prayed for men. We have been interested in theology. We have not been concerned about human relations. And again and again he upbraids the Reformed churches for not being interested in the relation between man and man. I think that Rauschenbush and Kagawa are leading, but that they have led us down the wrong road. We do not share their motives. We do not share their program in any sense of the word. And some Calvinists nowadays go so far—and I meet more and more of them—as to vote the Socialist ticket because they believe that's the program that is going to work social justice in mankind. And they forget the words of Dr. Machen apparently, who said, Socialism is *the darkest thought* that has entered into the mind of man. That's strong language, but that came from Dr. Machen. It's the darkest thought that has entered the mind of man. If we will straighten out little tyranny on the basis of socialism, we will all have tyranny over us.

Now there is a word that is current in Calvinist circles, the word *Antithesis*. As nearly as I can figure out this word, it means that there is a warfare between God and Satan, and that this conflict exists in every sphere of life, in every department of endeavor. Luther recognized at the time of the Protestant Reformation that there was antithesis between the Reformers and the humanists even on the question of human relationships. And he wrote to Erasmus, that great humanist, and he said, You of all men have touched the point when you speak of free will. And after he had read the work of Erasmus, he spoke of himself in that fable about the fox and the nightingale. When the fox had eaten up the nightingale, he shrugged his shoulders, figuratively, and he said, "All voice, nothing to it but voice."

So Luther was a stern opponent, a violent opponent not just of the Roman Catholic Church as such, but also of humanism. And he knew that one of these things had to occupy the field, either Calvinism or humanism. But there was no common ground that they could share between them.

Dr. Machen has said of all this, that the Christian cannot be satisfied so long as any human activity is either opposed to Christianity, or out of connection with Christianity. It must be brought into some relation to the Gospel.

Some Calvinists Ignore Movement

Then there are those in our day, who go from the extreme of approving this whole movement of human relations, to ignoring it. Of course that's a position of cowardice. Now I don't want to be misunderstood on this point either. I don't accuse these people of being cowards. Some of them are very great Christians indeed. But the position that they adopt, of running away from the whole matter, is a position of sheer cowardice. They are leaving the field in possession of the enemy. And this is what they say—Never mind what is going on in the world in general. Let us just save individuals by preaching the gospel to them. And if we will preach the gospel here and there, to this individual and that one, then these will come to receive Christ. We don't have to worry about the current of the age at all.

Now this is not only cowardice, but it is also most unrealistic. Listen to what Dr. Machen has to say about this: "Now it is perfectly true that men must be brought to Christ one by one. There are no labor saving devices in evangelism. It is all handwork. And yet it would be a great mistake to suppose that all men are equally well prepared to receive the gospel. It is true that the decisive thing is the regenerative power of God. That can overcome all lack of preparation, and the absence of that makes even the best preparation useless. But as a matter of fact God usually exerts that power in connection with certain prior conditions of the human mind. And it should be ours to create, in so far as we can, with the help of God, those favorable conditions for the reception of the Gospel. False ideas are the greatest of obstacles to the reception of the Gospel. And we may preach with all the fervor of a reformer and yet succeed in winning a straggler here and there, if we permit the whole collective thought of the nation or of the world to be controlled by ideas which by the resistless force of logic prevent Christianity from being regarded as anything more than a harmless delusion. Under such circum-

stances, what God desires us to do is to destroy the obstacle at its root."

If you stop and think of those two great periods in the history of the world, when the Reformed Faith made its greatest impact, the time of the Apostles and the time of the Reformers, what was going on in those ages? When the Apostles preached, men were sick of their gods, they were fed up with their religions, they were weary. There was in Judaism an expectancy for the coming of the Messiah. Men were heartsick looking for the consolation of Israel. And throughout the Roman empire the Greeks and Romans made fun of their gods, because they had lost faith in their religion. The beliefs that they had, had been cut at the very root. They were open to conviction, as far as the Reformed Faith is concerned. When the Protestant Reformers went forth to preach, men had been sick of the church and its burdens for years, and men were hungry in their hearts, and they were stretching forth their hands for the Word of Life. They were prepared by the providence of Almighty God to receive the message of the truth concerning Jesus Christ. And until there comes in the world that weariness with the resources, the human resources of mankind, until then the Reformed Faith does not get the hearing that it deserves because it is the truth.

