

December 15, 1953

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The Presbyterian
G U A R D I A N

The Son of God, the second person in the Trinity, being very and eternal God, of one substance and equal with the Father, did, when the fulness of time was come, take upon Him man's nature, with all the essential properties and common infirmities thereof, yet without sin; being conceived by the power of the Holy Ghost, in the womb of the virgin Mary, of her substance. So that two whole, perfect, and distinct natures, the Godhead and the manhood, were inseparably joined together in one person, without conversion, composition, or confusion. Which person is very God, and very man, yet one Christ, the only Mediator between God and man.

Westminster Confession VIII.2

J. Gresham Machen
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Meditation

Wise-Men Worship

"And they came into the house and saw the young child with Mary his mother; and they fell down and worshipped him; and opening their treasures they offered unto him gifts."

—MATTHEW 2:11.

When Jesus was born in the little Judaeen town of Bethlehem, certain Wise-men arrived one day to worship him. Prostrating themselves before him, they honored him with their gifts, showing that they recognized him as a king, as their king.

It is worth noting that they offered their worship to Jesus alone. Though they found the child with his mother, they gave her no special recognition, but bowed to him and to him offered their gifts. They seem unconscious of the "immaculate conception" claimed for her by some, and give no indication that they see a halo about her head. They show no knowledge of her as "Co-Redemptrix" of the race. In the light of their ability to identify her child, this is remarkable. But let us not reproach them.

Shame belongs rather to those who by their groveling and by their Canons and decrees think to raise her to the rank of deity. They do not really crown her with glory. They only drench her in mad frothings stirred up by fermentations of an idolatrous imagination and agitations of a wicked heart. The Magi cannot be pushed into their ranks. They saw too well.

They worshipped Jesus when they saw him because they saw what many often miss when they look at him. There was nothing striking about this child. The records never identify him by anything unusual in his looks. It is always his experiences, his words, his works that mark him off, or some revelation. And the Magi worshipped not because of something awesome about his appearance. Nor was it because of the majesty of the family into which he was sent, or the palatial glory of their dwelling. Rather did everything about him speak of humiliation.

But however plain the setting, the jewel was priceless. And as merchants seasoned in the sagacity of their trade, these Wise-men saw its true glory and

their hearts were filled with wonder. And for the joy of possessing it as the treasure of their souls they gladly held out the best at their command—not indeed as buyers, for Christ is not for sale, but as grateful recipients of a royal gift, which they must acknowledge as their means allowed.

The Magi saw Jesus as Simeon saw him when he took the child in his arms and exclaimed, "Now lettest thou thy servant depart, Lord, . . . in peace; for mine eyes have seen thy salvation." It was not the dimples or the chubby hands or the color of his eyes that struck them. They were concerned with the identity of his person and the purpose of his mission. These they saw with John the Baptist, with Nathanael, with Peter, with Thomas. Had they heard John when he pointed him out as the Lamb of God that taketh away the sin of the world, they would have supported him. They would have cried "Amen!" when Nathanael called him the Son of God, the King of Israel. They would have echoed the cry when Peter said he was the Christ, the Son of the living God. They would have re-echoed it when Thomas cried out, "My Lord and my God!"

It was through very different eyes that the Wise-men saw Jesus than did the leaders of Israel who rejected him as a blasphemer possessed of the devil, and did not rest until they had him crucified. The Builders of Israel stand condemned by these outsiders as blind leaders of the blind. So also do those who dote on Mary and seek to crown her head with glories which only Christ can bear. For what they think they see in Mary they take away from Christ.

The Magi were wise-men of the times, students of science. In bowing before Christ they rightly acknowledge him as Lord of all truth and true knowledge. And they set a precedent that ought to be followed by all professing learning and knowledge in the mysteries of our world. Any learning which has no room for Christ, no place for him as the supreme authority, is a science falsely so called. It is the wisdom of this world which is coming to nothing. Truly wise men worship at the feet of Jesus of Nazareth because he was not a man that became divine, but the Lord of all the earth who be-

came man in order to redeem men from their load of guilt and from all their superstition.

HENRY P. TAVARES.

Mrs. William Hunt

MRS. William B. Hunt of Wildwood, N. J. was called to her eternal rest on Monday, December 7. She was 80 years of age, and had been in poor health for many months.

The Rev. and Mrs. Hunt were missionaries in Korea for 33 years. They are the parents of the Rev. Bruce F. Hunt, Orthodox Presbyterian missionary now in Korea, and of Mrs. Leslie A. Dunn and Mrs. Calvin K. Cummings, both of whom are married to ministers of the Orthodox Presbyterian Church. A third daughter, Mrs. Dorothy Anderson, is a missionary in the Belgian Congo.

In addition Mrs. Hunt is survived by her husband and by a brother and a sister.

Funeral services were held December 9 in Wildwood, and burial was in the Cold Spring Presbyterian Cemetery near that city.

Fire Misses Korea Seminary

THE destructive fire which swept through the heart of Pusan, Korea, several weeks ago, passed about a block from Korea Seminary without damaging the seminary property. The city post office was destroyed, and with it a number of relief packages (about 40) addressed to Mr. Hunt. One small Christian church was destroyed. Mr. Hunt's home is some distance from the scene of the fire, and was not affected. About 28,000 persons were made homeless by the blaze, thus increasing the living problem in Pusan.

Stephen M. Disselkoen

ASON, Stephen Murray Disselkoen, was born October 23 to Mr. and Mrs. Robert Disselkoen of Temple City, California. Mrs. Disselkoen is the daughter of Chaplain Edwin L. Wade, USN.

THE PRESBYTERIAN GUARDIAN

DECEMBER 15, 1953

The Presbyterian "Letter"

IN the first chapter of Isaiah, God's prophet denounces the rebellion of the covenant people of Israel. Idolatry, immorality and wickedness of every kind flourished among those who were called to holiness as the children of God. The word of judgment hung heavy over Jerusalem.

As though in desperation, the prophet seeks to stay the madness of the people. "Come, now, let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured by the sword; for the mouth of the Lord hath spoken it."

This is no proposal for a gathering about a conference table, where by negotiation and mutual compromise differences will be settled. It is a stern "last warning" by the omnipotent God, that unless His people turn from their wickedness they will be destroyed. The warning is indeed accompanied by a word of gracious promise. Yet that promise is counterpart to the threat, and both come from the mighty One who is able to do all His holy will.

That this appeal of God through Isaiah to Israel should be used by church leaders to justify conference table negotiations between American and Communist heads of government for the easing of the "cold war" is hard to believe. Yet that is the burden of the "Letter" written in substance by Dr. John A. Mackay, President of Princeton Seminary and Moderator of the Presbyterian Church U.S.A., and approved by the General Council of that denomination for distribution throughout the church.

There are some things in the statement with which in a formal way we might agree. But we believe its basic tone is thoroughly wrong.

The *Letter* warns against the dangers of Communism, and calls for precautions against the "insidious interventions" of Communism in our internal affairs. But then it denounces Congressional inquiries, the only way we have of ferreting out such "insidious

interventions," as tending to become "Spanish inquisitions."

The *Letter* warns lest our fight against Communism be of such negative character that when the evil is removed, a vacuum be left to be filled with other worse evils. This is true. But all too often the church, upon whose shoulders the responsibility should rest for filling that vacuum, has been found to offer nothing but a socialized interpretation of Christianity which is not only unbiblical, but is at many points so close to the Communist "line" as to be almost indistinguishable from it.

The *Letter* declares that the church has a prophetic function to fulfill. It is to serve God and proclaim His truth, not the political philosophies of men or nations. This is true, and the church in fulfilling its prophetic function will often run counter to prevailing political and social opinions. Yet the church does not fulfill its function when it departs from the Word of God, rejects the basically redemptive character of the gospel, adopts an optimistic view of human nature, and proposes secret negotiations with Communist dictators.

The *Letter* denounces falsehood, especially the use of falsehood as a propaganda weapon. And it suggests that the testimony of former Communists is unreliable, because they have merely forsaken Communism with its doctrine of the Big Lie, for Catholicism and its doctrine of doing evil that good may come. Granted some Communists have become Catholics, that does not make their sworn testimony before Congressional inquiries untrue.

The *Letter* asserts the fact of God's rule in history. It notes developments taking place in human affairs and sees a rising tide of discontent behind the Iron Curtain. And it declares that "Communism has an approaching rendezvous with God and the moral order." This we also believe. But holding such a conviction, we see nothing gained in sitting down at a conference table with the leaders of this foredoomed movement, negotiating and compromising with them,

(Continued on next page)

and thus preserving a little longer their tyrannical power. Where do the church leaders stand, anyway? For God and His moral order, or with those condemned by God and His moral order?

It is at this point that the *Letter* brings in reference to Isaiah. It says, "Direct personal conference has been God's way with man from the beginning," and then it quotes Isaiah, "Come now, let us reason together." But as we noticed above, the basis of Isaiah's appeal was the holiness and sovereignty of God, and the fact that if the people did not submit and repent, they would be devoured with the sword.

If our national leaders were prepared to speak to Communist leaders with a like authority and on similar terms, there might be something accomplished. But as we see it, the only way a conference with Communist leaders will ease the "cold war" will be that there be compromise on our part. And compromise with the foredoomed enemies of God is not supporting but rebelling against God and His moral order.

Yet this, in substance, is what the present leadership of the Presbyterian Church U.S.A. advocates. That leadership has joined the age-old company of the deluded who cry, Peace, Peace, when there is no peace.

God is ever at war with evil. The church is His agency in this world to call men to that war, and to proclaim the only real victory—the victory secured on Golgotha's heights and at the empty tomb. When the church fails to speak in these terms, it fails.

This *Letter* is basically a religious document. It professes to be the church of God declaring the application of God's truth to a problem of international relations. That in these circumstances it advocates negotiation in secret with those it describes as insidious, evil, lying, and under the judgment of God, does not speak highly of the church leaders who produced it.

L. W. S.

The Birth of the Saviour

ONE cannot help but feel various emotions as the time comes when Christians remember the birth of their Saviour.

On the one hand, the occasion has been commercialized to such an extent

by the merchant industry that its Christian reference has all but been lost. The season is the time for giving gifts, any gifts, to everybody. Therefore, sell, sell, sell. As though the spirit of the Christ-child could be enclosed in a fancy box with a red ribbon.

