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G U A R D I A N

It pleased God the Father, Son, and Holy Ghost, for the manifestation of the glory of His eternal power, wisdom, and goodness, in the beginning, to create, or make of nothing, the world, and all things therein whether visible or invisible, in the space of six days; and all very good.

Westminster Confession IV.1

J. Gresham Machen
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Meditation

Joining the Church

They then that received his word were baptized: and there were added unto them in that day about three thousand souls. And they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers. ACTS 2:41-42.

IN some circles of professing Christians, the organized Church seems to enjoy very little respect. They seem to regard it as more of a hindrance than a help to the cause of Christ. The efforts of free lance individuals to advance the cause of Christ is likely to gain their respect and enlist their interest much more than the program of the organized Church. And some of them will likely relish a private celebration of the Lord's Supper more than the regular sacraments of the Church.

This attitude is a reaction. Claims are made by some for the Church far beyond anything warranted by the Word of God, with the result that others are driven to the opposite extreme. But should we throw out the baby and the tub with the dirty bath? That must ever be both a costly and a tragic mistake.

Many people, on the other hand, think enough of the Church to join it and become a part of it. But all too often their reasons are not very good; certainly not the best. They may be no more than sentimental considerations. Perhaps Father and Mother were loyal members, and the children couldn't think of being otherwise. The old family pew is there with all its happy memories. And there is Pastor Dearsoul they have known from their childhood.

Social reasons may draw many into the Church. We are social creatures and like to do things together. We like our clubs. Many will join the Church because of the social opportunities of the Ladies' Aid or the choir or the Men's Class or the Forum or the Dart Club.

The more idealistic may be attracted to her for sociological considerations. The Church does so much good. They appreciate her relief work, her stand against the evils of our society in favor of a higher standard of morality, her

efforts to encourage high ideals of service to fellowmen. And the Church's ministry is thought to provide an emotional stability not possible without it.

Whatever the value of these arguments for membership in the Christian Church, they are still very far from the heart of the matter. The truth is that the Church of Christ is the House of God, his household and family. The whole world is in the devil's lap, but the Church enjoys God's Fatherly care and affection. She is as the apple of his eye to him. The favor of his grace is hers, and she is always his concern. To her the heavens are opened! This is true even of the Church on earth.

The Church has an earthly existence in this present age as an organization to which these favors belong, despite her many imperfections. Her foundation was laid by our Lord in the Apostolic circle who went on to perpetuate her organized existence by ordaining a government of Elders with power to teach officially the word of God, admit and expel members, oversee and feed the flock, and order her internal affairs according to good order and decency. To mark off the servants of the true God from the ungodly world, she was given the symbolical rite of baptism. And to this organized Church on earth was promised the continued presence of the risen Lord until the end of the age. So long as her discipline conforms to her God-given constitution, her every action is sure to be sustained in the court of heaven. Who then dares minimize her importance or hold her in contempt?

The Church is no storehouse of the grace of God, after a Romish pattern. Yet she is God's instrument in feeding a hungry world and nourishing his people in a barren world. Peter was commanded to feed the Lord's flock, and Paul lays upon the Ephesian Elders the same task. No Christian can hope to thrive who thinks he can shift for himself without Christ's undershepherds, fallible and imperfect though they be. Rather will he fall an easy prey to human inventions and superstitions.

Despite her imperfections, the Church is the company of those who honor God on earth. Their baptism identifies them as the worshippers of the Triune God, the only true and liv-

ing God. They are the disciples of Christ who receive his word with joy and yield him obedient fruitfulness. They profess to renounce the world, the flesh and the devil, and call Christ their Lord. How can anyone professing the Christian faith refuse to identify himself with her? It is in her the Gospel strikes a responsive chord. From her courts rise up the sacrifices of praise and thanksgiving.

God's children are not scattered sheep without a shepherd. They are one body with Christ as the Head. And this hidden oneness finds its divinely appointed visible expression on earth in the organization established by her Lord. Surely we are bound to join the Christian Church on earth, and to seek her purity, peace and prosperity!

HENRY TAVARES

Edwards' Ordination

MR. Albert G. Edwards, III was ordained to the gospel ministry and installed as pastor of Immanuel Orthodox Presbyterian Church of Crescent Park, N. J., in a service held at the church on Friday evening, November 14. The service was conducted by the Presbytery of New Jersey. Mr. Edwards graduated from Westminster Seminary this past spring, and has been supplying at Crescent Park since summer.

Dunn Called to Baltimore

THE congregation of St. Andrews Orthodox Presbyterian Church of Baltimore, Md., at a special meeting held October 20, voted to call the Rev. Leslie A. Dunn of Wildwood, N. J., to be their pastor. St. Andrews has been without a pastor since the Rev. Edwards E. Elliott was called to San Francisco more than a year ago.

Son to Kuschke's

Ason, David Lawrence, was born on September 3 to the Rev. and Mrs. Arthur W. Kuschke, Jr. Mr. Kuschke is librarian in Westminster Theological Seminary, Philadelphia.

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R e f o r m

THERE were undoubtedly many factors which entered into the presidential election, by which one administration was swept out of office and another swept in. But certainly at least one of those factors was the issue of morality, or more simply of plain old-fashioned righteousness.

The revelations of corruption in high places in the administration personnel had convinced many people that there could be no effective clean-up without a thorough change.

Now there are many matters of national administration on which it may be difficult if not impossible for the Christian Church to take a unified stand. But on the subject of righteousness in personal conduct, there ought to be no hesitancy. Here the church should speak with courage and authority.

For the church is the primary agency on earth for declaring the Law of God. And the Law of God is the only true standard by which good and evil may be measured. It is right at this point that the church must face its responsibility in the present situation. The church has in large measure failed to declare unflinchingly the Law of God. And it has failed to proclaim with certainty the cardinal doctrines it professes to believe, the facts of final judgment and eternal punishment. It has failed to confront men with the reality of the living God, and the fact that every individual lives his life in the presence of God, who knows the life and heart of man through and through.

It is not strange that men brought up in churches where the talk is all of man's relation to man, and not at all of man's relation to God, have yielded under pressure to conduct contrary to God's standard of righteousness.

But the church has also failed in another direction, in the administration of discipline within its own ranks. The idea of church discipline has declined to the point where it is largely confined to removing from the rolls of a church persons who never attend. But so little do church members think of ecclesiastical discipline and church membership, that at the first

inkling of such a thing the accused is liable to walk out and join another church body.

There must be a return to discipline in local churches, and in denominations, before the voice of the church calling for reform in national affairs will be heard very clearly.

Along another line also the church has a responsibility in these matters. That is in the violation of personal vows. It is a common thing now for men to enter the ministry of churches by taking vows and making declarations and promises concerning what they are supposed to believe, when as a matter of fact they believe no such things, or are not sure what they believe. The vows of ministers are often—too often, any way—something quite incidental, and not considered as binding at all, when the pressures are on.

How can churches which wink, boldly or slyly, at the violation of solemn ecclesiastical vows, expect to be heard or to be effective when they demand that government officials be true to political and civil vows.

The church must clean up its own house, and be willing to face the closest scrutiny as to its own conduct, and then perhaps its own members and those outside will listen to its call for morality in public and civil life.

That such a call is needed is all too evident. A change in the national administration will not bring a change in the conduct of public servants overnight. We need a reform throughout the nation. But we need a reform that touches the hearts and minds of men. Only when reform reaches in and touches the innermost being of the individual will it be strong enough to have a radical effect on his outward conduct.

Men will not cease from wickedness simply under the fear of being caught. They will really cease from wickedness when they have a positive inner hatred of wickedness. And they will have such a hatred when they have been made new creatures in Christ Jesus. Let the church cleanse its own house, then let it call for a cleansing of the nation's household.

L. W. S.

"May not be discussed on the air"

WE read the footnote at the bottom of the page with a measure of surprise. The more we thought about it, the more it troubled us.

In our hand was a copy of a sermon preached over the Christian Reformed Back-to-God radio hour, on September 21, by the Rev. Peter H. Eldersveld. Included in that printed copy of the sermon was a paragraph enclosed in parentheses, and marked with asterisks. And this is what we found at the bottom of the page:

"This paragraph was deleted when the sermon was delivered because it deals with a matter that may not be discussed on the air."

The paragraph in question concerned the religious views of the two presidential candidates, as those views had been publicly set forth in the secular press. There was nothing unkind, nothing ungentlemanly, in that paragraph. The speaker did express a judgment concerning the religious views, and a certain hope for the future. His position was well taken, and quite sincere.

But, such matters "may not be discussed on the air." Who says so, and why not?

What has become of our vaunted freedom of speech and freedom of religion? Who is it that dares to say, Thus far thou mayest go, but no farther? We have not consulted Mr. Eldersveld and so we do not know whether it was a local station manager that said, No, or whether it was the network manager, or whether it is some rule that has been set up by the government regulative agency, the FCC. But in any case, the decision we think was an error of the most serious kind. The presidential candidates and their supporters have been calling each other names and generally acting in a most undignified fashion. The air waves have practically been blue. You can say almost anything you want, it seems. But a calm and respectful comment on a published statement concerning a candidate's religion "may not be discussed on the air."

The particular paragraph involved here does not concern us a great deal. But there is a precedent in this thing. It means simply that some power, some

agency, some body of men entirely outside of the church, shall have the say as to the content of the message the church proclaims to the world by radio.

This broadcast is a denominational broadcast of the Christian Reformed Church. It is paid for on a commercial basis by the church. It goes over the radio with the statement that it is a denominational broadcast. Yet the content is subject to control by an authority entirely outside the church. There are some things the church wants to say, but they "may not be discussed on the air."

This situation points up at least two conclusions. In the first place, we do not have freedom of religion and freedom of speech in this land. In fact the very demands for tolerance in the religious sphere involve in many cases the denial of the right to propagate one's religion, and to apply it in particular areas. Yet the right to propagate one's religion, and the right to apply it in any relevant area, are inescapably bound up with the religion itself. At least such is the case with Christianity. It must be proclaimed in its fulness. To prohibit such a proclamation is to prohibit the very exercise of Christianity.

Secondly, such a development brings to the fore the need for churches to establish their own religious radio (and television) stations. In our judgment a denominational religious radio broadcast is as valid a missionary procedure, as sending missionaries to foreign or domestic fields. And a church-owned station seems the only way a church can broadcast its message without some outside control.

It is our understanding that there are now certain radio and television channels available for ecclesiastical institutions and agencies. This is a matter that deserves careful investigation. For as long as the churches are content to carry on their denominational broadcasting subject to outside secular control, their right to speak freely will be under limitations not of their making.