Calvinists Should Oppose Movement

Well, if we are not to approve of the movement of our day in human relations, if we are not to run away from it and ignore it, what should we do with it? Well, our attitude as Calvinists should be simply this: *We must be unrelenting in our opposition to that movement.* We must not give in a single inch.

An Ungodly Unity

I want you to consider, Christian brethren, what a terrible enemy has been reared against the gospel in our day in this movement of human relations. Consider the position these people adopt on the unity of mankind. Dr. Conant of Harvard University says of our Christian schools, They're a divisive influence. The minute you have a Christian school you have an in-group, and all the other people are out-groups, and unless you absorb these children along with the others you can-

not have true democracy. And Mr. Heerema has answered all of that in the current *GUARDIAN*. I hope you will read it.

Once in a seminar in the University of Miami, I heard with the greatest amazement, school teachers and school administrators talking about Ocean Grove, New Jersey. And someone said, Do you know this place on the New Jersey Coast, that closes down on Sunday, and makes all the cars get off the street, so that no one can drive his car through the city? And everybody clucked his tongue and they ooh-ed and aah-ed over this iniquitous—to their way of thinking—group, that actually was destroying the unity of mankind. And don't think for a minute they weren't serious about it. Well, I won't go into all I said on that occasion, but I did point out to them that from God's viewpoint it would be far, far better if the rest of the nation got in step with the Sabbath observers than that we force that little group to cast their Sabbath overboard.

But listen. That's the way people are thinking, and that's what they are teaching our children in the public schools, that unless the whole group is unified on every point down the line, you have a divisive influence in mankind and it must be rooted out. You see, we've come again to the tower of Babel. What was the tower of Babel essentially, but a unification of evil, unregenerate mankind? So God broke up that combination by confounding the languages and scattered those people over the face of the earth.

An Ungodly Tolerance

Consider also the position of these human relations people on the matter of tolerance. In former years it was a rarity to have a man in your house who said, It doesn't make any difference what man thinks, every thing is a matter of human opinion. But that's the program of the day. That's what is taught in the schools over and over and over again. All things are relative to everything else. You have your opinion, and I have my opinion. There is no such thing as ultimate truth. The idea that the Bible is the absolute Word of God must go, they say, because we are to cling to human opinions. Dr. Machen said, "I do not mean that most men reject Christianity consciously on account of intellectual difficulties. On the contrary, rejection of Christianity

is due in the vast majority of cases simply to indifference. Only a few men have given the subject real attention. The vast majority of those who reject the Gospel do so simply because they know nothing about it. But whence comes this indifference? It is due to the intellectual atmosphere in which men are living. The modern world is dominated by ideas which ignore the Gospel. Modern culture is not altogether opposed to the gospel, but it is out of all connection with it. It not only prevents the acceptance of Christianity. It prevents Christianity from even getting a hearing." Dr. Machen knew the age in which he lived. He sized it up properly.

When you boil it all down, the movement of the age is not only one of ungodly unity, it is not only one of ungodly tolerance, which means indifference to the truth. But it's also one of the deification of man.

The Deification of Man

In the class I was speaking of, there came Dr. Mitchell of Atlanta, who is a leader in the South, on human relations. He is a real southerner and at the same time he is chairman of the southern conference on race relationships. He lectured on the South with colored chalk, and in the brief time that he spoke I learned more about the South and the origins of the various movements in the South than I had in all the time I've lived down there.

When Dr. Mitchell had gone, our professor asked us, What did you think about Dr. Mitchell. Well, he went around the class, and so-and-so thought he was very good, and so on. Finally it came time for my opinion, and I said, "Well, I learned a great deal about the South. The talk was edifying. But the whole thing was ruined for me because Dr. Mitchell kept taking the name of God in vain." It's nothing, you see, any more, for professors to swear in class in the universities. They are men who are Godless, many of them, and they express it in their language. And one sitting across the table from me in the seminar said, Wait a minute. If we can't swear you've taken away our freedom in this country. I said to him, suppose Dr. Mitchell had taken time out to insult your mother every third sentence. Does he have freedom to do that? Of course not, he said. Well, I said, some of us who believe in God are closer to Him

and He to us than we are to our parents, as close a relationship as that is. He said, Well, if it hurts your soul, then we ought not to swear. I said, We have just read a book called, *How do you talk about people*. There ought to be a chapter in that book, How do you talk about God. We are not to call Negroes "niggers," we are not to call Italians "wops," we are not to speak of Jews as "kikes," and rightly so, because our Lord Jesus said we are not to speak of our brother as a fool, or to say to him "Raca" or any expression of contempt. But we ought to be careful how we talk about God, because you are wounding the souls of those who believe in Him.