A recent story reported in the Reader's Digest raises the question that newcomers could well ask, when they encounter this year-end frenzy for the first time. Whose birthday is it, anyway?

On the other hand, there are those who name the name of Christ, who hold that the whole Christmas celebration is of either pagan or Catholic origin, and that sincere Christians can have no part in it. Christ, we are told, never instructed His followers to celebrate His birth, we don't know actually when in the year He was born, and hence everything about Christmas is wrong—it is forbidden to the believer.

There is some truth in this, but we cannot go with it all the way. There was a celebration when Jesus Christ was born in Bethlehem. It took the form of an angelic announcement to the shepherds, and of songs of praise by an angel chorus. And there was the giving of gifts—they were presented to the Christ child. And there was a gathering for worship in His presence.

The birth of Jesus Christ was not an unimportant event. It was not an event that is in the same category with the birth of other children. It was unique, once for all. This Child, and only this Child in the whole history of the human race, was the divine Son of God, who had come into this world in this way that He might grow up in the midst of His people, and that in due course He might make atonement for them and secure for them forgiveness and eternal life. Only through this Person, now appearing for the first time in human flesh, was this eternal redemption to be accomplished. His birth was in that sense the most important event that had yet occurred in the history of the world.

It is quite right that His disciples should remember His birth. They must, of course, place that event in its proper context. They must make it the occasion, if they observe it, for the adoration and worship of Him as the Son of God, the Saviour of men. They must worship and adore the God of mercy who planned the program of

redemption, and in time wrought it out. They should very properly give gifts to Him, even to the Church which is His body. They may also through the giving of their gifts bring to expression the love which exists among fellow believers, as a fruit of His redemptive and sanctifying activity.

Worship, praise, joy, giving are all appropriate in the remembrance of our Saviour's birth. But let us never forget that it is the birth of our Saviour we are celebrating.

L. W. S.

About the Guardian

CONCERNING the November issue, we sincerely regret that circumstances beyond our control caused a delay of more than a week in the mailing, after the printing had been completed.

Concerning the present issue, the articles by Professor Murray on "Sanctification" first appeared in the *Bulletin* (No. 13, Autumn 1953) of The Evangelical Library in London. We use the material with the kind permission of the Librarian, Mr. Geoffrey Williams, Esq.

Concerning future issues, we plan to allow space for "Letters" from our readers, of not over one page per issue. Such letters should be under 250 words, must be signed, and must reach us by the 25th of the month for publication the following month.

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The Presbyterian Guardian

Bring All The Tithe

*Do we honor God in our giving
as well as in our living?*

By ALBERT G. EDWARDS

GOD sent Malachi the prophet to call His people to repentance. Strange that they should have forgotten the captivity, from which they had returned but a few years before. They had been conquered by Babylon because they had dared trifle with the commands of God. Yet within a few years of their return from that slavery, they forgot God once again. They trifled with His Word. They disregarded His law. What suited them they did, and what they found tedious, they left undone.

In one thing especially they had become very negligent. That was in their tithing. Not that they forgot to tithe—that wasn't it at all. Most likely they all tithed, in a sense. It was the thing to do. They brought gifts to the temple. But, they did not bring all the tithe to the Lord's storehouse.

"Shall a man rob God?" Malachi asked them.

"Why, no!" they must have thought. "We are not to rob one another. How could we think of robbing God?"

"Yet," Malachi, speaking for God, went on, "Yet ye are robbers of me." You, who react with such horror at the thought of robbing God, are yet robbing Him. And this not just once in a while, but as a regular practice. "You are robbers of me."

In amazement at the thought the people ask, "In what have we robbed thee?"

And Malachi, at God's direction, replies, "In the tithe and the offering. With the curse are ye cursed, for of me—of me—are ye robbers, the whole nation of you. Bring all the tithe into the storehouse, that there may be food in my house; and prove me—put me to the test—in this, I pray you, saith the Lord of Hosts, if I will not open to you the very floodgates of heaven, and pour blessing out to you until there is none left—until all the blessing is gone, so completely will I bless you. I will hold nothing back."

Here, through the mouth of the prophet, God brings to His people a

stern rebuke, and a stirring challenge.

Why should God give such a stern rebuke? Why should He be so concerned about this matter of tithing. Did He need the money? Were the people making Him poor by cheating on their tithe?

No, it was not that at all. God is the Lord of Hosts. It is He, the Bible tells us, that maketh poor and maketh rich (I Sam. 2:7). As David says in I Chronicles 29:11-14, "Thine, O Lord, is the greatness and the power and the glory and the victory and the majesty; for all that is in heaven and in the earth is thine; Thine is the kingdom, O Lord, and thou art exalted as head over all. Both riches and honor come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great and to give strength to all . . . All things come of thee, and of thine own have we given thee." The Lord of heaven and earth does not need the gifts men give.

But why then did the Lord insist on all the tithe and offering? Was He being picayune? Not at all. Consider the meaning of the tithe.

Meaning of the Tithe

The tithe was the acknowledgment of God's ownership, the acknowledgment that all we have and all we are is God's.

Abraham recognized this. In Genesis 14:20 we read that he gave tithes to Melchizedek of all He had recaptured from the invading kings. He gave tithes to Melchizedek, the priest of the Most High God, in recognition of

the fact that God had delivered his enemies into his hand, that really God had given him all he had just won.

Jacob recognized it also. In Genesis 28:22 we read of the vow he made at Bethel, and his promise, "of all that thou shalt give me, I will surely give the tenth unto thee." Jacob put himself in God's hand. He recognized that all he had came from God. And he promised to give to God a portion of all he received.

The tithe then is an acknowledgment that everything we have comes from God, that all belongs to Him.

Tithing was therefore not something that God revealed for the first time to Moses. Nor was it a temporary duty of the Jews alone. It is not merely a part of the ceremonial law which is done away for the Christian in Christ. Rather, tithing has characterized the people of God of all ages. It is the acknowledgement by every child of God that all we have is from the Lord.

But tithing is not merely an acknowledgment that what we have is God's. It also acknowledges that *we ourselves* are the Lord's. We ourselves too belong to Him.

When a king conquered an enemy nation, he put the people under tribute. They had to give tribute as an acknowledgment that they were the subjects of the new king. Jesus Himself agreed that a king had a right to do this. When the scribes tried to trap him one day by asking, "is it lawful to give tribute to Caesar?" Jesus answered them, "Give unto Caesar the things that are Caesar's, and unto God the things that are God's."

As Christians, then, when we give our tithes to the Lord, we are in a very solemn way acknowledging that we are the Lord's—that Christ is our King—that we were once enemies of God, but that now He has bought us by the blood of Christ, so that we should be a holy nation, a people for His own possession.

Many people and churches look down on the "offering" as something almost unfitting in worship, as a carnal blot on a spiritual exercise. They receive an offering, looking on it as a necessary evil if the work of the church is to continue. They regard the giving of tithes as an interruption in worship, so they have announcements before it, and special music while it is being received, in order to distract the minds of the worshippers from the mundane

Thank Offering

AS of December 11, the receipts of the annual Thank Offering for the Missions and Education Committees of the Orthodox Presbyterian Church were slightly over the comparable amount of a year ago. The final total of receipts will not be available for several weeks.

matter of giving. They act as if they were anxious to get this item over with, and get on with the worship of God. But how foreign this is to the Bible.

The Bible makes the giving of tithes itself a solemn and important act of worship. As we give, we are acknowledging that God has given us everything we have. We also thereby rededicate ourselves to the Lord. We say to God, "Lord, I give you all my tithe, as a token that I give you all my heart. Take it, Lord, for it is all yours."

If the giving of tithes is such a solemn act of worship and devotion, we see how sinful the withholding of any of the tithe is. It is an act of sheer irreverence—or robbery and rebellion. It is saying in effect, "Lord, I am not ready to be yours completely, but only in part. I am not going to be yours heart and soul."

"Shall a man rob God? Yet ye have robbed me! Ye say, Wherein have we robbed thee?—In the tithe and the offering . . . Bring ye all the tithe into the storehouse."

It is not the quantity of the gift that counts. It is the proportion. Jesus thought more of the widow's two mites, than of the large sums given by the hypocrites. The widow gave all she had. The others hardly missed what they gave.

It is not the size of the gift that counts. It is the heart of the giver.

People have many excuses for not bringing all the tithe. "We have so many expenses that we could not possibly . . ." "I could not send the children to school if I did not take their tuition out of the tithe. Surely the Lord will understand . . ."

If the teller at the bank should say, "Mrs. Smith has so much money, she wouldn't miss a little if I took it—and I need it badly to send my children to school. I'm sure she would understand"—we would not tolerate such a bank clerk. Yet how brazenly we take from that which belongs to the Lord.

If you give a child a quarter to give to the Lord at Sunday school, and then discover he only gave fifteen cents, you will be grieved and angry. Yet do you do the same thing?

God says, "all tithe of the land, whether the seed of the land or the fruit of the tree, is the Lord's: it is holy unto the Lord." (Lev. 27:30).

Shall a man rob God?

Some of the excuses people offer for

not bringing all the tithe to the Lord seem reasonable, and some are very moving. Yet they all spring from one source—a lack of faith in God.

If God has always taken care of us, even when things looked blackest—as many can testify—should we not be willing to trust Him for all our needs? Is He not able to make us flourish on 90 per cent of our income? O ye of little faith! "Bring all the tithe into the storehouse!"

Blessings from Tithing

Since all our excuses spring from lack of faith, God has given us a promise as a challenge to our faith. It is not a new promise. Back in the time of Moses God generously promised to bless abundantly both the individual and the nation that tithed (Dt. 26:12-15).

And here in our text he renews His gracious promise—even challenges us to put Him to the test in this.

We might paraphrase the original thus: "Bring ye all the tithe into the storehouse, that there may be food in my house, and prove me—put me to the test—in this thing, I pray you." (See, God even pleads with us to take up this challenge—what a marvelous condescension.) "See if I will not open to you the very floodgates of heaven, and empty out to you blessing till there is none left." "No blessing will I hold back from you, or skimp on!"