We rejoice in the Back-to-God program of the Christian Reformed Church. But we hope that if the time ever comes when their right to present the gospel as they see it is denied, they will have the courage to stop the broadcast entirely, rather than compromise the message.

L. W. S.

Strengthened Testimony

ON another page we report the formation of a new church organization in Korea. It appears to consist of devoted Korean Christians, who have been supporting Korea Theological Seminary, and who have sought to take a stand for truth and purity in Korean Presbyterianism.

Our attention has been drawn to the fact that in various countries small groups of Christians devoted to the Reformed Faith are organizing themselves in separation from the predominant modernist-controlled denominations. The Reformed Church of Christ in Japan, the Irish Evangelical Church, as well as The Orthodox Presbyterian Church in America, might be mentioned. Perhaps there are others also.

Although there are certain informal associations between these bodies, it seems that some more formal fellowship might well be established. So far as we can tell, all of these bodies are sincerely devoted to the historic Reformed Faith as that is set out in the Westminster Confession and Catechisms. In each country the movement has cost suffering, loss and heavy burdens.

We should certainly rejoice that God is giving evidences of a strengthened testimony to His truth throughout the world in these days. By His grace alone, such movements may bear rich fruit for the kingdom in years to come.

L. W. S.

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Thanksgiving—A Christian Duty

By DWIGHT H. POUNDSTONE

THE celebration of a special day of thanksgiving in the United States dates back to the year 1621 when the Pilgrims set apart a day for Thanksgiving at Plymouth following their first harvest. The practice was continued in New England, and after the Revolutionary War spread to the middle and western states, and then southward. By 1858 the governors of 25 states and 2 territories were issuing special proclamations appointing a day of thanksgiving. In 1864, President Lincoln appointed a national day of thanksgiving, a custom which has been followed by each president since that time.

The observance of such a time of special thanks is not without scriptural warrant. In Deuteronomy 16:13-15 we read about the institution of the feast of Tabernacles which was primarily a feast of thanksgiving which followed the harvest season. In addition to this the Scriptures are filled with exhortations to thanksgiving. Surely it is proper and fitting that we should set apart a day of national thanksgiving.

As a nation we need to be reminded of our duty in this regard. We have become a very ungrateful people. Probably no other nation has greater cause for thanksgiving than the United States. In many ways—too numerous to mention—God has blessed us above all other lands. We have taken it all for granted. Like the nine ungrateful lepers whom Jesus healed we have received the gifts but have failed to recognize the Giver.

Christians, too, need to be reminded of the duty of giving thanks to God. If they would faithfully read their Bibles, they would not lack this reminder. The Apostle Paul especially stressed the importance of thanksgiving. The verb, "to give thanks" is found 25 times in Paul's writings while the noun "thanksgiving" appears 12 times. Frequently the *idea* of thanksgiving is expressed where these words are not employed.

In the Old Testament the Psalms in particular speak of thanksgiving as one of the most important qualities in the life of the believer. Outstanding as a Psalm of thanksgiving is Psalm 107. It

is from the opening verses of this Psalm that we take our text.

The Psalmist commences his song of praise with these words: "O give thanks unto the Lord for He is good: for His mercy endureth forever. Let the redeemed of the Lord say so, whom He hath redeemed from the hand of the enemy." (vss. 1 & 2).

Here the Psalmist speaks of "*Thanksgiving—A Christian Duty*." He begins by issuing *An Earnest Exhortation*; he supports this with *A Matchless Motive*, then concludes his statement by reminding us of *An Obvious Obligation*.

Earnest Exhortation

Let us observe, first, *The Earnest Exhortation* as it comes from the pen of the inspired writer of Scripture. He says, "O give thanks unto the Lord." The Psalmist was well acquainted with the sinful heart of man. He knew, perhaps from his own personal experience, how slow man is to praise God. Surely we must confess that there is no duty in which we are more remiss than the duty of thanksgiving. The Psalmist was aware of this. We sense it as we read the Psalm, and come to these words—repeated again and again,— "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men," (vss. 8, 15, 21, & 31).

The Psalmist understood that we needed to be stirred up, and so he issued this earnest exhortation. Notice that we are to address our thanks to "*the Lord*," to Jehovah, the Covenant God of His people. Every blessing that comes to us is a gift from His hand. True—many blessings come to us through the instrumentality of men, but we should not look upon these benefits as the gift of men independent of God. Every ability of man that has been used for our good is a God given ability. We ought, therefore, to recognize God as the giver of "every good and perfect gift," and praise Him accordingly. Not man, self, wealth, "mother nature," but God only is to receive our praise. To put anyone or anything in the place of God as the

object of our praise and thanksgiving is a sign of paganism.

This is not to belittle the accomplishments of man, which are great, but rather to acknowledge the fact that whatever success man has enjoyed is the result of God's common grace. So while we recognize man's accomplishments let us not fall into the error of worshipping men—a common sin in the world today. May we be able to say in true humility, "Not unto us, O Lord, not unto us, but unto thy name give glory . . ." (Ps. 115:1).

Matchless Motive

The Psalmist supports his *earnest exhortation* with a *matchless motive*. Why are we to give thanks unto the Lord? The answer is here in our own text: "O give thanks unto the Lord for He is good and His mercy endureth forever." This is the great motive that should compel us to offer up our praise to God.

When the Psalmist says, "for He is good," he has given us sufficient reason for giving thanks to God. Whether or not we ever received anything from Him we should praise Him because He is good. Some of us are inclined to praise God only because He *does* us good. O that we might rise to a higher plain and give thanks to Him because He *is* good.

Speaking of the goodness of God Spurgeon says, "Essentially He is goodness itself, practically all that He does is good, relatively He is good to His creatures. Let us thank Him that we have seen, proved, tasted that He is good. He is good beyond all others; indeed He alone is good in the highest sense; He is the source of good, the good of all good, the sustainer of good, the perfecter of good, and the rewarder of good. For this He deserves the constant gratitude of His people.

Our Shorter Catechism states that "God is . . . infinite, eternal, and unchangeable in his . . . goodness . . ." This statement is amply supported by the Scriptures. Yes, this is something of which we may be absolutely certain. Whatever else may be questionable, this is sure, that the Lord is good. His dealings with us may vary, but His nature is always the same,—always good. This is true not only of the past but also of the present. Let us, therefore, even in this moment when conditions are uncertain and the outlook

dark, give thanks to His name "for He is good."

That part of God's goodness which most concerns us is His mercy. So in presenting the *matchless motive* for thanksgiving the Psalmist adds the words: "for his mercy endureth forever." Because we are sinners we stand in need of God's mercy. Our sin required that the goodness of God should be manifested in the form of *mercy*. We, who by God's grace have come to a realization of our sin and its guilt, can testify that God is indeed a God of mercy. Though we cannot comprehend His love in Christ we know it to be a fact.

It is hard for us to understand how a holy God could love poor sinners such as we are. Yet we know that it is true. His word tells us so. John tells us that "God is love." In this was manifested the love of God toward us, because that God sent His only begotten Son into the world that we might live through Him. Herein is love, not that we loved God but that He loved us, and sent His Son to be the propitiation for our sins." (I Jn. 4:9, 10). The Apostle Paul prays that believers might be able "to comprehend . . . what is the breadth and length, and depth, and height; and . . . know the love of Christ which passeth knowledge . . ." (Eph. 3:18, 19).

Once this prayer is answered in our lives we shall not fail to render our thanks to God. There is no motive so great as this. The thing that makes the love and mercy of God so wonderful is that it is all undeserved by us. We merit nothing but the wrath of God, yet He is gracious and kind, and has redeemed us from our lost estate by the atoning sacrifice of His own Son.

Let us should think that we had deserved salvation the Apostle Paul reminds us that "Christ died for the *ungodly*." Then he goes on to say, "But God commendeth his love toward us, in that, while we were yet *sinners*, Christ died for us." (Rom. 5:6, 8). As if this were not enough to convince us of our unworthiness Paul shows us how our salvation must proceed from the grace of God alone since it was determined from all eternity, before we existed or had any chance to merit His favor (Rom. 9:10, 11). To his fellow-laborer, Timothy, he wrote, "Who hath saved us, and called us with an holy

calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus *before the world began*" (II Tim. 1:19). And to the Ephesian Christians he wrote, "He hath chosen us in him (Christ) before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ, according to the good pleasure of His will." (Eph. 1:4, 5). These, and many similar passages, reveal that the mercy of God is *eternal* and *unchangeable*, a truth suggested by the Psalmist in the words of our text.

You will notice that the word "endureth" is supplied by the translators and is not a part of the original text. Literally, the passage reads, "for his mercy for ever." Thus rendered the

words of the Psalmist suggest not only that the mercy of the Lord will *continue* throughout eternity, but that it was before the worlds were called into being. What great comfort the seeking sinner finds in this eternal mercy of God, and how loudly it calls upon us to "give thanks unto the Lord."

If we have experienced the mercy of God in His saving work, we have the greatest possible motive for giving thanks. Those of us who have been Christians as long as we can remember sometimes forget that we have great cause for thanksgiving. Gypsy Smith tells of a certain testimony meeting. One after another men stood to their feet to thank God for His wonderful salvation. One said, "I have spent twenty years in prison for murder, but God has saved me." Another said, "I
(See "Thanksgiving," p. 215)

New Church Organized In South Korea

A new Presbyterian denomination, known as the Ch'ong No Hwei, has been organized in South Korea by members of the Masan Presbytery, who for two years have been prevented from seating their delegates in the General Assembly of the Presbyterian Church in Korea.

From time to time the GUARDIAN has carried reports of the confused state of the Korean church. At the General Assembly in the spring of 1950 representatives of this Presbytery, which has supported Korea Theological Seminary in Pusan, were, after much debate, seated, as representatives of the "lawful" Presbytery in the Pusan area. In consequence, however, the opponents of this action staged such a riotous demonstration that the Assembly was forced to adjourn.

The war then came. In the spring of 1951 the General Assembly reversed itself, refused to seat the delegates of the "lawful" Presbytery, and instead seated delegates from another group, claiming to be the Presbytery of the Pusan area. The "lawful" Presbytery was thus denied representation in the Assembly. Again this spring the Assembly refused to recognize or seat the delegates of the "lawful" Presbytery.

In September this Presbytery held a

meeting. It was decided that, as long as the General Assembly would not seat their representatives, now was the time for action. The Presbytery declared the General Assembly illegal, declared themselves to be the true succession of the pre-war, non-shrine-worshipping church, and went ahead with organizational procedures on that basis.