Do you know, they took it on that basis, and there was no more profanity in the class the rest of the year. I was not happy about it for this reason—men are no longer willing to honor the name of God because of the authority of God, but if it hurts man, then they'll give it up.

And we're living now in the age of the deification of man. When in, for example, Landis' *Social Control*, Professor Landis makes this statement, that those who believe in the Reformed Faith have something of value, because along with all other things that control mankind in his action, the Reformed Faith does just that, they've taken the truth concerning Almighty God, the only truth, and they've brought it down to a level where it serves man in his human relationships. So let's not, they say, kill off those who believe in the faith of the Reformation, because they too condition man to behave as he should, and to maintain good relationships with others. We're living in the age of the deification of man.

I don't know how you take those numbers in the Book of Revelation, six hundred and sixty-six. But I'm quite willing to apply them to our day. As the beast rises out of the sea, to represent the godless power of government, and the other beast rises to help him, who represents the godless religions of the world, and the two work hand in hand to unify mankind, there is written over the beast the number six hundred and sixty-six, which we are told in the thirteenth chapter of the Book of Revelation is the number of a man. With Hengstenberg I would say, you can write six hundred and sixty-six over the whole age. Blown up six, inflated six, six raised to its highest

power, because we're living now in the time when man is everything—not just king, not just dictator, not an individual glorified and deified, but the whole human race collectively is held up before your eyes and we are to bow down and worship man.

Despair of Human Resources

Well, our attitude to all this I think should be one of uncompromising militancy. We don't have so many opportunities nowadays to point out to those who deify man the error of their ways. But in so far as we do, we ought to take those opportunities. I remember once a school teacher said to me—a lady who is Jewish, who does not believe the Gospel, who teaches in Miami Beach—after some synagogue had been fired on with rifle bullets, she said in great despair, "You know, after all we've done to educate people, and after all the organizations that we've brought forth, we have to have this happen." She said, I'm discouraged. And as gently as possible I said to her, If your discouragement would only grow to this extent, that you would abandon all hope in human resources, you'd not be far from the Kingdom of God. That's the task the church must play in our age. Men are becoming pessimistic today about their programs to unify themselves one with another. And it is our task as Christian people to point out to them again and again that you cannot unify men on the basis of love, until the human heart is born again by the Spirit of God.

Divine Truth and Divine Providence

I don't propose at this point to beat my breast and to scold all the Calvinists for all they ought to have been doing. I think we are doing just exactly what we can do in this age. And what we can do in this age is represented in this Seminary. I always think of Augustine. When the whole world was sinking and men were running around making the dirt fly, Augustine very quietly was getting some doctrines straight in his mind from the Word of God. And all the scurrillers have gone by the board, we hear nothing of them any more. But the doctrines of Augustine which he drew out of the Bible live on down through the years. This Seminary in the midst of an age that is deifying man, is quietly building men

up in the truth, in the doctrines, the only doctrines that will bring about true relationships among men, because they are the doctrines that point men truly to the cross of Jesus Christ.

Dr. Machen said this about it all: "The real difficulty amounts to this, that the thought of the day, as it makes itself most strongly felt in the universities, but from them spreads inevitably to the masses of the people, is profoundly opposed to Christianity, or at least, what is nearly as bad, is out of all connection with Christianity. The church is unable either to combat it, or assimilate it, because the church simply does not understand it. Under such circumstances what more pressing duty than for those who have received the mighty experience of regeneration, who therefore do not, like the world, neglect that whole series of vitally relevant facts which is embraced in Christian experience, what more pressing duty than for these men to make themselves masters of the thought of the world, in order to make it an instrument of truth instead of error."

And that's what has been going on at the Seminary. These who have labored for the church have made themselves masters of the thought of the age. And it is that very mastery which, if anything prevails, will in the end prevail.

Once I walked into the library of the University and there on the table was a list of books recommended by the philosophical department of the University of Miami. And in the midst of all that unbelief, there were four books listed purporting to set forth what American Fundamentalism believes. And the man who stood next to me looked at the paper, quite providentially, and he said, What's on this list? I want to read something about American Fundamentalism. And he said, Here's a book by Dr. Machen, *What is Faith?* Should I read it? I said, Well, I hear he's pretty good . . . And so he read it, and he came to the Orthodox Presbyterian Church, eventually, and he's now in the state of questioning all he's been taught, now in the state of learning something of the truth of the Word of God. But you see, the arm of Westminster Seminary is long indeed. It reaches into Florida, don't think that it doesn't. It reaches there in many ways. And the truth of Almighty God is being felt.