Isn't that a stunning promise? And God who cannot lie stands back of it. Just as when the Lord opened the windows, the floodgates of heaven, in the days of Noah, and poured down such rain that the earth was deluged, so has He promised to open the floodgates of heavenly blessing, and empty

out to us such continuous benefits that were it possible we could drain the very resources of the infinite God.

But imagine trying to exhaust God's resources. Could the whole world drink the mighty Amazon river dry? How much less could we exhaust the boundless blessings of God. "Blessed be the Lord who daily loadeth us with benefits, even the God of our salvation." (Ps. 68:19). "What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered Him up for us all how shall he not with him also freely give us all things" (Rom. 8:31f).

Hasn't God been able, as Paul puts it in Ephesians 3:20—Hasn't God been able to do exceedingly abundantly above all that we ask or think? Has He ever "let us down?" Never, even in our greatest trials. Are you going to distrust Him because you cannot see how He can do it? Believe me, God helps us in ways we had never dreamed of, in ways we never suspected.

How much you give we do not ask. We do not set any specific sum. But if you have trusted your soul to God, if you believe that you have been bought from eternal death by the blood of Christ, if you believe that you belong to God, then all you have and all you are are His.

How much you give is between you and the Lord. And the Lord knows the whole story. He holds you responsible for the whole tithe.

Does your conscience accuse you of being a robber of God? Or will you, as hosts of others have done, respond in faith to God's challenge and His stirring promise.

"Bring ye all the tithe into the storehouse, and prove me now."

Edinburgh Evaluated

Ecumenical Decisions of the Reformed Synod

BY NED B. STONEHOUSE

IN this article the decisions of the Reformed Ecumenical Synod of Edinburgh concerning the various ecumenical questions will be set forth and evaluated. In view of the concentration upon the evangelical councils in the previous article, it seems best to

conclude the discussion regarding them before proceeding to the evaluation of the World Council.

The Amsterdam Synod of 1949 had elected a committee to explore the possibility of the existence "of an organization of all churches which accept the

absolute authority of God's infallible Word and confess and maintain the chief truths of the Christian religion;" and in this connection authorized a study of the International Council of Christian Churches and the National Association of Evangelicals. As intimated last month, the report of this committee, published in 1951, favored the former organization over the latter. The decisions at Edinburgh, taken more than two years later, agreed with this preference. But taking account of further developments and appraisals this Synod adopted a basically negative attitude toward both councils. It thus also in effect offered little hope, at least for the foreseeable future, of the establishment of an evangelical council which might fulfill the hopes of the Amsterdam meeting.

Action on the W.E.F.

With regard to membership in the World Evangelical Fellowship, (World N.A.E.) the Synod's advisory committee on ecumenical questions recommended the following action:

"In conformity with the conclusions of the Report of the Committee appointed by the Ecumenical Synod of 1949, submitted to this Synod (p. 41), Synod does not at this time recommend membership in the World Evangelical Fellowship."

This recommendation was adopted unanimously and, if my memory serves me, with little or no discussion.

Action on the I.C.C.C.

The action on the I.C.C.C. differed significantly from the foregoing. The I.C.C.C. was singled out for some praise but, in connection with a general criticism, membership in it was not recommended. The specific resolution follows:

"While commending many features in the Statement of Faith constituting the basis of the International Council of Christian Churches, the Synod recognizes in the constitution and practice of this body certain features to which exception may be taken, and therefore does not at this time recommend membership in it, but leaves such membership to the judgment of the several churches."

Among the delegates were some who represented churches affiliated with the I.C.C.C. and among the guests likewise there were a number of supporters. It

is the more remarkable, therefore, that no one seemed ready to make an all out defense of this organization. A move was made to amend the action when it was still under consideration so as to express the need of such an organization to oppose the World Council, but even this motion made no specific apology for the I.C.C.C. as such. And it won very few votes.

In the discussion in which delegates and guests engaged it appeared that widespread dissatisfaction with the I.C.C.C. had developed. Much of this opposition was to the practical impact of the Council. One British member, who was sympathetic in principle with the existence of a council of this general character, told me that from the point of view of the impact made by the I.C.C.C. one of the greatest tactical mistakes had been the wide dissemination of the *Christian Beacon* in the British Isles. The *Beacon* is of course, not an official organ but it is so intimately identified with the I.C.C.C. that it virtually is regarded as such. In brief, some of the very difficulties widely felt in the Orthodox Presbyterian Church had also affected judgments concerning this council even among persons who have cooperated with it in the past. This is especially true of recent opinion in Scotland and apparently in somewhat lesser measure in other parts of Britain.

Later Developments

The I.C.C.C. decision was voted on Monday of the second week of the two-week sessions, and since it was reached after considerable deliberation, with full opportunity for discussion, it was not anticipated that further time would be given to it. On the part of a number of delegates, however, it was regarded as regrettable that the action taken did not specify the objections to the constitution and practice of this organization. Accordingly the executive committee (the "moderamen") was requested to give consideration to the possibility of formulating such objections. Their judgment, as eventually reported, was that they were willing to undertake such a task but that it would not be feasible to do so during the sessions of the Synod. Since a communication to the 1954 Congress of the Council was in view, it was felt that care would have to be taken in drafting it. When this approach was reported to the Synod, however, there

was considerable opposition to such a plan, the most vigorous being from persons who were strongly opposed to the I.C.C.C., and who took the position that no committee could fairly express the varied aspects of criticism. The final result was that the formulation of objections was left to the individual churches.

In connection with the discussion of this matter an effort was made on the part of certain non-delegates to reopen the general discussion on the I.C.C.C. Dr. McIntire, president of the I.C.C.C. and Dr. Holdcroft, who were accredited as official observers of the Bible Presbyterian Church, had meanwhile arrived, and Dr. McIntire desired an opportunity to deal with the entire subject and to indicate his objections to the action that had been taken. This was ruled out of order on the ground that it would have involved reconsideration; and no such motion was made. In commenting upon the Synod in the *Beacon* on September 3rd, Dr. McIntire vigorously criticizes this position. This is astonishing especially when one considers that one of the most effective spokesmen for the I.C.C.C. (the Rev. J. C. Maris of the Netherlands) had been given a place on the Synod's advisory committee, and that Maris and several other able persons of the same viewpoint had full opportunity of debate when the matter was under discussion on the floor of the Synod. And some had exercised this privilege. In that context, and with considerable other business to be transacted before adjournment, it was the judgment of the Synod that the presence of the president of the I.C.C.C. was not sufficient reason for reopening the entire subject.

Action on the World Council

Prior to the Amsterdam Synod of 1949 certain churches had asked for the advice of that Synod regarding the World Council. As was indicated in reporting this event in 1949 and 1950, this question turned out to be the question of questions before that gathering. In the end the 1949 Synod advised the churches not to join the World Council in the present stage and appointed an international committee to make further evaluation of it. There were those at Amsterdam who sought to strengthen the criticism of the World Council by certain amendments which failed of adoption when the votes were equally divided. If adopted the action

would have taken the form that the churches were advised not to join this organization *as long as these objections are not removed, and earnestly to point out these objections to the Reformed churches which have already joined.*

On the background of various reports which were before the Synod, and considerable discussion in committee and on the floor, the Synod of Edinburgh took an action that *went considerably beyond that of Amsterdam*, and also of the proposed amendments, in criticism of the World Council. For it did not merely advise against membership, or earnestly point out objections, but went so far as *to request member churches to reconsider their position in the light of basic objections to the World Council.* This action was as follows:

"1. Synod advises the member Churches of the Reformed Ecumenical Synod not to join the World Council of Churches as now constituted.

"Grounds: a) The World Council of Churches actually permits essentially different interpretations of its doctrinal basis, and thus of the nature of the Christian faith. b) The World Council of Churches represents itself as a Community of faith, but is actually not this, for Churches of basically divergent positions are comprised in the World Council of Churches.

"2. Without intending to limit the freedom of the churches to determine their own affiliations, Synod requests those Reformed Churches which are already members of the World Council of Churches to reconsider their position in the light of the foregoing."

This recommendation was passed with only one dissenting vote, that of a minister who represented an Indonesian Church and who considered the action too critical of the World Council. That opinion favorable to the World Council was present at Edinburgh is also evidenced by the consideration that the Rev. B. J. Marais, a delegate from one of the South African churches which is a member of the World Council, presented the following motion as a substitute for the Committee's proposal:

"Aware of unmistakable dangers involved in an all-embracing interchurch organization like the W.C.C., and aware of modernistic influences still tolerated in the circles of the W.C.C.,

"The Reformed Ecumenical Synod must refrain from advising member churches to join the W.C.C. at present, but as there is no conflict between the basis of the W.C.C. in her (its) only legitimate interpretation and the doctrinal basis of the Reformed Ecumenical Synod, and as every Reformed Church has the liberty and opportunity of giving its full witness in the W.C.C., and thankfully taking notice of the excellent positive studies being done by the W.C.C., the Reformed Ecumenical Synod, realizing that several member churches of this Synod have already joined the W.C.C., refrains from passing judgment on such member churches; moreover as the correspondence between the Reformed Ecumenical Synod and the W.C.C. has thus far not been fruitful, and as it still remains the

obligation of the Reformed Ecumenical Synod towards the churches linked to the W.C.C., the Reformed Ecumenical Synod decides to continue the efforts to raise its objections with the W.C.C."

But this never came to a vote, and actually had almost negligible support among the delegates.

Criticism

In the light of the decision of the Synod and the actual course of discussion, it is astonishing to read the charge, as expressed in the *Christian Beacon*, that the Synod's action was a compromise resulting from an attempt to bring unity out of conflicting opinions including that of the Marais resolution. At first there was some disagreement within Synod's advisory (See "Edinburgh," p. 235)

A Heritage Lost

The church became un-Reformed before it became Modernistic

By ROBERT K. CHURCHILL

HERE the pastor of Calvary Orthodox Presbyterian Church, Cedar Grove, Wisconsin, continues his interpretative analysis of recent church history.

In two previous articles Mr. Churchill has described his experiences in the First Presbyterian Church in Tacoma, Washington. He has told of the strong preaching there, and the bold opposition to unbelief. In the present article he notes certain developments which, while seeming to keep the church in the channel of faith, actually were moving it from its ancient and solid foundations.