There are about 300 churches in the movement, some of the sturdiest and most vigorous among the Korean Christians. They decided that, to re-establish discipline and as a preparatory act to this reviving of the old church, they would have a three week period of self-discipline. Preachers and evangelists refrained from preaching or leading in public prayer. Many were spending nights in prayer and days in fasting.

All of the faculty, and a large proportion of the students at Korea Theological Seminary are taking part in the movement, as well as many at the Bible Institute. Both schools were recessed for the period.

The new denomination is to be known as the Ch'ong No Hwei, which may be translated as the Assembly Presbyterian Church, or the Assembly of the Elders Church.

Are Reformers Funny People?

By PAUL WOOLLEY

THERE are a lot of people in the world who think that reformers wear tall black hats with broad brims, and have long noses which they go around poking into other people's business. That is not the kind of reformer that we are here to celebrate.

Demand for Reform

Still there may be some people who feel that these reformers were in a sense putting something over on somebody. But the first thing I want to call to your attention is this—the reformers were only doing something that the people wanted them to do. There was a tremendous demand all through western Europe for reform at the time that the Reformation happened. And without that demand I dare say it wouldn't have happened at all. I say all through western Europe, and I mean that. Because while we often think of the Reformation as confined to Germany, and the Netherlands, and maybe Scandinavia, and perhaps to some extent as effective in France and Switzerland, the fact is that even in Italy and Spain there was a tremendous demand for reformation. There were reformers in Italy and Spain, and the only reason they didn't get anywhere was the strong control the church was still able to exercise in those countries. So these reformers for the most part wound up their careers either in an untimely death or else in exile in more comfortable parts of Europe.

Why Reform?

Now why did people want reform? There were a large number of reasons for it. In the first place, the popes who were the leading authorities, supposedly, in the church, were men who

THE Rev. Paul Woolley is Professor of Church History and Registrar in Westminster Theological Seminary, Philadelphia. He was guest speaker at a Reformation Day service held in Calvary Orthodox Presbyterian Church of Glenside, Pa. The address was recorded, and we are happy to bring it to our readers. For the purposes of publication, it has been somewhat abridged and edited.

were much more interested in art, in form, in enjoyment and in various other matters than they were in righteousness. To be specific, for an example, they were trying to maintain in the church that it was proper for clergymen to be celibate. But Innocent VIII who preceded Luther by a few years probably had sixteen children, and Alexander VI probably had nine. There is an example of the reason people wanted reform.

Another reason was that so many of the clergymen who should have been tending to the spiritual welfare of the people were wrapped up in the mechanical performance of masses and services. After the doctrine had been

evolved in the medieval church that the saying of a mass might benefit a deceased person whose soul was in purgatory, and might speed his moving from purgatory to heaven, it became customary for the people to leave money to the church to have masses said for the benefit of their souls. The result was that a tremendous amount of clerical energy was going into saying these endowed masses. It is estimated that in the city of Cologne, Germany, alone over a thousand masses a day were said—largely for the benefit of deceased souls.

In the monasteries themselves there was much more institutionalism than real genuine consecration. Nunneries in Germany had often become houses of retirement for the daughters of wealthy families who had not managed to secure a husband at the proper time in life. They set themselves up, each

(See "Woolley," p. 217)

A Home Study Course in Christian Doctrine

The Application of Redemption

By JOHN MURRAY

LESSON 2

The Order of Application (Concluded)

(In the first lesson Professor Murray established from Scripture that there is a logical order in God's application of redemption to the sinner, and showed the relationship of certain of the actions involved in the application of redemption to one another. Here he continues and concludes this introductory study. In the next lesson he will consider the nature of effectual calling.)

There is one passage of Scripture which affords us a great deal of light on this question. It is Romans 8:30: "Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified." Here we have three acts of the application of redemption—calling, justification, and glorification. They appear in this text in that order. And the question arises: is this order intended to be the order of application and occurrence? Or is the order in the text simply one of convenience so that Paul could just as well have adopted another order?

Romans 8:30

One thing must be said by way of preface; it is that even if the order had been different, justification first and calling second, the main thought of the passage would not be disturbed. The main thought is the invariable conjunction and sequence of these divine acts and their indissoluble connection with God's eternal purpose of foreknowledge and predestination. For here we have a chain of unbreakable links beginning with foreknowledge and ending with glorification.

But there are overwhelming reasons for thinking that the order Paul follows in verse 30—calling, justification, glorification—is the order of sequence according to the divine arrangement. These reasons are not far to seek. There are so many intimations of order in this passage as a whole that we cannot but conclude that order of logical sequence is intended throughout.

1. In verse 28 there is the intimation of order in the expression, "called according to purpose." This means that purpose provides the pattern or plan according to which calling takes place. Therefore the purpose is prior to the calling, and, in this case, of course,

eternally prior. The purpose is none other than that which is unfolded in verse 29 as consisting in foreknowledge and predestination. Hence we have a clear indication of order in verse 28.

2. We have the same in verse 29. It is not our interest now to expound the meaning of the word "foreknow" nor its relation to the word "predestinate." All that is necessary to note now is that there is progression of thought from foreknowledge to predestination. Here again we have an indication of order which will not allow us to reverse the elements involved.

3. In verses 29 and 30 we have a chain of events which find their spring in foreknowledge and their terminus in glorification. We cannot possibly reverse these two. There is not only priority and posteriority but a particular kind of such order, namely, foreknowledge as the ultimate fount and glorification as the ultimate end.

4. The same applies to both foreknowledge and predestination in reference to the three acts mentioned in verse 30. Foreknowledge and predestination are prior to calling, justification, and glorification, and eternally prior at that. Reversal is inconceivable.

5. Even within the acts mentioned in verse 30, acts which fall within the sphere of the application of redemption and which are therefore temporal as distinguished from those of God's eternal counsel mentioned in verse 29, we are bound to discover an order of priority. Glorification could not be prior to calling and justification; it must be posterior to both. Hence, whatever may be true as regards the order of calling and justification in relation to each other, glorification must be after both. The only question that remains, therefore, is whether calling is prior to justification or the reverse.

We shall have to conclude that, since there are so many indications of intended order in this passage as a whole, the order which Paul follows in reference to calling and justification must be intended as the order of logical arrangement and progression. It would violate every relevant consideration to think otherwise. Consequently we must infer that Romans 8:30 provides us with a broad outline of the order in the application of redemption and that that order is: calling, justification, glorification. So we have the answer to one

question, which has not so far been determined, namely, that calling precedes justification in the order of the application of redemption. And we might not have thought so if we were to rely upon our own logical reasonings.

Faith and Justification

The next question we may discuss is the relation of faith to justification. There is difference of judgment on this question among orthodox theologians, some holding that justification is prior, others the reverse. It must be understood that what we are dealing with now is not at all God's eternal decree to justify. That certainly is prior to faith, and, if we were to call that "eternal justification" (a misuse of terms), then such would be prior to faith just as God's purpose is always prior to every phase of the application of redemption. Furthermore, if we use the term justification as the virtual synonym of reconciliation (as it may be in Romans 5:9), then again such justification is prior to faith just as the accomplishment of redemption is always prior to the application of it. But we are not now dealing with the eternal decree to justify nor with the basis of justification in the work once for all accomplished by Christ but with *actual* justification, which falls within the orbit of the application of redemption. With reference to such justification the Scripture undoubtedly states that we are justified by faith, from faith, through faith, and upon faith (see Rom. 1:17; 3:22, 26, 28, 30; 5:1; Gal. 2:16; 3:24; Phil. 3:9). It would surely seem impossible to avoid the conclusion that justification is upon the event of faith or through the instrumentality of faith. God justifies the ungodly who believe in Jesus, in a word, believers. And that is simply to say that faith is presupposed in justification, not because we are justified on the ground of faith or for the reason that we are justified because of faith but only for the reason that faith is God's appointed instrument through which he dispenses this grace.

There is another reason why we should believe that faith is prior to justification. We found already that calling is prior to justification. And faith is connected with calling. It does not constitute calling. But it is the inevitable response of our heart and mind and will to the divine call. In this

matter call and response coincide. For that reason we should expect that since calling is prior to justification so is faith. This inference is confirmed by the express statement that we are justified by faith.

We are now in a position to give the following, slightly enlarged outline of the order in the application of redemption—calling, faith, justification, glorification.

Faith and Regeneration

If we think in Scriptural terms it is not difficult to insert another step. It is that of regeneration. It, in turn, must be prior to faith. Much controversy turns on this question and into all the angles of that controversy we need not enter. Still further, it will not be possible in this article to give all the evidence establishing the priority of regeneration. A good deal of that evidence will be presented later. Suffice it at present to be reminded that as sinners we are dead in trespasses and sins. Faith is a whole-souled act of loving trust and self-commitment. Of that we are incapable until renewed by the Holy Spirit. It was to this our Lord testified when he said that no one could come unto him except it were given unto him of the Father and except the Father draw him (John 6:44, 65). And, again, we must remember John 3:3: "Except a man be born from above, he cannot see the kingdom of God." Surely seeing the kingdom of God is the act of faith and, if so, such faith is impossible without regeneration. Hence regeneration must be prior to faith. We can affirm then on these grounds that the order is regeneration, faith, justification.

Calling and Regeneration

This does not settle the question as to the order in connection with calling and regeneration. Is regeneration prior to effectual calling or is the reverse the case? There are arguments which could be pleaded in favor of the priority of regeneration. No great issue would be at stake in adopting that order, that is to say, the order, regeneration, calling, faith, justification, glorification. There is, however, one weighty consideration (a consideration that will be developed later on), namely, that in the teaching of Scripture it is calling that is given distinct emphasis and prominence as that act of God whereby sinners are translated

from darkness to light and ushered into the fellowship of Christ. This feature of New Testament teaching creates the distinct impression that salvation in actual possession takes its start from an efficacious summons on the part of God and that this summons, since it is God's summons, carries in its bosom all of the operative efficacy by which it is made effective. It is calling and not regeneration that possesses that character. Hence there is more to be said for the priority of calling.

If then we have the following elements and in the following order: calling, regeneration, faith, justification, and glorification, we have really settled all that is of basic importance to the question. The other steps can be readily filled in and put in their proper place. Repentance is the twin sister of faith—we cannot think of the one without the other, and so repentance would be conjoined with faith. Conversion is simply another name for repentance and faith conjoined and would therefore be inclosed in repentance and faith. Adoption would obviously come after justification—we could not think of one being adopted into the family of God without first of all being accepted by God and made an heir of eternal life. Sanctification is a process that begins, we might say, in regeneration, finds its basis in justification, and derives its energizing grace from the union with Christ which is effected in effectual calling. Being a continuous process rather than a momentary act like calling, regeneration, justification and adoption, it is proper that it should be placed after adoption in the order of application. Perseverance is the concomitant and complement of the sanctifying process and might conveniently be placed either before or after sanctification.