When all is said and done, in this

age, for all the militancy we may manifest, and for all the undying interest in theology we may bring forth, it is the providence of Almighty God that once again will turn the tide. We stand, like the Apostles, and like the Reformers, confronted by many who do not believe the Gospel. What is going to change them? It is the providence of God, when He brings these, of this age, like those of former ages, to question the foundations of their faith. In that day will be fulfilled more than ever the words of the Prophet Isaiah—

It shall come to pass that the mountain of the Lord's House shall be established in the top of the mountains, and shall be exalted above the hills, and all the nations shall flow unto it. And many people shall go and say, Come, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and He will teach us of His ways, and we will walk in His paths. For out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

Brunner to Teach in Japan University

DR. Emil Brunner, famed theologian who was once closely associated with Karl Barth and who is identified as a leading exponent of the neo-orthodox or crisis theology, has accepted an appointment to teach in the Japan International Christian University, beginning September, 1953. The announcement was made by Dr. Kenneth Scott Latourette, president of the University Foundation in this country. Dr. Brunner was a visiting professor at Princeton Seminary some years back. He visited Japan in 1948 and is reported to have said, "I have lost part of my heart in Japan."

Colombia Persecutions Still an Issue

THE question of religious liberty, and particularly of the freedom of Protestant churches to carry on their work unmolested, continues to be prominent in Colombia. As recently as September 25, the Evangelical Confederation reported that two church structures had been bombed on the night of the 16th. No one was injured,

though one of the buildings was seriously damaged.

In June, a program for effecting religious amity was proposed by a Colombian Catholic, Dr. J. N. Chaves, who is studying in New York. His proposal was that Protestants limit their missionaries in Colombia to the present number or a quota, that reports on persecutions in Colombia in the United States press be stopped unless new persecutions take place, that Protestant preaching be restricted to Protestant churches and institutions in Colombia, and that the preachers refrain from criticising Catholic dogma or ministers.

This program, in our opinion, simply calls for a restriction on Protestant mission endeavor. To restrict the travel of missionaries, and the content of their message, is certainly not a program of religious liberty.

Meanwhile the Evangelical Confederation issued a manifesto calling on the government to make a pronouncement on religious liberty that would be in accord with the Constitution. The Confederation also declared that neither it nor its ministers engaged in political strife. There is a strong political conflict going on in the country, and some of the religious persecution has been related to political developments.

Churches Closed in Italy

DURING the past few months several churches of varying Protestant denominations in Italy have been closed by the police. The purported reason is that the churches have not secured permits to operate from the proper Italian officials. Church leaders claimed they had attempted to get the permits, but that none had been issued.

Among churches ordered closed are one Waldensian, one Baptist, two Seventh Day Adventist, fifteen Pentecostal and twenty-two Church of Christ groups. On September 14, police prevented Cline Paden from holding a service in the Rome Church of Christ. On the next Sunday police again prevented the service there, and Paden took the congregation which had gathered, to another church outside of Rome. Finally on the 28th the congregation was again permitted to hold its service in Rome. However, this was understood to be a temporary truce, due in part at least to representations

by the American embassy, which informed the Italian government that the closing of the churches was viewed unfavorably by the American people.

The law under which the closings were ordered was passed in 1929-30. The Constitution of the Italian Republic, adopted in 1947, provides for full religious freedom.

Faith Seminary Opens in Elkins Park

FAITH Theological Seminary, formerly located in Wilmington, Delaware, has moved to Elkins Park, Penna., to the famed Widener Estate which it recently purchased. Opening exercises for the Seminary were held on October 5.

Episcopal Church to Continue Unity Effort

THE Protestant Episcopal Church is still interested in discussing some form of interchurch relations with other denominations, particularly the Methodist and the Presbyterian U.S.A. churches. During the Convention held in Boston in September, the official bodies of the church approved a request of the Church's commission on Unity for \$8,000 for the next three years. The secretary of the commission informed the convention that some conversations with the Methodist Church had been held during the past three years, but none with the Presbyterian Church. The reason for this appears to be that the Presbyterian Church USA does not want to become involved with the Episcopalians, while negotiations for union with the Southern Presbyterians are in progress.