BUT now I come to a more unpleasant task. I must speak of the weaknesses in that church. I do this because I do not wish to speak of that church in a detached way. That church and other churches of its kind stood at the crossroads of mighty upheavals and currents in the religious life of America. Here we may find both inspiration and warning. The evils and weaknesses which I will mention were not full grown. They were more like tendencies, or perhaps we could call them oversights, at least when I first knew them. I was baptized before the Session in a small room off the auditorium just before I joined the

church on Confession of Faith. This, of course, is not a great sin. In fact, I do not believe it is a sin at all, but bear in mind that this was the *regular* procedure. Perhaps it will help to point up what I have already intimated about the tendencies. It seems to me that this as a regular procedure shows a low view both of the sacraments and the church. Of course, when there are twenty-five joining the church and about half of them are to be baptized it presents a problem.

But of far deeper significance was the fact that certain doctrines of an unreformed or unscriptural nature were allowed entrance into that church, probably under the cloak of evangelism. Sometime before I came to that church, Dr. Lewis Sperry Chafer gave his lectures on "Grace," the same material which now appears in his book by that name. One of the members told me that Chafer did not know what he was going to speak on, or did not know whether he should deliver these particular lectures until he stepped forward to preach; such was the spirit of the man. As far as I know the serious errors in these lectures were not detected or if they were detected they were not considered serious. I have

often wondered at this. Here was what seemed to be a new emphasis on the Grace of God; it seemed to be a re-statement of the grand Pauline doctrines of salvation by grace apart from the deeds of the law. But alas, how opposed it was to Paul's views, both of law and of grace. Here was law without grace, and grace without law. Always and in every sense law and grace were opposed to each other. This teaching seemed to be so spiritual, but in reality it was the ancient error of anti-nomianism. In reality it emasculated the whole plan of God's salvation and required a radical reinterpretation of the Holy Scriptures.

The fact that such teachings were welcomed in our church seems strange but perhaps it will appear less strange when we consider the larger fact that it was this religion without law which was increasingly to characterize the new fundamentalism, and also to constitute the vortex into which all modern evangelism was to be drawn. It is also of more than passing interest to note that Dallas Theological Seminary of which Dr. Chafer was then President, became the training center of the evangelical and Bible-believing churches in the days when the crucial battles between modernism and Christianity were shaping up. Dr. Chafer and Dallas became the exponents of a rigid and thorough-going dispensationalism. The full import of this was not seen till years later.

I can still remember when the Scofield Bible Correspondence Course from the Moody Bible Institute was first introduced into the First Presbyterian Sunday School. I was one of those who took that three year course, using those three large books on theology, and sending my examinations in along with the rest of the class. There was a class organized every year or six months. Later several classes were in progress at once. These courses became more or less Teacher-Training courses for the church.

At this point many readers will disagree with me, but let us be as objective as we can. Those who are acquainted with the great system of doctrine set forth in the historic creeds of Presbyterianism and Calvinism know that something unique has been accomplished in the way of scriptural learning. There is depth and comprehension here that we cannot by-pass without loss. So full is the system that it

demands a lifetime of study and application. If along with this acquaintance with the Reformed Faith you are also fully acquainted with the teachings and implications of the Scofield Bible Correspondence Course, you will see clearly that the two, at least in many places, are mutually opposed to each other. These two views of the Bible and salvation cannot logically exist together. Furthermore these differences, for the most part, are the very differences which exist today between the Reformed Faith and modern fundamentalism. Each has a different view of the Grace of God, of the Law of God, of the Church of God, of the Word of God, and of the Salvation of God. I am not now judging persons. No one has the right to say that the people on one side are not Christians. That is not the point at all. We are trying to look at the positions as objectively as we can, in order that each position may be judged on its own merits.

The Scofield Bible Course had many wonderful features. People got a lot out of it, they still do. But all I wish to point out at this time, is that it took

the church in a certain direction. It is this direction which is most significant in the light of the life and death struggle so soon to descend upon the church. The church was steered away from its high Calvinistic standards into the direction of Plymouth Brethrenism, of dispensationalism, of anti-nomianism, of Arminianism, of Bible Institute theology, of Independentism, and Baptistism.

I have pointed out a few places where modern fundamentalism differs from the older Calvinistic views, but there is more to it than that. The points of difference are, I think, essential. Some however, may think them non-essential. But the difference is also in spirit and principle. There is revealed a different way of going about to live the Christian life, a different way of worship, of preaching the truth, a different way of evaluating events both secular and ecclesiastical. Furthermore, we cannot do justice to the views which the Scofield Bible and the Dallas theology represented unless we make the further observation that if such were not heresy, they were surely an impoverish-
(See "Churchill," p. 233)

Orthodox Presbyterian Church News

Brief Church Notes

Portland, Me.: The Fifth Annual Missionary Rally was held at Second Parish Church recently, with the Rev. Theodore Hard, the Rev. John D. Johnston and Mr. Dale Snyder as special guests. Mr. Snyder is working as a home missionary in Bangor, Maine. Another feature of the rally was a book table set up by Mr. and Mrs. Fred Colby of Augusta, Maine, who have started "The Selective Book Service," specializing in Reformed literature.

Westfield, N. J.: Attendance has substantially increased at the worship services of Grace Church, since the congregation has moved into the new building.

Glenside, Pa.: Four study groups are now meeting at Calvary Church Sunday evenings at 6:30 p. m. Originally there was a junior and senior Machen League. Then a meeting for Seminary students was inaugurated,

with guest speakers. Finally an adult group (including those who chauffeured for the younger people) was started, and has been studying Biblical apologetics with the help of Dr. Van Til. Services at Fulmor Heights continue to have good attendance. Guest preachers at Calvary Church recently were the Rev. Edmund P. Clowney and the Rev. John P. Galbrath.

Nottingham, Penna.: The annual Father-Son Dinner was held at the church on November 30, with 39 persons present. Guest speaker was the Rev. Lester Bachman of Philadelphia.

Cedar Grove, Wisc.: Over 400 persons gathered at Calvary Church on November 19 for the annual Harvest Home Supper. Sixteen suppers were also taken to shut-ins by deacons of the church. A missionary message was brought by Harvey Conn, a student at Calvin College. The date also was the wedding anniversary of the Pastor and Mrs. Robert K. Churchill, for



REMODELED LIBRARY—This view of the reading room of the Westminster Seminary library shows the additional space secured by removing book stacks that formerly occupied area. The stacks have been moved upstairs to what was formerly the auditorium. Also two study rooms for members of the faculty have been built upstairs. The door at the right in this picture leads to a second office used by the librarian's assistant.

whom a large cake was baked. The cake was in the shape of an open Bible, and carried an appropriate inscription. The Rev. and Mrs. Theodore Hard were guests at the church November 22.

Manchester, S. D.: A missionary rally was held at Manchester church November 25, with the congregations of the Bancroft and Yale joining. The Theodore Hard family were guests. A young people's rally was held at Huron November 2, with delegations from Volga and Bridgewater also in attendance. (The meeting was hard on the Rev. Melvin Nonhof, pastor, who fell while on ice skates and fractured a wrist.) Musical programs have been given in the three churches by the church choirs. Mr. Arden Jencks was elected an elder of the Bancroft church.

San Francisco, Calif.: The Rev. Edward J. Young was guest preacher at the Thanksgiving Day service in First Church.

Berkeley, Calif.: The Rev. and Mrs. Theodore Hard were scheduled as guest speakers at a special meeting of the Berean Society of Covenant Church on December 9. Covenant Church has passed its goal for the Thank Offering.

Manross Received into Orthodox Presbyterian Church

THE Rev. Dr. Lawrence Manross, professor of Archeology at Wheaton College, was received into the ministry of the Orthodox Presbyterian Church by the Presbytery of Wisconsin at a special meeting held in Westchester, Ill., November 16, 1953. Dr. Manross was formerly a minister of the Bible Presbyterian Church.

The reason for this transfer of membership was Dr. Manross' conviction that the Bible Presbyterian Church was not holding to the Reformed Faith, which he personally believes. In the summer Dr. Manross had notified the Presbytery of Philadelphia of the Bible Presbyterian Church, of which he was a member, that he intended to withdraw from the church and seek admission to the Orthodox Presbyterian Church.

Dr. Manross cited two grounds for his decision. They were the actions of this year's Synod of the Bible Presbyterian Church in endorsing Faith Theological Seminary and the Harvey Cedars Bible Conference. Dr. Manross

contended that neither of these institutions was Reformed. The Presbytery of Philadelphia of the Bible Presbyterian Church invited Dr. Manross to appear before it and substantiate his charges. He agreed to do so, and a meeting of the presbytery was held early in November, at which Dr. Manross restated his position and the matter was widely discussed.

According to some sources, the real purpose of the meeting was to decide whether to bring charges against Dr. Manross because of his charges against the church. The Presbytery however decided not to take any action against him, and left him free to follow the course he had indicated.

Dr. Manross was formerly pastor of the Bible Presbyterian Church in Germantown, Philadelphia. He has been at Wheaton for two years.

New Pastor Installed at Bend Church

THE Rev. Robert D. Sander, formerly of Santee, California, was installed as pastor of Westminster Church, Bend, Oregon, on Friday, November 20.

Participating in the service of installation were the Rev. Earl Zetterholm of Seattle, who asked the constitutional questions and delivered the charge to the pastor, the Rev. Carl Ahlfeldt who presided and preached the sermon, and Elder William Huber who gave the charge to the congregation.

Following the service, a reception was held in the church social room.

Former pastor of the church was the Rev. Robert Nicholas.

Theodore Hard Family on Route to Japan

THE Rev. and Mrs. Theodore T. Hard and their family left their home in New York on November 16, and started the long journey which will bring them eventually to missionary work in Korea.

On their way across the country they have been visiting as many Orthodox Presbyterian congregations as could be included in the itinerary. They are scheduled to leave from San Francisco on December 16, and will thus be

spending the Christmas season on the Pacific. They should reach Japan about the middle of January. The family must remain there for the time being, but Mr. Hard will go on to Korea.

Presbytery of New Jersey

THE fall meeting of New Jersey Presbytery of The Orthodox Presbyterian Church was held October 20 at Immanuel Church, Crescent Park, N. J. Thirteen ministers and six elder delegates attended. The Rev. LeRoy B. Oliver of Fair Lawn, N. J., is Moderator of the Presbytery.