Summary

With all these considerations in view, the order in the application of redemption is found to be, calling, regeneration, faith and repentance, justification, adoption, sanctification, perseverance, glorification. When this order is carefully weighed we find that there is a logic which evinces and brings into clear focus the governing principle of salvation in all of its aspects, the grace of God in its sovereignty and efficacy. Salvation is of the Lord in its application as well as in its conception and accomplishment.

Grass Roots

By R. K. Churchill

This little article could be called 'Stop the Presses.' In it I will attempt to show that orthodox Christians should send more letters or articles to the secular press.

I wrote a letter to the Editor's Mail Box of The Sheboygan Press on September 24. In this letter I protested against the advertising methods, celebrations and sales technique which was presently going on about the new Revised Standard Version of The Bible. The celebrations and advertising were to begin on or before September 28, but the Bible could not be sold to the public until September 30—neither could any review of the work appear before the date of sale. Ministers were asked to jump on the band-wagon, and lead their people to do so, before the merits or demerits of the work could be objectively evaluated. Such a procedure in the business world would be roundly condemned, and only the trappings of religion saved it from the same fate.

Well, this letter which I wrote was returned to me, together with a courteous letter of explanation by the Editor. He said that ordinarily he would print my letter, but that on the day before my letter arrived he had met with the representatives of the Ministerial Association and had pledged the full support of his paper for the Revised Standard Bible. Now, said the Editor, it wouldn't look good to have your letter of objection appear at this time. He had given his promise of support to these ministers and he could not go back on his promise.

Well, I breathed a sigh of relief and dropped both letters into the waste basket. After all, what good did it do to protest? But as I went about my work, I kept thinking about those reasons stated by the Editor of The Press. Were they good? What if a political party had been so dealt with by a paper? Furthermore, this was not my idea of the freedom of the press, which according to John Galbraith means—'you gotta print what Churchill writes.' Finally I went to the Rev. John Verhage and read him both letters. Now, Verhage is a man of action. He grabbed the phone and called up the Editor, and asked for an appointment. A

meeting was made for 11:30 Saturday morning—not so good. If the letter did not appear before Sunday, much of its force would be lost. We accepted in sheer desperation.

On Saturday morning, Mr. Verhage, the Rev. George Marston, and I were seated in the spacious office of Matt. Werner, Editor in Chief of The Sheboygan Press. We found him a pleasant man. By way of loosening the tension, and also no doubt to speed up the interview, he informed us that he was anxious to get out to his farm. Yes, he was a dirt farmer, and liked it. I made a fine reply to this by saying that this characteristic of his showed in his paper—it was always down to earth, etc. I think he got the idea that I thought that his paper was dirty! From this poor beginning I launched into a speech on the 'freedom of the press' on which subject I'm such an "expert." Well, the other men saw that I was not making headway so from the world's worst debater, they took over the case. They showed that letters to the Editor's Mail Box had nothing to do with Editor's commitments, and that in Protestantism there is a great division. We of the O.P.C. represented the historic Biblical supernaturalism while those who sponsored the new Bible represented a deviation therefrom. It was superb handling of the situation and had its effect. The Editor looked at his watch—it was a few minutes to twelve and the paper went to press about noon. He took my rejected letter and raced through a door. Soon he returned with the information that the letter would appear that day. He had rearranged the whole editorial page and eliminated the customary cartoon.

Sure enough in the paper that evening which contained many ads of the new Bible, and across from a long glittering editorial on the new Bible, was a letter headed simply—'Objection.' Following this letter I have been allowed space for rather long articles on The Revised Standard Version showing the objective evidence of modernistic unbelief. Moral—what this country needs is a truth squad, and more letters to the Editor.

Missionary Society Page

By MRS. JOHN P. GALBRAITH

Foreign Missions Formosa

To acquaint you with the work of the Rev. Richard B. Gaffin, Orthodox Presbyterian missionary to Formosa, we quote below from a letter telling about an average week's activity.

On Sunday morning I take the 9:20 bus to Kuei Shan (Tortoise Mountain) which is near T'ao Yuan. This trip is very beautiful as we go south over a well-built cement road which the Japanese constructed when they were in control. This road runs along between beautiful green rice fields and vegetable gardens. It also goes past the Happy Mt. Leper Hospital where I go to preach on the second Saturday every month. It is after we pass this place that the road begins to wind up the rather high hills, leading to the plateau on which T'ao Yuan County is located. The mountainsides are cultivated in terraces almost to the top. These mountains are around 2,000 feet high. Taipei is almost surrounded by mountains such as these, and this is the reason that it can become very hot in the summer time at Taipei and yet be much cooler at T'ao Yuan.

At Kuei Shan I go to the Primary School where I have a Sunday School for about 50 soldiers and school children. They are an eager bunch and enjoy their singing so much. Eleven of the soldiers confessed their desire to come to the Lord on Easter Sunday and began reading and studying the Gospel of Mark. After Sunday School either I have dinner with the soldiers or I go to T'ao Yuan and eat with the pastor and his family. At 2:00 P. M. I have an English Bible Class which is attended largely by soldiers (T'ao Yuan is quite a large military center). At 3:30 P.M. I conduct the regular Sunday service in the Chinese National language which again is attended largely by soldiers. This service is for those who have come from the mainland and who do not understand the Formosan dialect.

These Sunday afternoon services are held in the Presbyterian Church where the regular service in Formosan is held

in the morning. The Lord is reviving His work in T'ao Yuan since we have started these extra services, not only among the mainlanders but among the Formosans. We plan to start evangelistic work among the villages, which we will do after the afternoon preaching service is over and until it gets dark. Egbert (The Rev. Egbert W. Andrews) has been down and preached at the Mandarin service and will be coming down from time to time.

On Mondays I teach three hours in the Interpreters' Training School, write letters, and in the evening teach a Bible class here in Taipei, and usually I have a visitor or two afterward.

On Tuesday I teach in the Interpreters' school and prepare for my two hours of classes in the Presbyterian Theological Seminary, which are held Wednesday morning. This is a class on 'The Life of Christ.' Wednesday noon Egbert and I have lunch together and prayer, and a conference afterward. Wednesday evening I have another Bible class in Taipei. On Thursday I am at the Interpreters' school during the morning and early afternoon. In the late afternoon I take the train to T'ao Yuan for my weekly Bible class in the Agricultural High School there. On Friday afternoon, after my day in the Interpreters' school, I go to Chung Li, which is about ten miles beyond T'ao Yuan, for a Bible class in the Presbyterian Church there. On Saturday I conduct my morning chapel service, which I hold every morning except Sunday, at the Interpreters' school. Then I work on my message and classes for Sunday. In the afternoon I go to T'ao Yuan for the Bible class to be held there in the evening. I get back to Taipei from my trip to T'ao Yuan at 10:40 P. M.

The trips by train are not without

PROBLEM MINUTE

Answer to Problem No. 12:
Luke 10:30-37.

PROBLEM No. 13

What verse in John 6 gives advice for a parent who provides his children with food, clothing and shelter, but gives no thought to their religious training?

special opportunities to witness, for the trains are filled with people going from and to Taipei. I fill my brief case with Gospels of John in Chinese and Japanese, and tracts, which I give out. The gospels I give only to those to whom I have talked a bit and find that they really want to read them. I write their names in them, the date, and my name and address. For a six month period I gave out almost 3,000 Gospels. The Japanese ones are for those Formosans who still cannot read the Chinese characters well. There are several students and men attending my classes as a result of this contact on the train. Ralph Huang, one of these, is being persecuted by his heathen grandmother and uncle for reading the Bible and coming to church, but he still comes. Pray for him.

Gift Packages for Missionaries

In the June, 1952, issue of the GUARDIAN we mentioned the needs in the Japan mission field, and followed this in the July issue with a list of the needs in the Eritrea field. In the September issue we had an article concerning Christmas gifts to foreign missionaries. Since these articles have appeared, we have been asked about the cost of sending such packages, and whether or not duties would have to be paid by the missionaries receiving them. We have investigated this matter and have on hand such information as is available at the present time. However, this information is much too lengthy to include on this page. It concerns Japan and Eritrea. We have been advised that as soon as a release is available for Formosa, we will receive a copy. We should suggest, therefore, that societies desirous of sending packages abroad write for information to:

Loring K. Macy, Director
Bureau of Foreign and Domestic
Commerce

Office of International Trade
Washington 25, D. C.

For the Japan gift packages, request:
Business Information Service, World

Trade Series No. 261. For the Eritrea gift packages, request: *Business Information Service*, World Trade Series No. 314. It might be well at the same time to request that your name be put on the mailing list to receive a release, when available, concerning Formosa.

Letter Writing

It is usually the women in the church who carry on all the correspondence with the missionaries. Have you, ladies, tried to encourage the young people of your church also to participate in writing letters to the Mis-

sionaries? We suggest that the missionary societies co-operate with the leaders of young peoples' groups (Machen Leagues) in promoting correspondence between our young people in the United States and our missionary children abroad. (If there are stamp collectors among the young people, that will be an added incentive). Some of our missionary children are quite young, but we are sure that their parents would be willing to read the letters to them and assist them with their replies. This is one means of educating our boys and girls about our mission work.

Telling the Good News

By Bruce F. Hunt

CHAPTER III—TIME ORDER

When Shall I Begin Telling The Good News?

I hope that I have been able to convince you in the first two chapters, dear reader, of what I believe to be the clear teaching of God's Word, that, whoever we be, if we are Christians (1) We are obliged before God to preach the gospel; (2) That this obligation causes us to have a personal as well as corporate responsibility, along with all other Christians, to witness to EVERY individual in the world. If these statements are true, and we are indeed Christians, the next questions are, "When shall I begin?" and "What is the order of procedure?"

Some Excuses For Not Beginning To Witness Now

"I am not old enough"; "I do not know enough"; "I have not enough experience"; "I am not good enough"; "I cannot witness because there is no one to send me and I do not have funds to go myself", are some of the statements that I have often heard people make. The implication is that for these reasons the speaker could not begin witnessing until certain circumstances had been changed.