When the announcement was made that the Episcopal Church had voted money to its Unity Commission and that it was looking forward to conversations with the Presbyterians, Dr. Eugene C. Blake, stated clerk of the Presbyterian Church, phoned the secretary of the commission that the announcement would affect adversely the union program with the Southern Presbyterians. The publicity was therefore revised to indicate that conversations would be held with the Presbyterian Church when occasion offered.

BOOKS

For Study

For Gifts

John Murray: *Christian Baptism.* Discusses the meaning of the sacrament, the mode of its administration, and the question of infant baptism, as well as related questions. \$1.75.

Edward J. Young: *Isaiah 53.* A verse-by-verse study of this famous Messianic passage from the Old Testament. \$1.50.

Ned B. Stonehouse: *The Witness of Luke to Christ.* A most valuable study of the testimony of the third Gospel to the person and work of the Messiah. \$3.00.

Ned B. Stonehouse: *The Witness of Matthew and Mark to Christ.* A study of the testimony of the first two Gospels. \$2.50.

J. Gresham Machen: *What is Faith.* A consideration of the meaning of faith as enjoined in the New Testament. \$3.00.

Other books by Dr. Machen: *God Transcendent*, \$2.50; *What is Christianity?* \$3.00; *Christianity and Liberalism*, \$2.50; *The Christian View of Man*, \$3.00.

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1505 Race St., Phila. 2, Penna.

Callender Ordained

MR. Eugene Callender, the first Negro to become a minister in the Christian Reformed Church, was ordained to that office recently in a service at the Second Christian Reformed Church of Paterson, N. J. Mr. Callender is a graduate of Westminster Theological Seminary, and was accepted by the Christian Reformed Synod last spring as a candidate for the ministry. He is at present working among the Negro population in Harlem, New York. The denomination may purchase a site for the erection of a church in Harlem.

Christian Action Group To Support Stevenson

CHRIStIAN Action, a national organization formed last year for the purpose of applying Christian principles to social, economic and political affairs in this country, has decided to form a committee to promote Governor Stevenson for President of the United States. The organization is composed of ministers, but has no ecclesiastical connection. Dr. Reinhold Neibuhr of Union Seminary and Dean Liston Pope of Yale Divinity School were chosen honorary chairmen of the recent conference of the organization.

AC President in Church Split

DR. W. W. Breckbill of Altoona, Penna., president of the American Council of Christian Churches, has led a group of churches out of the Evangelical Methodist Church, as a result of the seventh annual Conference of the church held in Memphis early this month.

The denomination, having about 50,000 members, was formed in 1946 under the leadership of Dr. Breckbill and Dr. J. H. Hamblen of Abilene, Texas. Those who withdrew with Dr. Breckbill represented churches from the northeastern part of the country, from Tennessee and California.

Various factors are reported to have precipitated the separation. Among them were alleged theological differences, the question of the editorship of the denominational magazine which Dr. Breckbill had previously edited,

and the question of reception of ministers.

United Church Ministers

AT a meeting of the General Council of the United Church of Canada held recently in Hamilton, Ontario, it was determined that in the future ministers of other denominations accepted into the United Church will ordinarily be only those ordained in churches belonging either to the World or National Council of Churches. Previously the church accepted men whose ordination was within the "Catholic and Universal Church."

The Council also invited the Presbyterian Church of Canada and the Canadian Baptist church to join in conversations looking to union.

Dr. Chafer Dies

DR. Lewis Sperry Chafer, president of Dallas Theological Seminary in Texas, passed to his eternal reward on August 22, following an illness of about two months.

Navy to appoint Seminary Students

THE U. S. Navy is offering to theological seminary students of all faiths probationary appointments looking to service as Chaplains in the Navy. If appointed on graduation, such students will be ranked as lieutenant, junior grade.

Rosary Crusade

ROMAN Catholics in the Eastern part of the country recently participated in a five-weeks rosary crusade, sponsored by Cardinal Spellman, and climaxed by a gathering at the Polo Grounds in New York on October 12. The purpose of the crusade was to promote family prayer in the home. Catholic leaders tried to reach not only their own church members, but also Protestants and Jews. Over seventy-five thousand are reported to have attended the final rally, which among other things featured prayer to and praise of the virgin Mary.

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