Presbytery approved a suggestion received from the denomination's Foreign Missions Committee, that it raise funds for the purchase of a kerosene refrigerator, for the use of the Rev. and Mrs. Theodore Hard on the mission field. Elder Cornelius Prins of Bridgeton was appointed treasurer to receive funds for this project.

Mr. Robert Lucas, a senior at Westminster Seminary, was examined and upon approval licensed to preach the gospel.

A report on the work at the Boardwalk Chapel in Wildwood was received. It was noted that net indebtedness on the Chapel had increased this year to approximately \$700.

Reports were received from vacant churches, and concerning home missions projects within the bounds of Presbytery. The Rev. W. Lee Benson, who is serving as supply at Ringoes, N. J., reported that he has undertaken a weekly radio broadcast over Trenton station WTTM Sunday mornings at 7:45 a. m.

A call from Calvary Church of Wildwood for the services of the Rev. Ralph Clough of Bridgeton was found in order and given to Mr. Clough. (Mr. Clough has since declined the call.)

The January meeting of Presbytery was called for January 19 at Immanuel Church, West Collingswood, N. J.

Philadelphia Presbytery Restores Sloyer License

THE Presbytery of Philadelphia at its meeting November 16 in Kirkwood Church, after hearing and considering a protest against its decision a

month previous against restoring the license to candidate G. Travers Sloyer, reversed itself and voted by a small majority to restore the license. The final vote was 10 yes, 6 no, 3 not voting. Mr. Sloyer's license was recalled in January of this year, on the ground that his views on guidance did violence to the doctrine of Scripture as set out in the Confession of Faith. The General Assembly failed to find evidence in support of the doctrinal judgment expressed by Presbytery, but refused to order the restoration of the license. It appointed a committee of three to confer with Mr. Sloyer and report to the Presbytery. The report of this committee also indicated that Mr. Sloyer's position did not appear to be out of harmony with the Confession.

In other actions, the Presbytery found in order a call from Westminster Church of Valdosta, Georgia, for the services of the Rev. John P. Clelland of Eastlake Church, Wilmington, Delaware. Mr. Clelland indicated his intention of accepting the call, subject to release by his present congregation.

The Committee on Young People's Work presented the information that the French Creek Conference is definitely planning two conference sessions next summer, one for high school and the other for junior high pupils, and that it is considering the possibility of a family conference also.

Presbytery approved for transmission to Professor R. B. Kuiper a memorial minute expressing its high regard for him, and its best wishes for him in his new church affiliation and work. Professor Kuiper was recently transferred to the Christian Reformed Church.

The next meeting of Presbytery is to be held in January at Gethsemane Church, Philadelphia.

Philadelphia Presbyterial

THE Presbyterial Auxiliary of the Presbytery of Philadelphia held its fall meeting in Calvary Church, Glenside, on October 29. Sixty women, representing the missionary societies of the presbytery, attended.

Mrs. Harry Greiner of the Glenside church led the opening devotional period, and brought a brief message on "What the Reformation Should Mean to Us." Mrs. John Galbraith brought

greetings from the Wisconsin Presbyterial, which she had visited.

The guest speaker in the morning was Mrs. Theodore Hard, missionary appointee to Korea. She told of her preparation for mission work, and asked for the prayers and support of the missionary societies.

In the afternoon session a period was devoted to late news from mission fields, and to prayer for the missionaries.

The afternoon guest speaker was Mrs. John D. Johnston who expects to go with her husband soon to missionary work in Formosa. She pictured the blessings which a knowledge of Christ brings to the Chinese people.

The offering received is to be used for the purchase of a tape recorder for the Rev. and Mrs. McIlwaine, missionaries in Japan.

Foreign Mission Committee Meets

THE Committee on Foreign Missions of the Orthodox Presbyterian Church held a regular meeting on December 7. The Committee heard reports of the missionary work in Eritrea, Korea, Japan and Formosa.

It was decided to authorize the purchase of a car for the Eritrean mission. There are two cars, now, but three mission families. The Committee revised its application form, so as to provide additional information about candidates. It was also decided to approve a program for soliciting funds, for the establishment of a Reformed Literature Fund for Japan and Korea.

Mahaffy Furlough Scheduled

THE Rev. and Mrs. Francis Mahaffy and family are scheduled to return to this country on a year's furlough in 1954, under the furlough plan adopted by the Foreign Missions Committee.

Recently Mr. Mahaffy has suffered a case of conjunctivitis, or eye infection. The infection has been cleared up, but the sight of one eye has been impaired, at least temporarily. The local doctor has assured him the sight will eventually be restored, but it will undoubtedly take some time.

A Home Study Course in Christian Doctrine

The Application of Redemption

By JOHN MURRAY

LESSON XIV

Sanctification I

The Presuppositions

SANCTIFICATION is an aspect of the application of redemption. In the application of redemption there is order, and the order is one of progression until it reaches its consummation in the liberty of the glory of the children of God (Rom. 8:21, 30). Sanctification is not the first step in the application of redemption; it presupposes other steps such as effectual calling, regeneration, justification, and adoption. All of these bear intimately upon sanctification. The two anterior steps or aspects which are particularly relevant to sanctification are calling and regeneration. Sanctification is a work of God *in us*, and calling and regeneration are acts of God which have their immediate effects *in us*. Calling is addressed to our consciousness and elicits response in our consciousness. Regeneration is renewal which registers itself in our consciousness in the exercises of faith and repentance, love and obedience. There are also other considerations which show the particular relevance of calling and regeneration to the process of sanctification. It is by calling that we are united to Christ, and it is this union with Christ which binds the people of God to the efficacy and virtue by which they are sanctified. Regeneration is wrought by the Holy Spirit (John 3:3, 5, 6, 8) and by this act the people of God become indwelt by the Holy Spirit; they become in New Testament terms "Spiritual." Sanctification is specifically the *work* of this indwelling and directing Holy Spirit.

An all-important consideration derived from the priority of calling and regeneration is that sin is dethroned in every person who is effectually called and regenerated. Calling unites to Christ (I Cor. 1:9), and if the person called is united to Christ he is united to Him in the virtue of His death and the power of His resurrection; he is dead to sin, the old man has been crucified, the body of sin has been destroyed, sin does not have the dominion (Rom.

6:2-6, 14). In Romans 6:14, Paul is not simply giving an exhortation. He is making an apodictic statement to the effect that sin will not have dominion over the person who is under grace. He gives exhortation in very similar language in the context but here he is making an emphatic negation—"sin will not have dominion." If we view the question from the standpoint of regeneration we reach the same conclusion. The Holy Spirit is the controlling and directing agent in every regenerate person. Hence the fundamental principle, the governing disposition, the prevailing character of every regenerate person is holiness—he is "Spiritual" and he delights in the law of the Lord after the inward man (I Cor. 2:14, 15; Rom. 7:22). This must be the sense in which John speaks of the regenerate person as not doing sin and as unable to sin (I John 3:9; 5:18). It is not that he is sinless (*cf.* I John 1:8; 2:1). What John is stressing is surely the fact that the regenerate person cannot commit the sin that is unto death (I John 5:16), he cannot deny that Jesus is the Son of God and has come in the flesh (I John 4:1-4), he cannot abandon himself again to iniquity, he keeps himself and the evil one does not touch him. Greater is he who is in the believer than he who is in the world (I John 4:4).

We must appreciate this teaching of Scripture. Every one called effectually by God and regenerated by the Spirit has secured the victory in the terms of Romans 6:14; I John 3:9; 5:4, 18. And this victory is actual or it is nothing. It is a reflection upon and a deflection from the pervasive New Testament witness to speak of it as merely potential or positional. It is actual and practical as much as anything comprised in the application of redemption is actual and practical.

Respecting this freedom from the dominion of sin, this victory over the power of sin, it is likewise to be recognized that it is not achieved by a process, nor by our striving or working to that end. It is achieved once for all by union with Christ and the regener-

ating grace of the Holy Spirit. Perfectionists are right when they insist that this victory is not achieved by us nor by working or striving or labouring; they are correct in maintaining that it is a momentary act realized by faith. But they also make three radical mistakes, mistakes which distort their whole construction of sanctification. (1) They fail to recognize that this victory is the possession of every one who is born again and effectually called. (2) They construe the victory as a blessing separable from the state of justification. (3) They represent it as something very different from what the Scripture represents it to be—they portray it as freedom from sinning or freedom from conscious sin. It is wrong to use these texts to support any other view of the victory entailed than that which the Scripture teaches it to be, namely, the radical breach with the power and love of sin which is necessarily the possession of every one who has been united to Christ. Union with Christ is union with Him in the efficacy of His death and in the virtue of His resurrection—he who thus died and rose again with Christ is freed from sin, and sin will not exercise the dominion.

The Concern of Sanctification

This deliverance from the power of sin secured by union with Christ and from the defilement of sin secured by regeneration does not eliminate all sin from the heart and life of the believer. There is still indwelling sin (*cf.* Rom. 6:20; 7:14-25; I John 1:8; 2:1). The believer is not yet so conformed to the image of Christ that he is holy, harmless, undefiled, and separate from sinners. Sanctification is concerned precisely with this fact and it has as its aim the elimination of all sin and complete conformation to the image of God's own Son, to be holy as the Lord is holy. If we take the concept of entire sanctification seriously we are shut up to the conclusion that it will not be realized until the body of our humiliation will be transformed into the likeness of the body of Christ's glory, when the corruptible will put on incorruption and the mortal will put on immortality (Phil. 3:21; I Cor. 15:54).

We must appreciate the gravity of that with which sanctification is concerned. There are several respects in which this must be viewed.

(1) All sin in the believer is the con-

tradition of God's holiness. Sin does not change its character as sin because the person in whom it dwells and by whom it is committed is a believer. It is true that the believer sustains a new relation to God. There is no judicial condemnation for him and the judicial wrath of God does not rest upon him (Rom. 8:1). God is his Father and he is God's son. The Holy Spirit dwells in him and is his advocate. Christ is the believer's advocate with the Father. But the sin which resides in the believer and which he commits is of such a character that it deserves the wrath of God and the fatherly displeasure of God is evoked by this sin. Remaining, indwelling sin is therefore the contradiction of all that he is as a regenerate person and son of God. It is the contradiction of God himself, after whose image he has been recreated. We feel the tremor of the apostle's solicitude when he says, "My little children, these things write I unto you in order that ye sin not" (I John 2:1). Lest there should be any disposition to take sin for granted, to be content with the *status quo*, to indulge sin or turn the grace of God into lasciviousness, John is jealous to summon believers to the remembrance that everyone who has hope in God "purifies himself even as He is pure" (I John 3:3) and that all that is in the world, "the lust of the flesh, the lust of the eye, and the pride of life, is not of the Father but is of the world" (I John 2:16).