The Devil's Reasons For Fathering Such Excuses

God's Word tells us that the "end comes" when "this gospel of the kingdom shall be preached in all the world for a witness unto all nations" (Matthew 24:14). The Devil's end is thus directly connected with the preaching of the gospel. It is naturally to the Devil's advantage that the preaching of this gospel be delayed and put off as

long as possible. He, therefore, puts all kinds of real or imagined obstacles in the way of our starting to preach and always has a good excuse ready for us when we are inclined to put off obeying Christ's command.

Obedience Means "Obey Now"

But when does God expect us to start witnessing? My wife tells me that in her family when matters of obedience came up her father would ask, "What does 'obey' mean?", and the children were taught to answer that it means "Do what you are told to do and *do it now*." Since Christ has said "Go," "Preach," I know of no good excuse for any one who calls himself a Christian for not doing it and doing it *now*.

Should New Christians, Just Out Of A Life Of Sin, Tell The Good News?

When Andrew found the Lord's dwelling place, he went for Peter. Phillip, on being found of the Lord, immediately looked up Nathaniel (John 1:41 and 45). As soon as the Lord had made himself known to the Samaritan woman she "left her water-pot and went her way into the city and saith to the people, Come, see a man, which told me all things that ever I did." (John 4:28-29).

When the man of the Gerasenes was freed of the demons he wished to follow Jesus but the Saviour "suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee" (Mark 5:19).

The man born blind, the leper, the man healed on the Sabbath, all began to witness immediately according to the light that they had.

Concerning Saul's conversion it says,

"Then was Saul certain days with the disciples which were at Damascus, and *straightway* he preached Christ in the synagogues, that He is the Son of God" (Acts 9:19, 21).

Should Those Who Are Not Certain Of Their Salvation Tell The Good News?

Some might say, "But how can I witness if I am not sure I am converted?" This apparently justifiable hesitance in professing Christ seems to be used of the Devil to keep people from the kingdom. Often I think people excuse themselves in refusing to speak for Christ with some such "noble" excuse when in reality it covers a disobedient will. They know Him but will not own Him.

As was mentioned in the first article, witnessing and being a Christian are so closely linked, it would almost appear from Romans 10:10 that the act of witnessing is part of the external manifestation of becoming a Christian, "For with the heart man believeth unto righteousness; and with the tongue confession is made unto salvation."

When a person is called of God, the Spirit works faith in him and persuades and enables him to embrace Jesus Christ. Such embracing is not only inward of the will and of the emotions, but outward in the profession of the lips. Perhaps one is not sure, but like the blind man's "one thing I know" (John 9:25), let him say what he *knows now*. What seems to him the feeble groping of the mind after God, may be the Spirit-empowered first sure breath of the new life. Persuading people to "Come" to the Lord is said to be the work of the Spirit and also of the Bride, but we find that it is also committed to "him that heareth." "And the Spirit and the bride say, Come. *And let him that heareth say, Come.*" (Rev. 22:17). Do not let the Devil, who is called the accuser of our brethren, accuse you into silence, saying you have no right to speak for Jesus. The Word of God says "Let him that heareth say, Come." If you are one whose ears have been opened to hear something true about Jesus, do not be deprived of your right to tell it. The Devil may be trying to scare you out of your spiritual birthday. "Who-soever therefore shall confess me before men, him will I confess also before my Father which is in heaven" (Matthew 10:32).

(To be continued)

Plain Talks With Young People (2)

Confessing Christ

By LAWRENCE R. EYRES

I remember my childhood ambitions. One of them I used to express thus: "Just wait till I get to be twenty-one; then I'll make up my own mind!" I suspect that all my young readers have sung some variation of this same theme. It is natural. But do you know, though I have so far passed the age I fancied as the beginning of freedom that it now appears to be a part of ancient history, for now I can and must make my own decisions, yet I find that I'd rather have someone else make some of them for me. You see, I *like* to make the small, easy, inconsequential decisions, but I *dread making the hard ones!* Nearly everyone does. I have known mature men and women, facing such problems, ask in real anguish of soul, "What shall I do?" This too is natural. It is quite common for people—both young and old—to put off the day of decision. Yet, when faced with such necessity, we cannot safely postpone that day.

You Must Confess Christ

Have you made a decision to confess Christ? In the first article of this series I tried to face you with the fact that you, as young people, are coming into that phase of your lives where you have to act on your own, thinking through for yourselves life's great problems. I tried to face you with the fact that you sinned in Adam; that you possess a fallen, corrupt, sin-full nature; and that you do daily sin in word, thought and deed. For that very reason your only hope is in Jesus Who died to save sinners such as you. *And if you would be assured that He died for your sins, you've got to confess Him as your Savior and Lord!*

Two Scriptures make this fact abundantly plain: "Whosoever (says Jesus) shall confess me before men, him will I also confess before my Father which is in heaven" (Matthew 10:32). "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Romans 10:9). In both these Scriptures (consider the succeeding verses in both

cases) it is plainly taught that all who so confess Christ are saved, and all who do not confess Him are lost. Here is a decision *you* must sooner or later make. It was not expected of you to make a once-for-all decision for Christ in your childhood years, not that you might not have been truly saved then, but that you were unable, being a child, to make adult decisions. Now that is changed, you must "put away childish things," you *must* make this choice! To put off the day when you will confess Christ before men is fatal in itself—it is equal to open rejection of the Savior. And if you continue in this rejection He will, in the end, reject you.

Formal Confession

Now, confession of Christ is in two kinds: *formal* and *informal*. Both are necessary. *Formal* confession of Christ is simply public confession before the church. This consists first in appearing before your Session for examination in your faith and knowledge of Christ, and second in standing before the whole church and acknowledging Christ as your Savior and Lord. This is a solemn occasion. It is confession in the truest sense even though it is formal. Like a young couple at the marriage altar, this is not their first or last declaration of their mutual love, but it is the time they once for all go on record before God and men that they desire to be no more two but one flesh. So you will go on record before God and men that you are bound to Christ, the heavenly Bridegroom, for all time and eternity. Failure on your part to continue faithful in this confession will subject you to the judgment of Christ through His church and finally at His judgment bar at the end of the world. It is a fearful thing, and wonderful too, to confess publicly and formally the Lord Jesus as your Savior and King. I adjure you, young people, do not postpone that day unduly, nor approach that confession lightly.

Informal Confession

I wish now to speak of your confess-

ing Christ *informally*. Doubtless there are those who breathe a sigh of relief after having been received into communicant membership of the church, saying, "I'm glad that's over with! I hope I don't have to go through that again for a long, long time." Really now, formal confession of Christ need not be your first, and *it must not be your last*. Look again at Romans 10:9: Confessing with the mouth is joined with believing in the heart. God has put these two together; we must not cut them apart. Now we know that saving faith in a crucified and risen Savior is necessarily an *abiding* faith, *so must your confession of Him be repeated and constant*.

It is the fault of much that is called evangelism today that you are told to *say* you are a sinner and are sorry for your sins, and to *say*, "God be merciful to me a sinner," and then, on the grounds of such saying to be told, "Now you're saved!" NO! Only when you are so convinced of your sinfulness that you turn from it in genuine sorrow, and trust Jesus from the depths of your heart, are you saved! And what is more, when you have that kind of faith you just have to tell others about it! This is *good news*, and *it's too good to keep!* So, you see, you've just got to go on and on confessing Christ.

Here someone will surely say, "You don't have to acknowledge Christ with your mouth if you live a consistent Christian life." This sounds plausible. It is certainly true that if yours is an inconsistent life you'd do better to say nothing! Still God's Word says, "Whosoever shall confess me . . . him will I confess . . ." and "If thou shalt confess with thy mouth . . ." Plausible reasons may never set aside the Word of God. In Romans 10:10 (just following the last text mentioned) Paul says, "For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." Why does he repeat in this the substance of the former verse? I think he is simply saying, "You should believe with your heart and confess with your mouth, for that is according to the purpose of God in giving us a heart (or soul) and a mouth (that is, the power of speech). What is the heart for if not to believe in God? What is the mouth for if not to glorify Him?" You see, young people, if you fail to confess Jesus as Savior and Lord you fail not only to

be Christian, but you also fail to be men and women in the highest sense!

Many of you attend public schools, all of you rub elbows daily with worldly people. If you once confess Jesus as your Savior in these circles you will be marked from that day forward. Your mistakes will be magnified by them, and you will be subject to some abuse for your pains. What is the Christian to do in such circumstances?

Bear the reproach gladly. Remember, "The disciple is not greater than his Lord." For Jesus' sake be willing to stand up and be counted with those who are on His side. But you won't receive this mark of distinction unless and until you with your lips as well as with your life make it known that, by His wonderful grace you are a child of God, "washed in the blood of the Lamb."

Orthodox Presbyterian Church News

Schenectady, N. Y.: The Sunday school of Calvary church began its fall activities with a picnic and social gathering on September 27. Rally Day exercises were held September 28, and included the installing of new teachers and officers. Miss Dorothea Dixon is general superintendent of the school, which is organized in three departments and has a total of 16 teachers. The pastor is currently preaching on the Ten Commandments at the Sunday morning services.

Albany, N. Y.: Through the sacrificial giving of one member, the Church of the Covenant has been able to meet the mortgage interest on its property. The mortgage has been refinanced. In spite of a period of stress, the congregation has been richly blessed. One member, a blind girl with a progressive eye affliction, has set an example of spiritual faith and courage.

Rochester, N. Y.: On Saturday evening, October 11, the young people's Class of Memorial Church Sunday school canvassed the congregation, seeking contributions to be used for the purchase and renovation of a church building in Wellington, Maine. The amount needed was \$400, and the amount received was \$420. The Congregation has sought in various ways to assist the mission work in Maine. Men of the congregation are occupied in their spare time building a house for the principal of the Christian Day school. It is expected the house will be finished by the new year.

Franklin Square, N. Y.: Increased attendance at Franklin Square Church is continually crowding the building.

One section of the Sunday school now holds full session in a separate building. Plans of the church to build have been temporarily held up until further investigation into the desirability of relocating the church in a more residential area. Mr. Edward Sunden has been elected to the session, and Elder Frank Smart has been returned to active service on the session. The pastor is preaching on the book of Romans at both morning and evening services.

Fair Lawn, N. J.: Three persons were recently added to the membership of Grace Church. The church has purchased new Bibles for the pews, and a slide and film strip projector for use in the Sunday school. The pastor recently conducted a chapel service at the Eastern Reformed Bible Institute.

West Collingswood, N. J.: The pastor of Immanuel Church conducted a series of special services in Bethany Church, Nottingham, the week of October 20. On October 26, Mr. Thomas Kay, a student at Westminster Seminary, conducted the services at Immanuel.

Wilmington, Del.: The Sunday school of Eastlake Church is currently engaged in an attendance contest with the Sunday school of Immanuel, W. Collingswood. Eastlake has taken an early lead. The Rev. R. Heber McIlwaine was speaker at the Rally Day service. Young people attended a Machen League rally in Knox Church, Silver Spring, on Saturday, October 25.

Nottingham, Pa.: Mrs. R. Heber McIlwaine was guest speaker at the all-day meeting of the Women's Missionary and Prayer Band on October 7. Evangelistic services conducted recently

by the Rev. Edward Kellogg of West Collingswood resulted in much spiritual blessing. Sunday school attendance has increased since the school entered a 12-weeks attendance contest sponsored by the Philadelphia Area S. S. Association.

Philadelphia, Pa.: A special Reformation Day service was held at Calvary Church on October 29, with Professor Paul Woolley as guest speaker. The Trustees are currently considering purchase of pews for the church.

Middletown, Pa.: Rally Day was observed October 5 at both the Calvary and Olmstead Sunday schools. Mr. Thomas Kay, formerly superintendent at Olmstead and now at Westminster Seminary, was guest for the day. A Junior choir has been organized at Calvary Church, under the direction of Miss Marian Davis, a teacher in the Christian school. Nine young people attended the Machen League rally in Silver Spring, October 25.

Grove City, Penna.: A general program of property betterment has improved both the building and the grounds of Wayside church. A group from Wayside plan to attend the pre-Armistice Day rally held each year at Covenant Church, Pittsburgh.

Evergreen Park, Ill.: Westminster Church was host to the fall meetings of the Presbytery and Presbyterial of Wisconsin, held Tuesday, October 14. Over 80 ladies from Wisconsin were among those in attendance. The Rev. John Davies preached the sermon at the popular service held on Monday evening. A choir has been organized at Westminster under the direction of Mrs. Willard Julien.

Waterloo, Iowa: Eight adults have recently been received into First Church, and several children have been baptized. First church makes a practice of giving a year's subscription to THE PRESBYTERIAN GUARDIAN to new members. Five young people attended Calvin Camp at Spencer Lake, Wisconsin.

Gresham, Wisc.: The young people's society of Old Stockbridge Church meets each Thursday evening in a government building about nine miles from the church. Some 30 young people attend. About 40 copies of the Bible have been placed in homes on the Menominee Indian reservation by the Rev. John Davies during the past several months. Very few Stockbridge Indian families are without a Bible.

The Women's Missionary Society sent Mrs. Louanna Miller as a delegate to the Presbyterial in Evergreen Park October 14.

Volga, S. D.: The Rev. Charles Shook, first pastor, was guest preacher at Calvary Church on August 17. Mr. Shook is at present organizing an independent church in Mansfield, Ohio. Guest preacher September 17 was the Rev. A. F. Faucette, brother-in-law of Pastor Bruce Coie. A released time religious training program has been instituted in the community, with classes for pupils from third through tenth grades.

Portland, Oreg.: The Rev. James Moore was guest speaker for a series of special services at First church September 28 through October 3. The annual harvest dinner was held October 13, with the Rev. John P. Galbraith as guest speaker. The Sunday school has started a drive for clothing to be sent to Korea, for distribution by the Rev. Bruce Hunt.

Bend, Oreg.: Westminster Church celebrated its 16th anniversary on October 14, with the Rev. John P. Galbraith as guest. About 100 persons attended the dinner, and saw slides of the church's mission work in the Orient. The Rev. James Moore of Los Angeles conducted special services in September. A large number of young people engage in the various youth activities of the church. Twelve children from the church attend the local Christian Day School. The Rev. Robert Nicholas is chairman of the Board of the school, and a majority of the members are from Westminster Church.

Los Angeles, Calif.: Beverly Church has installed a loud speaker outside the church, to broadcast chime music. Chime recordings of excellent quality are being used. The Rev. John Galbraith spoke at the church on October 22. Five members were received into the church in October.

Santee, Calif.: The Rev. Robert Sander of First Church is recovering from an attack of virus pneumonia. During the summer the young people's work was greatly helped by the presence of Bob Currier, a Marine stationed in the area, and a member of one of the churches in the Dakotas. Mr. Currier conducted a Catechism study class. He was transferred the end of October, and will be missed by the congregation. The Rev. John Galbraith visited the church recently, and reported on his

trip to the Orient.

Manhattan Beach, Calif.: The pastor and congregation of First church the rejoicing in the recovery of Robert Albright, 5-year-old son of the pastor, from a case of polio, suffered in September. The pastor himself was ill with mumps at about the same time. During his illness the pulpit was supplied by Elder Russel Malcor, the Rev. Ralph Covell and the Rev. E. Hazleton. Rally Day attendance at the Sunday school was 198.

A group of ladies under the direction of Mrs. Ruth Kuhn have distributed about 600 invitations to the church services in homes in the community. In a 26 week period the Sunday school brought in nearly \$900. for the building fund. Plans for a building expansion are under way.

Middletown, Del.: The Sunday school of Grace Church planned its fall outing for November 1. The November meeting of the "Couple's Club" was planned to be a progressive dinner. The Westminster Guild is studying "The Bible Basis for Missions" at its meetings this season.

Westchester, Ill.: The Women's Missionary society of Westminster Church sponsored its third annual Harvest Dinner on October 2. Sixty-seven persons attended. Guest speaker was the Rev. Dr. Lawrence Manross, of the faculty of Wheaton College. Two families were received into the church on October 12th.

Carson, N. D.: On October 14, the Orthodox Presbyterian churches of Carson and Lark joined with the Leith church in the service installing the Rev. Henry Tavares as pastor of the three congregations. Members of the Presbytery of the Dakotas took part in the service. Among them were the Rev. Melvin Nonhof of Bancroft, S. D., the Rev. Bruce Coie of Volga, S. D., and the Rev. Russell Piper of Bridgewater, S. D. A week later the three churches again joined in a reception for the pastor and his family. Following the program, the pastor was presented with a generous food shower.

Long Beach, Calif.: Plans will be voted on soon for the expansion of Sunday school facilities at First Church. The Garden Grove chapel is considering starting a building soon. Sunday school and church services are being continued in Compton, and worship services are being held in Whittier Sunday evenings.

Presbytery of Ohio

THE Presbytery of Ohio of The Orthodox Presbyterian Church, comprising churches in Ohio and Western Pennsylvania, held its semi-annual meeting on October 28 in Faith Church, Harrisville, Pa. The Rev. Calvin Cummings of Pittsburgh was elected Moderator, and the Rev. Henry D. Phillips of Grove City was elected Stated Clerk.

Mr. Francis Breisch, who has been called to the pastorate of the Harrisville and Branchton churches, was examined for ordination, and passed a good examination. The date for the ordination service has not yet been set.

At the request of the session of Covenant Orthodox Presbyterian Church, Indianapolis, that church was declared dissolved, and its records ordered turned over to the Presbytery.

The Presbytery took action looking to a reactivation of the work in Cincinnati. Early in the year the building of First Church, Cincinnati, was sold and efforts were made to find another location in a more suburban area. Though some possibilities were discovered, nothing appeared to be actually available. Meanwhile the congregation voted to dissolve the church. The Presbytery indicated it was not ready to concur in this decision, and expressed the hope the work could be started up again.

Philadelphia Presbyterial

THE fall meeting of the Philadelphia Presbyterial was held in Kirkwood Orthodox Presbyterian Church, Kirkwood, Penna., on Friday, October 30th. There was a good attendance from the women's societies of the Presbytery.

The theme of the meeting was "Uniting Nations," set in the context of Habakkuk 2:14—"For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

A feature of the meeting was a period when letters from the wives of home missionaries were read, telling of the joys and sorrows of their work, and then the stories reenacted in dramatic form by some of the ladies of the Presbyterial.

At the afternoon meeting, Mrs. Heber McIlwaine was guest speaker,

telling of the work in Formosa and Japan, where she and her husband have served as missionaries.

Others leading in parts of the program were Mrs. Howard Reath and Mrs. William Crawford of the Kirkwood church, and Mrs. Leonard Brown of the Baltimore church. Special music was provided by a trio from the Kirkwood Church, and by pupils of the Kirkwood Christian Day School. An offering was received, to be used for the purchase of books for Korea Theological Seminary.

Mahaffy Writes From Senafe

A letter from the Rev. Francis Mahaffy, Orthodox Presbyterian missionary to Eritrea now living at Senafe, under date of October 13, contains the following account of his activities:

We are busy as ever here with meetings in Senafe and Adi Caieh. Evangelistic meetings in Senafe and Adi Caieh on Sunday, Bible class here Tuesday, Bible pictures here Wednesday and Thursday in Adi Caieh, followed in Adi Caieh by a Bible class, and a catechism and reading class on Saturday morning here.

We also plan an afternoon class one day soon in a small village about eight miles south of Senafe, where an elderly man has expressed an interest in Bible teaching for himself and family.

It is a real job preparing messages in Saho and then memorizing the new words and forms beforehand so I can speak with greater fluency. We have been having from 30 to 100 at our Senafe Sunday meetings, and over 100 at Adi Caieh. We usually have a group of Moslems walk out when the deity and work of Christ is preached, but there are other Moslems who stay along with the Copts.

Sometimes I have to speak in Saho and then the same message in Italian with Alam interpreting into Tigrinya. Last evening in Adi Caieh after well over an hour talking in Saho and then Italian with Tigrinya interpretations, I asked for questions and spent another 20 minutes or so discussing the Trinity, God's Revelation, and the work of Christ, in answer to many questions of a Moslem young man. I am encouraged when people ask questions, and think it is a sign anyway that they are

getting something of the message even though they disagree. I wish the people in the U. S. had the patience of these people, to sit for an hour and a half or two hours of steady talking with three different languages used, perhaps understanding only one of them. There are a lot of compensations to working on the mission field.

The King is visiting Senafe day after tomorrow, so the town is busy cleaning up and whitewashing.

Missionary Families' Birthdays

We are listing below the birthdays of our foreign missionary families. You might want to remember them with a card on their birthdays; or, if you are sending packages, you might like to know the ages of the children.

Andrews—Rev. Egbert W. Andrews, October 24.

Bird—Rev. Herbert S. Bird, December 1; Mrs. Bird, December 10; David, April 12, 1949; Steven, August 16, 1952.

Duff—Rev. Clarence W. Duff, June 1; Mrs. Duff, April 16; Donald, March 22, 1938; Dorothy, October 30, 1939.

Gaffin—Rev. Richard B. Gaffin, August 31; Mrs. Gaffin, January 24; Margaret, October 15, 1932; Richard, Jr., July 7, 1936; Harold, October 13, 1939; John, July 17, 1942.