(2) The presence of sin in the believer involves conflict in his heart and life. If there is remaining, indwelling sin, there must be the conflict which Paul describes in Romans 7:14ff. It is futile to argue that this conflict is not normal. If there is still sin to any degree in one who is indwelt by the Holy Spirit, then there is tension, yes, contradiction, within the heart of that person. Indeed, the more sanctified the person is, the more conformed he is to the image of his Saviour, the more he must recoil against every lack of conformity to the holiness of God. The deeper his apprehension of the majesty of God, the greater the intensity of his love to God, the more persistent his yearning for the attainment of the prize of the high calling of God in Christ Jesus, the more conscious will he be of the gravity of the sin which remains and the more poignant will be his detestation of it.

The more closely he comes to the holiest of all, the more he apprehends the sinfulness that is his and he must cry out, "O wretched man that I am" (Rom. 7:24). Was this not the effect in all the people of God as they came into closer proximity to the revelation of God's holiness? "Woe is me! for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts" (Isa. 6:5). "I have heard of thee by the hearing of the ear; but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes" (Job 42:5, 6). Truly Biblical sanctification has no affinity with the self-complacency which ignores or fails to take into account the sinfulness of every lack of conformity to the image of him who was holy, harmless, and undefiled. "Ye shall be perfect therefore as your heavenly Father is perfect" (Matt. 5:48).

(3) There must be a constant and increasing appreciation that though sin still remains it does not have the mastery. There is a total difference between surviving sin and reigning sin, the regenerate in conflict with sin and the unregenerate complacent to sin. It is one thing for sin to live in us: it is another for us to live in sin. It is one thing for the enemy to occupy the capital; it is another for his defeated hosts to harass the garrisons of the kingdom. It is of paramount concern for the Christian and for the interests of his sanctification that he should know that sin does not have the dominion over him, that the forces of redeeming, regenerative, and sanctifying grace have been brought to bear upon him in that which is central in his moral and spiritual being, that he is the habitation of God through the Spirit, and that Christ has been formed in him the hope of glory. This is equivalent to saying that he must reckon himself to be dead indeed unto sin but alive unto God through Jesus Christ his Lord. It is the faith of this fact that provides the basis for, and the incentive to the fulfillment of, the exhortation, "Let not sin therefore reign in your mortal body to the end that ye should obey its lusts, neither present ye your members as instruments of unrighteousness to sin, but present yourselves to God as those alive from the dead and your members as instruments of righteousness to God"

(Rom. 6:12, 13). In this matter the indicative lies at the basis of the imperative and our faith of fact is indispensable to the discharge of duty. The faith that sin will not have the dominion is the dynamic in bondservice to righteousness and to God so that we may have the fruit unto holiness and the end everlasting life (Rom. 6:17, 22). It is the concern of sanctification that sin be more and more mortified and holiness ingenerated and cultivated.

Churchill

(Continued from p. 229)

ment of a rich and glorious tradition.

In this new fundamentalism which unobtrusively took the place of the older, whole areas were omitted. Principles which once held the people of God up against all forms of tyranny were a closed book to the new students. Views of God's revelation and grace which had once forged the sinews of higher education, were missing in the new fundamentals. The whole question of authority, once such a burning issue, both in State and Church, suddenly became irrelevant. The world-shaking events of the day meant little to the believers and their faith, unless it could be seen that these events were fulfilling a certain line and interpretation of prophecy. There was one thing to do—save souls and preach the second coming. Perhaps I have exaggerated here, but I don't think so. At any rate, I think any fair-minded person, provided he was acquainted with the faith which emerged from the Reformation, would surely say there had been an impoverishment, an emasculation, a narrowing. It is true that there came forth champions of certain fundamental doctrines, but often these champions knew or cared nothing for the glorious system of the whole counsel of God. Smallness prevailed in the place of largeness, and that at a time when there was a desperate call for largeness, a largeness based on the "Thus saith the Lord."

But let me retrace my steps a little. We found that the Pastor did not always agree with these doctrines. We who were gathering knowledge in the Scofield Course often would enlighten a meeting or class. Perhaps we would set forth the view that there were many gospels or that the law was only for the Jews, or the church was not

in the Old Testament, etc. It would not take long for the minister to put us right. But such things were being constantly taught in the church. There was no apparent clash; the minister just shrugged or laughed it off. After all, it was Bible study, and people seemed to be growing spiritually in it. I also think that the minister was too busy to investigate such things as classes in Sunday School, and the kind of instruction being given to the young people. The pastor of a large church had to be occupied with 'bigger' things.

Let us return to Seattle a moment. I remember, in this connection, visiting a special class of young men planning to enter the ministry. The group met prior to the mid-week prayer meeting, and was taught by Dr. Matthews. On this occasion some of those earnest young men were voicing certain popular views about God's law. Some said that the moral law was abrogated; others held that it was bad to preach the law, the law stirred up evil. It was like a sign in an orchard, "Don't pick cherries"—it created desires to sin. These young men were simply trying to express one view of the new fundamentalism which was then making rapid strides throughout the land. What did Dr. Matthews say about this? I shall never forget the forcefulness and clarity with which he set forth the awful majesty and all-embracing authority of the law of God and in the same stroke the heinousness of sin. You can't manufacture sin, he said, man can't manufacture sin—the law which sin violates is the law of God. This answer I found out later, was good Reformed theology, but most of those young men went from that church to Dallas Seminary, or to Bible Institutes, where they would be built up in an opposite tradition.

And now I am going to make an important observation. I am going to cite perhaps the most important fact of this little historical survey. It is this. Dr. Weyer and Dr. Matthews were both leading and fearless fundamentalists. They stood like Gibraltar for the faith once for all delivered. But what these men and others like them did not seem to realize was that a new kind of fundamentalism was fast growing up around them which was quite different from those fundamentals which they and their fathers had preached. There were giants in the earth in those days, but the giants allowed their children

to feed upon food which could never produce a race of giants.

Unless we see plainly this shift of the theological and spiritual wind, we will be utterly confused by the use of terminology, and we will fail to see the drift of our times. We are all fundamentalists. Every Christian believes in the fundamentals of the faith. Otherwise he is not a Christian. Every Calvinist and Bible believer is a fundamentalist in the truest sense of the term. In fact, we believe more fundamentals than the so-called fundamentalists today do. And here is the irony of the situation, modern fundamentalism attacks many of the fundamentals of the faith which Reformed people have always cherished, yea and have shed their blood to maintain.

In parentheses, it should be said that unless we are willing to squarely face these facts we simply cannot understand the struggle and disappointments which later came to Dr. Machen, to Westminster Seminary, and the Orthodox Presbyterian Church. The split in the newly-formed church and the formation of The Bible Presbyterian Church can only be understood in this larger context, a context in which another stream and a very powerful stream at that, departed from the main stream of historic and Biblical Christianity. Dr. Machen once said this about fundamentalism: "I cannot see why the Christian religion, which has had a rather long and honorable history, should suddenly become an 'ism' and be called by a strange name." cf. *Christianity in Conflict* p. 270.

But I think at this point I will try to answer a question which the thoughtful reader has been asking for some time. How, you are asking, could such a church welcome into the bosom of its teaching ministry a course like the Scofield Bible Course? Could not the church leaders at least recognize its unReformed and unscriptural character? What then is the explanation of such a phenomenon? The answer is not simple, but one thing at least can be said. Fundamentalism in its non-Calvinistic form came into the Presbyterian church to fill a vacuum. This vacuum was created by the fact that the church was no longer teaching its catechisms and confessions of faith in any adequate or vital way. I was in Seminary before I saw a Shorter Catechism. Sermons on the Confession of Faith and Catechism were a rarity.

This I believe, was the condition of hundreds of Presbyterian Churches at the time. I am speaking now not of those churches which had gone over to the modernistic or liberal camp. I speak of those churches which were bravely standing for the fundamentals of the faith—those who believed the Scriptures to be the Word of God.

There is a further word to be said at this juncture. Not only was there a vacuum but there was also need for weapons to use in the deadly warfare then engulfing the church. The Bible-believing churches, such as I was then a member of, felt themselves both ostracized and attacked. The chill winds of modernism and secularism were keenly felt. Something had to be found to build up the fires of devotion and strengthen the people of God. There was desperate need for help. Where could these churches turn for help? The answer to that question would naturally be, why go to the boards and agencies of your church of course. Where else should a church go for help? Well, many did just that, but to their own dismay and confusion, the agencies of the church were even then honey-combed with modernism. No help there. Where can we go, we need a strong preacher, a veritable John Knox, in this church which has taken its stand for the faith once for all delivered . . . where shall we find such a man? Why, in your Presbyterian Colleges and Seminaries of course. But what of the seminaries and colleges? One by one they had succumbed to the enervating air of modernism and unbelief. In desperation the church had to turn somewhere. Where did it turn? The answer is most important. In that desperate hour she turned quite naturally to the Bible Institutes. Here were institutions which still held to the Word of God, thank God. In that desperate hour the believing church turned to Dallas Seminary, Bible Institutes, and various other sincere, though unReformed, institutions. The church which had been re-born and nurtured in the revival of Scriptural learning of Calvin and the Reformation turned in a certain direction. Let the student of contemporary Church History ponder this direction and shift. Yea, and let the man who wishes to understand the modern age also take more than passing notice of it.

A stranger with some historical awareness would look on this sector of

modern life with some confusion. Where, he may ask, are the forces of true Christianity? Where are the successors of Calvin, Beza and John Knox? of Abraham Kuyper, Charles Hodge, and Machen? This bewildered man may also add—I see souls being saved, but where is the church? I see evangelistic meetings, but where is the Catechism Class, the school and the Christian home? I see men preaching from the Bible, but where is your Seminary and theological professor? Where is the line of that age-old and glorious orthodoxy in which resided the powers to build empires and establish cultures? Calvinism in the past has thrown back the tides of Romanism and unbelief, those who believed in the sovereignty of God were in the forefront of every battle. They were the living force in the whole of society, where are they now? The ancient enemies of the church are having a field day, they are not even challenged. How can we explain this tremendous lack? Why should there be no real antidote in Protestantism for the poisons of Romanism and Modernism? There was once.

I am persuaded that part of the answer, and a large part of the answer, lies in the direction in which the believing church was forced to turn in its most fateful years. There is a difference between Calvinism and modern fundamentalism and this difference is being spelled out today in tragic consequences both for the world and the church. Modern fundamentalism not only attacks some of the great and precious doctrines of the faith, but what is more to the point in this instance, is the fact that it has brought a diminution of the sacred deposit of truth which God gave to His church. On to this greatly diminished heritage the church of God was pushed in the exigencies of the years.

Now of what we have said, here is the crux. The church became unReformed before it became modernistic. Only in this light can we understand the contemporary scene. The happenings in and around the First Presbyterian Church of Tacoma, have a wide and prophetic significance. In this pattern, to a greater or lesser degree, the church life of America moved.

While at the University, I was registered in the Dallas Theological Seminary, the other young men of our church were all going there. How did I come

to go to Westminster instead? Several reasons. Dr. Brumbaugh had recently become Pastor of our church and he was enthusiastic about Westminster at that time. He changed later. Another reason. I had a branch Sunday School under the First Church. I was duly teaching the Dispensations to a group of farmers. They asked some innocent questions. I began to study harder and began to see that I was forcing the Scriptures into a plan and scheme of man. At this time a catalogue of Westminster fell into my hands. I read the list of subjects for study. How solid they seemed. Instinctively I felt firm ground under me. Then there were the reports about Dallas. One student friend wrote back saying, "the spiritual life is all it is cracked up to be." I wondered then if the spiritual life men boasted of was the kind I needed. I often heard strange things from the men of Dallas, such as this: "one looks in vain for grace in the gospels." This went along with the dispensational teaching that the gospel of the Kingdom, and not the gospel of Grace, was in the four evangelists. I seemed to find very much grace in the gospels but of course I dared not tell these theologians, for I knew they had many wonderful answers. I also heard them say that Jesus' teaching that a man should not look at a woman to lust after her, was for the Jews and not for us Christians. Of course, I was not able to answer their arguments, i.e. the Sermon on the Mount was not for Christians, etc. But my heart told me that I should not go with this crowd, no matter how spiritually they preached and no matter how many souls they saved.

Edinburgh

(Continued from p. 228)

committee and on the floor as to the exact form which the Synod's resolution should take, but these differences were ironed out when the matter was referred back to an enlarged committee. The members of the Synod, with the two exceptions noted, were never far apart in their evaluation of the World Council, and when the committee brought in a unanimous proposal on the subject it was adopted, as intimated above, with but one dissenting vote, the Rev. B. J. Marais having previously departed.

It is true that at the end of the

Synod certain opposition to the action taken was voiced in the form of protests signed by three British guests and by the observers from the Bible Presbyterian Church and the Netherlands "Christian Reformed Churches," which are members of the I.C.C.C. The president of the Synod ruled these protests out of order on the ground that the persons signing them had not voiced objections when the matters were under consideration. It is remarkable that some of these persons were members of the advisory committee and actually voted for the recommendation when it was adopted in the committee. But this was before the president of the I.C.C.C. had arrived and had had the opportunity of informally indicating his resolute objections. *The objections as formulated took the position that the Reformed Ecumenical Synod*

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should have declared that affiliation with the World Council disqualified churches for membership in the Synod.

The action taken at Edinburgh indeed does not agree with that position. While earnestly charging member bodies to reconsider their membership in the World Council, it specifically recognizes the freedom of the churches to determine their own affiliations. And is it not essential that this principle be maintained? The Reformed Ecumenical Synod is of course older than the World Council and does not find its reason for existence in forming a counter movement to that Council. Rather it seeks to bring together all churches which profess and maintain the Reformed Faith, and in this connection must make a judgment whether the historic marks of the church are present in each case. This is a difficult, and sometimes delicate, matter. For one must take into account the total witness of a church. But the Reformed Ecumenical Synod has not been prepared to judge that a church cannot conceivably enter the World Council from good motives and that membership in that Council as such establishes proof of unfaithfulness to the Reformed Confessions.

Even if the Synod possessed the power to legislate on a matter of this kind, it would, in my judgment, be unwise to make a declaration of the character envisaged by these critics. For the inevitable effect of singling out this one disqualification would be to create the impression that this rule would provide a precise test as to whether a church was maintaining the Reformed Faith. A church might, however, be quite militant in this area and yet in its life and witness as a whole fall lamentably short of being a truly Reformed or Presbyterian Church. More basic than one's external relationships, however important they may be, is the internal character of a church as that comes to expression in its preaching and discipline. The Reformed Ecumenical Synod will achieve its goal only as it keeps that in the foreground.

High Court Bars Bible Distribution

THE New Jersey Supreme Court has ruled that distribution of the King James Version of the New Testament,

with Psalms, in the public schools of Rutherford, N. J., violates the bill of rights of the Federal and State Constitutions.

The ruling, issued December 7, was unanimous. It voided a resolution by the Rutherford Board of Education which would have permitted the distribution. Under the proposal, the Testaments were to be given out by the Gideon organization, to those pupils whose parents had submitted written requests for their children.

The case goes back to 1951, when the Board of Education ruled that the distribution might be made. A suit to prevent the distribution was filed by a Jewish parent and a Roman Catholic parent. A temporary injunction was granted in February, 1952, but in March of this year the Appellate Division ruled for the Gideons.

The Synagogue Council of America presently joined the case as a friend of the court. The claim made was that the New Testament was a sectarian book, and that its distribution violated the principle of separation of church and state.

In a 20 page opinion the court ruled: "We find from the evidence presented in this case that the Gideon Bible is a sectarian book, and that the resolution of the defendant Board of Education to permit its distribution through the public school system of the Borough of Rutherford was in violation of the First Amendment of the United States Constitution and of Article I, paragraph 4 of the New Jersey Constitution.

"We are here concerned with a vital question involving the very foundation of our civilization. Centuries ago our forefathers fought and died for the principles now contained in the bill of rights . . .

"It is our solemn duty to preserve these rights and to prohibit any encroachment upon them. To permit the distribution of the King James version of the Bible in the public schools of this state would be to cast aside all the progress made in the United States and throughout New Jersey in the field of religious toleration and freedom. We would be renewing the ancient struggle among the various religious faiths to the detriment of all. This we must decline to do.

"There are those," the opinion went on, "who contend that our forefathers never intended to erect a wall of separa-

tion between Church and State. On the other hand, there are those who insist upon this absolute separation between Church and State.

"But regardless of what our views on this fundamental question may be, our decision in this case must be based upon the undoubted doctrine of both the Federal Constitution and our New Jersey Constitution that the State or any instrumentality thereof cannot under any circumstances show a preference for one religion over another.

"Such favoritism cannot be tolerated and must be disapproved as a clear violation of the bill of rights of our Constitution."

Conference on Apartheid In South Africa

AN interdenominational conference called by the Federal Missionary Council of the Dutch Reformed Churches was held in Pretoria, South Africa, in November. Some 150 delegates from all major Protestant churches and missionary societies were in attendance.

Considerable interest was aroused at this conference by the amount of opposition to *apartheid* (racial segregation) that appeared in the Dutch Reformed Church itself. This church has in general supported the policy of the Malan government, and the doctrine of *apartheid* has been preached from its pulpits.

However Dr. B. B. Keet of the theological seminary at Stellenbosch told the delegates that it was time for the church, in accordance with the demands of the gospel, to lead the state in the direction of unity. He criticized the idea that separate churches for white and colored people were based on a concern for the independent development of the colored. The real trouble is simply color feeling, he said. He declared that Christian theologians on all sides were agreed that *apartheid* is not the model for a Christian community.

Another conference, to include non-whites, has been scheduled for next year. Should the Dutch Reformed Church of South Africa adopt a position against *apartheid*, it would mark an outstanding development in the country's history.

The

GUARDIAN NEWS COMMENTATOR

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

Fuller Seminary Members Barred by Presbytery

THREE members of the faculty of Fuller Theological Seminary, Pasadena, California, who are ministers of the Presbyterian Church in the U.S.A. have been refused admission to the Presbytery of California. The three are Dr. Gleason Archer of the Presbytery of Monmouth, N. J., Dr. William LaSor of the Presbytery of Lehigh, Pa., and Dr. Everett Harrison of the Presbytery of Philadelphia. The three have been regularly dismissed by their own Presbyteries to the Los Angeles body, but it has refused to receive them as long as they are at Fuller.

A Presbytery report is quoted as saying, "Our Presbytery, since the founding of Fuller Seminary six years ago, has taken a consistent position of looking unfavorably on the school. During that time it has refused permission to its candidates for the ministry to enroll and study there, and has dropped from its roll of candidates students who did enroll contrary to this deliverance."

The matter has already been to the General Assembly twice, and will probably go there again. The Assembly both times referred it back to the Presbytery.

Southern Presbyterian Minister Ousted

DR. E. R. Barnard, for thirty years pastor of Central Presbyterian Church, St. Petersburg, Florida, was deposed from the ministry by his presbytery, after he failed to answer three summonses to appear before the Presbytery and answer charges of schism, trying to divide the church. Dr. Barnard has announced his intention of continuing to conduct services

in the church, and he and a majority of the congregation are resisting the efforts of the Presbytery to take control of the property.

Dr. Barnard in a letter to the Presbytery last summer stated that he had withdrawn the church from the Southern Presbyterian denomination. He attacked the denomination's plans for union with the Northern and United Presbyterian bodies, its affiliation with the National Council of Churches, its endorsement of the Revised Standard Version of the Bible, and its decision against using the Scofield Bible. He charged that the Board of Education was putting out Modernist literature that would destroy the faith of the coming generation.

The church has some 400 members. Dr. Barnard claims the church has been independent since July, and that the deed to the property is held by the congregation. Ten of twelve members of the local Board of Directors support Dr. Barnard.