Hunt—Rev. Bruce F. Hunt, June 4; Mrs. Hunt, August 3; Lois, August 30, 1933; Bertha, March 6, 1935; Constance, June 16, 1937; David and Mary, January 15, 1940.

Mahaffy—Rev. Francis E. Mahaffy, November 19; Mrs. Mahaffy, October 23; John, April 29, 1946; James, November 19, 1947; Paul, September 24, 1950; Samuel, August 21, 1952.

McIlwaine—Rev. Heber McIlwaine, July 7; Mrs. McIlwaine, October 25.

Uomoto—Rev. George Y. Uomoto, October 8; Mrs. Uomoto, September 17; Lois, August 21, 1947; Calvin, March 7, 1949; Estelle, September 17, 1950; Murray, May 28, 1952.

Thanksgiving

(Continued from p. 206)

have been a drunkard for twenty years, and God has saved me." Still another

said, "I have been a coiner of counterfeit money and the Lord has saved me." Then Gypsy Smith got up and said, "Men, listen, God has done wonders for you, but don't forget that He did more for this gypsy boy than for all of you put together. He saved me before I got there." Yes, we ought to be doubly grateful if we are among those whom God has saved from their earliest days.

Obvious Obligation

The concluding words of our text remind us of an *Obvious Obligation*. "Let the redeemed of the Lord say so . . ." Say *what*? Say that the Lord is good, and that His mercy is from everlasting to everlasting. This is the obvious obligation of all who have experienced such a remarkable proof of God's goodness and mercy. If we have been redeemed by the Lord from the hand of our great enemy, we should not only thank God but we should tell *others*. These words of our text are equivalent to the words of Ps. 118:2—"Let Israel now say, that his mercy endureth for ever." God entered into covenant with His ancient people and to that covenant He remained faithful down through the years. Israel sinned, and God chastened them, yet He continued to regard them as His covenant people. Man would often have become weary of man's wickedness, but God who is rich in mercy is patient and long-suffering. He abides by the Covenant which He has made with His people. Through the prophet Malachi He says, "For I am the Lord, I change not; therefore, ye sons of Jacob are not consumed." (Mal. 3:6).

We, today, who are "the children of God by faith in Christ Jesus," we who are Abraham's seed, and "heirs according to the promise" must confess that we stand only by reason of God's gracious covenant. Were it not for the grace of God we would still be "dead in trespasses and sins"; we would still be "aliens from the commonwealth of Israel, and strangers from the Covenants of promise." Are we not under a peculiar obligation to praise God before men? Is it not apparent that we of all people are in a position to speak of the goodness and mercy of God, since He has redeemed us from the hand of the enemy?

In closing, let me suggest that this is one practical way in which we may express our thanks for salvation. Let

us "say so" not only with our lips but with our lives; not only with thanksgiving but with thanks-living.

Many years after our text was written the Apostle Paul expressed the same thought when he wrote, "I beseech you therefore, brethren, by the mercies of God that ye present your bodies a liv-

ing sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1).

In this Thanksgiving Season let us give heed to the earnest exhortation with its matchless motive, and let us fulfil our obvious obligation to the glory of our blessed Saviour.

Church Visitation

A Method for Presbyterian Oversight of Local Congregations

THIS material is the report of a committee of the Presbytery of Philadelphia, which was appointed to make a study of the question of church visitation. The practice of regular visitation of local churches by representatives of the Presbytery has been carried on in some branches of the Reformed family of churches, but strongly resisted in others.

1. Brief History of Church Visitation

The apostles paid frequent visits to the churches of their day. For a few examples, it is said of Peter that, as he "passed through all quarters, he came down also to the saints which dwelt at Lydda" (Acts. 9:32); Paul said to Barnabas, "Let us go again and visit our brethren in every city where we have preached the Word of the Lord, and see how they do" (Acts. 15:36); and we are told that Paul "went through Syria and Cilicia, confirming the churches" (Acts 15:41). Lest such visitation be regarded as an exclusive apostolic prerogative, it should be noted that the apostles employed their helpers in its performance. For instance, Paul sent Timothy to Philippi for that purpose (Phil. 2:19).

In the fourth century church visitation was in vogue in the East as well in the West. The Councils of Sardis (347) and Laodicea (365) prescribed that every bishop should choose a number of presbyters to accompany him on annual inspection tours of his diocese. In one form or another the custom continued. The Council of Trent (1545-1563) insisted that every bishop, either in person or through a representative, should visit annually, or at least biennially, every parish in his diocese.

In spite of many abuses that had

crept into church visitation as practiced by the Roman Catholic church, Luther was very insistent on it. After the ravages of the thirty-years' war, church visitation contributed most to the restoration of Protestantism in Germany. Although it was neglected in the eighteenth century, it was revived in Lutheran churches about the middle of the nineteenth. It came to be regarded as perhaps the chief task of superintendents.

It might be supposed that in the Reformed churches, which have neither bishops nor superintendents, and are strongly averse to every form of hierarchy, church visitation could never gain a foothold. Yet facts do not substantiate that supposition. Calvin, (whose *Ordonnances Ecclesiastiques* of 1561 contains an *Ordre sur la Visitation des Ministres et Paroisses Dependents de Geneve*) introduced it in the churches of the city of Geneva and the surrounding Canton. While it cannot be denied that the practice met with considerable opposition in the Reformed churches generally, it appears that this opposition derived from practical considerations rather than from principle. Knox favored church visitation because of the scarcity of ministers in Scotland at the time. But when the Scottish churches assigned this task to so-called superintendents, he refused to serve in that capacity. In course of time it became difficult to distinguish between those superintendents and Episcopalian bishops. That made church visitation unpopular among Scottish Presbyterians, and it may also help to account for the fact that stated — in distinction from occasional — church visitation did not become regular practice in American Presbyterianism.

In France church visitation did not find favor in the eyes of the Reformed Churches of the Reformation era. The National Synod of Orleans (1562) rejected it for the practical reason that it entailed the danger of hierarchism. For the same reason the Reformed Churches of the Netherlands for almost a century remained hesitant about introducing this practice. However, the famous Synod of Dort (1618-1619) made church visitation compulsory. It stipulated that every classis should authorize two or more of its eldest, most experienced and fittest ministers to visit each church annually in order to ascertain whether the officers abode by sound doctrine, observed the accepted church order, and did all in their power to edify the congregation, including its youth; to admonish as brethren any who might be negligent in these matters, and in general to contribute by their counsel to the peace and prosperity of the churches. To the present day stated church visitation is practiced in the Reformed Churches of the Netherlands. That is true also of the Christian Reformed Church in this country.

2. Church Visitation in the light of Presbyterian Polity

That church visitation can be conducted in a hierarchical manner is evident. But it is just as clear that there is nothing in Presbyterian polity which forbids church visitation as such. With reference to the decision of the Synod of Dort, H. Bouwman, an eminent authority on Reformed church government, has this to say: "In not a single respect is church visitation in conflict with the principles of Reformed church government. The liberty of the churches is not violated by it, and the tie that binds the churches together is strengthened. Averse to all independency as well as to every form of hierarchism, the synod maintained the pure Reformed principle" (*Gereformerd Kerkrecht*, II, pp. 166f).

The Form of Government of The Orthodox Presbyterian Church supports that position. It makes the general statement: "The church consisting, as it does, of many separate congregations, these need mutual counsel and assistance in order to preserve soundness of doctrine and regularity of discipline, and to enter into common measures for promoting knowledge and religion, and for preventing infidelity, error, and

immorality. Hence arise the importance and usefulness of "Presbyterial and synodical assemblies" (X. 1). And in specifically defining the powers of Presbytery, it says among other things, "The Presbytery has the power to examine and approve or censure the records of church sessions; to visit particular churches for the purpose of inquiring into their state and redressing the evils that may have arisen in them; and, in general, to order whatever pertains to the spiritual welfare of the churches under its care, always respecting the liberties guaranteed to the individual congregations under the constitution" (X. 7).

Not only is church visitation, if properly conducted, agreeable to our Form of Government, it is also true that from the viewpoint of Presbyterian polity strong arguments can be adduced in its favor. Some of such arguments are the following:

As was pointed out, it is in harmony with the practice of the apostolic church.

It helps safeguard particular churches against the evils of independentism, many of which are in evidence in numerous Protestant communions.

It frequently removes difficulties in their incipency and thus prevents their resulting in serious situations.

It will encourage small and weak congregations, of which there are many in The Orthodox Presbyterian Church, and will aid inexperienced sessions.

It is conducive to denominational unity and solidarity, on which historic Presbyterianism, in distinction from Independentism, has put much emphasis.

3. The General Procedure of Church Visitation

The committee does not deem its charge to require the presentation of a detailed plan for church visitation. If and when presbytery expresses itself in favor of church visitation in principle, such a plan may well be drawn up. For the present some general remarks on the proper procedure of church visitation should suffice.

It must be stressed that church visitation may never be permitted to degenerate into an agency of hierarchy. Church visitors may never be regarded as bishops, as that term has come to be used in hierarchical churches, nor as

superintendents, as that term is employed in churches which do indeed rate as Protestant, but have not quite succeeded in breaking the yoke of ecclesiastical hierarchy. Church visitors may never regard themselves as "lords over God's heritage" (I Pet. 5:3). Never may they presume to sit as a court, nor is their advice binding upon a session or congregation.

Church visitation should be conducted annually in every church of the presbytery. If it is done less frequently, it will likely prove ineffective. If it is done more often, it may well prove burdensome.

Church visitation should ordinarily be conducted by ministers who have had considerable experience in ecclesiastical affairs. However, young ministers with unusual wisdom and specially gifted ruling elders need not be excluded. It should never be conducted by fewer than two men.

Not only the officers of a congregation, but all the members, should be informed of the day and hour of church visitation, in order that they may have opportunity to attend. This provision is in recognition of the universal office of believers.

The visitors should inquire whether the officers of the church are faithfully performing the duties of their respective offices.

The visitors should examine the official records of each church and may make suggestions for their correction or improvement. This need not make superfluous the customary examination of sessional records in a meeting of presbytery.

While the visitors should diligently seek to remove difficulties that may have arisen in a particular church, they must firmly refuse to listen to a complaint unless all proper efforts have previously been made to remove its alleged cause.

The visitors should be elected for a term of at least one year. If after a visit a problem persists in a congregation, they should renew their efforts toward a solution.

Church visitation should be conducted in such a way that it does not become a matter of mere routine.

The visitors should report their findings to presbytery, whereupon that judicatory may take whatever actions it deems appropriate under the constitution.