Presbyterian Statement Brings Wide Reaction

THE "Letter" issued by the General Council of the Presbyterian Church in the U.S.A. early in November, dealing with methods of fighting Communism, has aroused comment in the secular and religious press of the nation. Much of the comment appears to be unfavorable, judging from the quotes we have seen.

Henry B. Dendy, editorializing in the *Southern Presbyterian Journal*, declared that the letter had probably put an end to any possibility of Presbyterian merger. When the wording and implications of the statement are pondered, the reaction, in the North as well as in the South, he thought, would be profound.

While the New York Times pub-

lished the letter in full and commented favorably on it, the New York *World-Telegram* denounced it as proposing to compromise with evil.

Meanwhile the Philadelphia General Meeting of Friends (Quakers) gave full endorsement to the statement. The American Friends Service Committee issued a denunciation of what it called current attacks on civil liberties. The Episcopal House of Bishops issued a pastoral letter of its own, to be read in its churches, which had a marked similarity to the Presbyterian letter.

One feature about the letter that caused some comment was the manner of its issuance. The General Council of the Presbyterian U.S.A. Church is, according to the statement itself, to "correspond with and advise the General Councils of Presbyteries." But in this case the General Council has sent a communication direct to the individual ministers and churches, with the suggestion that it be read to the congregations. The *Southern Journal* comments that in the U.S.A. Church the General Council is really "the General Assembly ad interim," and notes that just such a Council is proposed in the Plan of Union for the merged Presbyterian bodies, thus establishing a form of government strengthening the hands of the small hierarchy in official positions, and moving away from true Presbyterianism.

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Among those who sharply criticized the statement was Herbert Philbrick, who served for nine years in the Communist movement as an under cover agent for the FBI.

Revised Plan of Union Approved

SIXTY representatives of the three Presbyterian bodies contemplating merger met in Cincinnati in November and approved a revised plan of union which is to be submitted to the three General Assemblies next year.

One of the changes in the plan is to place equal representation from the three churches on the Commission which is to deal with consolidation of the Boards and agencies of the churches after merger takes place. Originally this commission was proportional, and hence was loaded in favor of the Northern denomination.

The revised plan also provides for the establishment, where desired, of regional synods; for a special committee to nominate a Stated Clerk and two associate Stated Clerks; for the establishment on the Assembly level of a Department of Ministerial Relations; and for different practices in the matter of the duties of Deacons (generally in the South the deacons have the duties assigned to trustees in the North).

If the plan of union is approved by the three Assemblies in 1954, it must then be approved on the presbytery level in each denomination, approved again finally at the 1955 Assemblies, and could become effective in 1956.

Church Contributions

A REPORT from the National Council indicates that contributions to church work reached nearly 1½ billion dollars in 1952. This was an increase of 8.9 per cent over 1951. The report covers some 46 Protestant and Eastern Orthodox communions, including such a fringe group as the Seventh Day Adventists.

On a per capita basis, the Orthodox Presbyterian Church was listed fifth, with \$109.34 per communicant. Groups which had a higher per capita giving than this were the Seventh Day Adventists, Wesleyan Methodists, Brethren in Christ, and Church of the Nazarene.

Presbopalian Church Criticized, Approved

A CRITICISM levelled at two joint Presbyterian-Episcopalian churches in the Cincinnati area was rebuffed by the Episcopalian House of Bishops meeting in Williamsburg, Va. The criticism was in the form of a resolution from the Episcopal Diocese of West Missouri. The resolution charged that the combination churches were an affront to the loyalty and devotion of Episcopal church members, and scored any attitude which regarded Presbyterians and Episcopalians as "equal" communicants.

The two churches are the Indian Hill congregation, where Episcopalians and Presbyterians worship together with an Episcopalian priest whom the Presbyterians accept as their minister also, and interracial St. Barnabas, where the minister is a Presbyterian.

The House of Bishops tabled the resolution of censure, indicating a willingness that the arrangement continue.

Bishop Accused of Slander

SWEDEN has been stirred in recent weeks by the trial of Lutheran Bishop Dick Helander of Strangnas, formerly a professor of theology at the University of Eppsala.

During last year's election to this bishopric, Professor Helander was one of the candidates. Shortly before the election took place, a series of anonymous letters was distributed among all the pastors in the diocese. These letters attacked the characters of the candidates other than Professor Helander. Helander was elected to the bishopric.

However, it was later charged that he himself was the author and distributor of the slanderous letters. The case has gone to the courts, and was being tried the latter part of November. Testimony centered about typewriters which were mysteriously bought, or exchanged, or had their type faces changed, handwriting, alibis on dates letters were mailed, etc.

At first Helander apparently had substantial support, but after he had acknowledged that on two occasions he used assumed names and purchased two of the typewriters figuring in the case, one newspaper commented, "There are many like us who have be-

lieved in Bishop Helander and been glad to fight for him . . . After this, we feel pity for the bishop, but he must be prepared for a thinning of the ranks behind him."

Norwegian Churchman in Tax Trouble

PROFESSOR Ole C. Hallesby, a noted Norwegian lay leader, and the author of numerous devotional books, has resigned as chairman of the Lutheran Inner Mission Society in Norway after publicly admitting that he had given incorrect information about his income tax declaration for the past ten years.

Professor Hallesby was a member of the provisional council of the State Lutheran Church during the German occupation in the last war, and for a time was imprisoned by the Nazis for defying their rule. Years ago he and his supporters founded the Congregational Faculty in opposition to the theological training at the University of Oslo. His faculty soon drew the major portion of the theological students of Norway, and as a professor he exercised great influence on most of the pastors now serving the Church in Norway. He also founded the Intervarsity Fellowship of Students in Norway. Recently he had made headlines because of a radio broadcast in which he stressed the condemnation to hell of all unbelievers.

The amount of money involved in the tax case was considered small, but the case has caused a sensation in Norway.

Pitldown Man

SCIENTISTS, anthropologists, and evolutionists all over the world have been wearing red faces for several weeks. Textbooks on the history of man have for years included information and pictures of the "Pitldown Man" as a featured item in their story of the human race. Reconstructed from skull fragments and a part of a jaw found in Sussex, England, in 1911, Pitldown was supposed to date from nearly a million years ago, and to be a link in the development between the ape and the human.

Now, however, careful scientific in-

vestigation has established that the skull is of a relatively modern man (50,000 years ago, they say) and the jawbone is of a completely modern ape. The jawbone had been deliberately treated to make it look old, and proved to be a clear fake. So that the labors of some unknown joker have colored the pages of scientific textbooks for over 40 years.

Early Christian Writings

THE Jung Institute for Analytical Psychology has acquired a book of Christian writings, some of which date from about 150 A.D. The book is one of 13 volumes of Gnostic writings discovered in 1945. The others are in the Coptic library in Cairo.

The book acquired by the Jung Institute is thought to have been written by Valentinus in the Academy at Alexandria.

Philistine Scarab Found near Jerusalem

AN ancient scarab, said to have been lost by the commander of the Philistine army when he was defeated by Israel's King David at the battle of the Vale of Rephaim, has been found on the battle site near Jerusalem. The scarab is of terra cotta, about three inches long and oval in shape. It bears the twin insignia of an Egyptian Pharaoh of the XXth dynasty on the flat surface. Scholars said the Philistine ruler would have used the Pharaoh's name as his seal, since the Philistines had been conquered by the Egyptians previously. (Cf. I Chronicles 14:8ff.)

Rome Sets Marian Year

ROMAN Catholicism's unscriptural worship of the virgin Mary will receive generous attention during the coming year, which has been designated by the Pope as a "Marian Year" commemorating the 100th anniversary of the establishment as church dogma of the doctrine of the Immaculate Conception.

During the year which began December 8, indulgences of all sorts were made available for visiting churches or taking part in pilgrimages to shrines of the virgin. The Pope released the text of a special prayer to be used at the opening of the year. It goes as follows in part:

"Enraptured by the splendor of your heavenly beauty and impelled by the anxieties of the world, we cast ourselves into your arms, O immaculate mother of Jesus and our mother Mary . . . we admire and praise the peerless richness of the sublime gifts with which God has filled you above every other mere creature from the first moment of your conception until the day whereon, after your assumption into heaven, He crowned you queen of the universe . . ."

Missionaries Restricted in Colombia

REPORTS from Colombia, where the persecution of Protestants was rife a few months ago, indicate that the government has placed new restrictions on Protestant missionary activity. Eleven Protestant missionaries have been expelled from one province, 110 Protestant mission schools with an enrollment of over three thousand pupils have been forbidden to open for the fall term. Construction of two new church buildings has been halted. Two-thirds of the country has been closed to Protestant mission activity by government order.

A report on this same problem in the *Sunday School Times* indicates that the restrictions are traceable to an agreement between the government and the Vatican, made last January. The recent developments run counter to Colombia's own Constitution, and to its treaty with the United States. Numerous protests have been lodged with the State Department and the Colombian government.

Shinto an Issue in Japan

AN appeal for a return to state support of the Shinto Shrines in Japan has been made by Kojiro Tsutsumi, Speaker of the Japanese House of Rep-

resentatives. In the Constitution which was adopted following the war a provision was included which forbade state support of the shrines.

The shrines are supposed to represent the spirits of the deceased ancestors, and worship at the shrines was required by the Japanese government during the war period. Resistance to this demand on the part of Christians led in many instances to arrest and imprisonment. A return to state support of the shrines could mean the establishment of this religion, and the forcing of these rites upon the people in general.

To Teach Christianity in Egypt's Schools

CCOURSES in Christianity are to be introduced in the public schools of Moslem Egypt, according to a recent report.

Bible lessons and Christian ethics will be taught Christian students by regular government-paid instructors. The move is the latest of several steps that have been taken by President Naguib to eliminate religious discrimination.

Textbooks and the course of study have been prepared by a committee which, while mostly Coptic, includes one Evangelical churchman.

The position of Christians in Egypt is reported to have improved steadily since Naguib deposed King Farouk and assumed power in July, 1952.

Congregational, E & R Merger Upheld

THE New York State Court of Appeals has upheld the merger of the Congregational and Evangelical-Reformed Churches. The merger was ruled illegal by a lower court judge in 1950 and appeal was taken. Because of the long delay, it is probable actual merger proceedings will have to start over again from the beginning.

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