Woolley

(Continued from p. 207)

with her own room and her own cooking arrangements and sometimes her own servant or servants. When people came to reform these nunneries, the ladies shouted that the plague had come upon them. You see, if that is what an ecclesiastical institution had degenerated into, that it is no wonder people wanted reform.

Desire for Salvation

Then, too, the ordinary man, like you and me, wanted salvation. And he didn't believe he was getting it from this institution. He learned a lot of mechanical procedures which were supposed to benefit his salvation. He could make a pilgrimage to the town of Wilsnack in Bohemia where he could see a consecrated wafer with a few drops of blood on it. He was told it had miraculously survived the burning down of the church, everything else being reduced to cinders except this one wafer with a few drops of blood of Christ oozing from it. He could go to a relic collection where the bones of the saints were kept, and by doing so, could acquire merit which would shorten his days in purgatory. The relic collection in the town of Halle, near where Luther lived, had grown so that there were something like 1,902,000 years of reduction of time in purgatory to be obtained by one visit. If you did everything you possibly could while there. You see how mechanical that sort of thing had become.

Finally there were these indulgences which, in a way, were the trigger which actually set off Luther's reforming activity in a public fashion. An indulgence was a means, supposedly, by which one form of penance imposed upon you by a priest might be transformed into another form. From that

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simple beginning, they had developed into permissions for various concessions, and into means of shortening one's stay in purgatory. The type of benefit was bad enough, but the way in which the operation was conducted was also thoroughly bad. For example, the beautiful "Butter" tower on the cathedral in Rouen, France, was paid for by the proceeds of indulgences sold to the people primarily to permit them to violate Lent, giving them permission to eat butter and the like. Hence the name of the tower.

The immediate indulgence which aroused Luther so vigorously was preached for the benefit of the repair of the church of St. Peter in Rome. The people were told how the bones and relics of St. Peter needed to be kept out of the rain, and that they should purchase these indulgences for that purpose. What the people didn't know was that fifty per cent of the proceeds were not going to Rome at all, but to a bank in Augsburg to pay off a loan that Albrecht the Prince of Brandenburg had borrowed in order to get himself appointed, at the age of 23, to a second archbishopric of the church. Since he had to pay extra sums to the pope to get that illegal appointment—he already had one archbishopric and he was too young in any case—half the proceeds went to the bank. The bank had its agent right on the grounds, and collected the funds on the spot so none would be lost on the way.

Faulty Reform

To meet the demand for reform, members of the church had been making some effort. We have in Italy, for example, Savonarola. He is in many ways an admirable figure, though I cannot get as enthusiastic about him as some do. Savonarola was preaching in Florence, trying to reform the city. But what was he preaching about? He was telling the people that they were reading the wrong kind of books, that the ladies had too many mirrors and too much perfume and too many cosmetics, that the men used playing cards too much and gambled too much. The grand climax was a tour of collection through the city, when they gathered all the pictures and books and "com-pacts" and everything of the sort they could get together and built a big bonfire in the square of Florence. And what happened? Practically nothing. That wasn't the way to reform the city

of Florence. Nobody could see any difference a year or so afterward. It wasn't for lack of effort. That just wasn't the way to reform the church.

How Reform Came

How did reform finally come. That's what I want to ask next. Well, for one thing, a series of conditions were favorable for it. You may say, Isn't that denying the supernatural element in the Reformation? I don't think so. Don't people point out to us perfectly legitimately that, as far as we can judge, our Lord came into the world at a time when the Roman empire had provided a relative period of peace, when the means for the diffusion of the Gospel through roads, the services of the empire, commerce and the like were favorable? Now if we admit that in the case of our Lord's birth, I think there is no denial of the supernatural element of the Reformation when we notice conditions that provided a somewhat similar sort of thing at that time.

Favorable Conditions

There had been a tremendous increase in the literacy, the amount of education, in Europe, in the century or so just preceding the Reformation. Far more people than before could read, and had enough education to know and find out what was going on. That was tremendously assisted by the fact that the use of printing from movable type came into Europe only about sixty or seventy years before Luther's work really began. This made possible the multiplication of books, and was a tremendously new agent for diffusing the news of the Reformation.

In the second place, there was an economic revolution going on in society which raised a great deal of discontent. There was a considerable degree of inflation in Western Europe. It was forwarded by the discoveries by Spaniards of stores of gold and silver in South America. Also, there was a tremendous growth of the power of national authorities in the civil realm.

Determination to Publish Truth

Furthermore, the men who were concerned in the Reformation were not only men who knew the truth, but men who were determined to publish it. That is important. People sometimes think Luther was the first person for a

thousand years or so to understand the doctrine of justification by faith. That simply isn't the fact. For example, there was a man named Wessel Gansfort, in the Netherlands, in the generation before Luther. He knew perfectly well, I'm quite convinced, the doctrine of justification by faith. He was teaching in Heidelberg for a short time. But he found that as he taught these things, the climate became unhealthy. There were threats of ecclesiastical penalties. He might even have to go to jail. So what did he do? Instead of standing his ground, he went home to the northern part of the Netherlands, and spent the rest of his life in monastic establishments reading to the monks and discussing things on the quiet with them. It wasn't lack of knowledge, in other words, so much as lack of determination to stand up and make what he knew known.

If you go back a hundred years before Luther, you come to a man like John Hus. If you go back a hundred and fifty years before Luther you come to a man like John Wyclif. Both had the determination Luther had, but neither had yet seen that great truth of justification by faith that Luther discovered in the tower study of the Wittenberg Monastery.

Another Reformation?

Now finally I want to ask this question: Are we likely to have a new reformation today? We're celebrating the Reformation of 435 years ago, tonight. Would it not be desirable to have more of this reformation? I certainly would answer that in the affirmative. Also I think that possibly we're in a fair way to have something like another reformation. I think there are some very encouraging signs.

Desire for Reform

First, there is a very sizable number of people in the world who want a reformation. They may not put it in just those words, but they want something they're not getting. I don't despise the fact that there are a lot of people in universities and writing articles in magazines, who say we need more religion. This is all very vague. But I do think it is a favorable sign, even though they mean by religion something quite different from what we think they ought to mean. It indicates a hunger. There were plenty of people in the days of the apostle Paul

who didn't know what true religion was either, but who were anxious for some of it.

Failure of the Church

I don't think the church today is meeting that need, that hunger, much better than it was at the time of the Reformation. Probably the type of failure is different today from what it was then. It may not be so obvious on the surface. But I think it is perfectly obvious to anybody that goes around and listens to people in churches, or even that turns on some of the things on the radio. I'm convinced the church isn't meeting the need.

Favorable Conditions

Further, we do have some of these conditions which were favorable to the old Reformation, and I believe would be favorable today. We're going through an economic revolution. Some may think it's bad, and some may think it's good, but we'd all probably agree that we're having one. Even in these conservative United States if you look at the economic system of today and look at it as of the year 1902, you will see a tremendous difference in the organization of the economic system.

The thinking of scientists is being constantly revamped. I'm not referring to anything that happened several generations ago. The old-fashioned mechanistic view in science, which received a tremendous new impetus from Darwin, is at the moment giving way to an entirely different type of scientific conception. These things may indicate that there is a sufficient intellectual and economic and political upheaval going on in the world today to make conditions possible for a new reformation.

What Will Reform Be Like

What is such a new reformation going to be like? I'm not a prophet. But I think there are some things we ought to notice. It is going to be, if it comes, a much bigger thing than we've seen yet, than anything that we are going to imagine. On the other hand, it isn't going to be something that will spring up over-night and sweep everything before it. People sometimes think of the old Reformation as something that happened on the 31st of October, 1517. It wasn't anything like that at all. It took Luther a long time to get his own mind straightened out, and it took a long time for other people to

learn from him.

Let me make some suggestions. Because we are conservative and evangelical we shouldn't be afraid of new ideas, particularly in the realm of method. The old time religion refers to the truths of the gospel, but it doesn't mean one has to use just the same methods of propagating them your fathers used.

There's a great silent revolution going on in American Fundamentalism today. The American Fundamentalist magazines are jammed full of ads for movies, some of which were manufactured in Hollywood with professional actors. Has anyone said anything about it in Fundamentalist circles? No. It just happened over-night. I'm glad it's happening that some people are waking up. You see, the trouble to begin with was that they equated methods with doctrines. People confused being archaic with being Christian, and that's what it is important not to do.

Then, reformations aren't made just by organizational changes. You don't get a reformation by founding a new church. I think the founding of The Orthodox Presbyterian Church in 1936 was an absolute necessity. It was impracticable for a man any longer to remain in the Presbyterian Church USA and preach the gospel and be honest. But the founding of that church didn't produce a reformation in itself. And founding a lot more churches isn't going to.

God's Truth Brings Reform

Lastly, let's remember that you get a reformation by not being afraid of God and the supernatural and the truths of the Bible. You don't get a reformation, except an exceedingly limited one, by conforming to the anti-supernaturalist

spirit of the world. In the eighteenth century there was a slight improvement in some respects in the Lutheran church when some of the Roman abuses which had not been swept away by the original Reformation were taken away by a rationalistic period in history. But the great periods of reformation in the church have all been periods when people have reaffirmed the truth of God's Word and the supernaturalism of the Word and the fact of God and His interest in men—His creative activity with reference to the universe originally and His continuing activity with reference to mankind ever since. It is only as we maintain these great truths that we can hope for another reformation.

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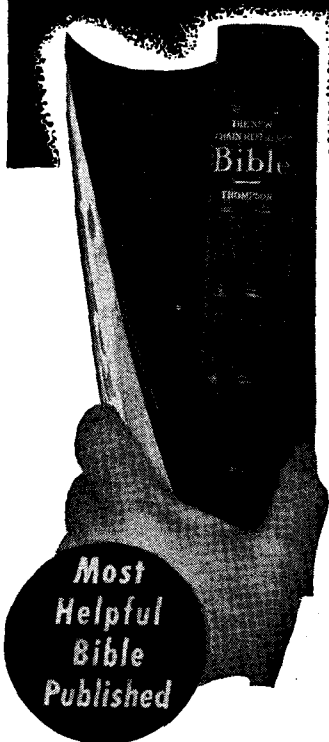
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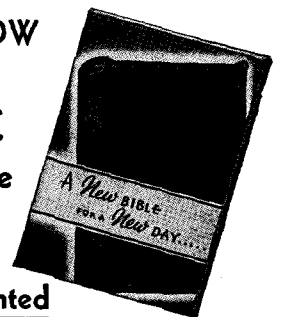
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