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The Presbyterian
G U A R D I A N

The bodies of men, after death, return to dust and see corruption: but their souls, which neither die nor sleep, having an immortal subsistence, immediately return to God who gave them; the souls of the righteous, being then made perfect in holiness, are received into the highest heavens, where they behold the face of God, in light and glory, waiting for the full redemption of their bodies. And the souls of the wicked are cast into hell, where they remain in torments and utter darkness, reserved to the judgment of the great day. Besides these two places, for souls separated from their bodies, the Scripture acknowledgeth none.

Westminster Confession XXXII.1

J. Gresham Machen
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Meditation

Revenge

"Avenge not yourselves, beloved, but give place unto the wrath of God . . . If thine enemy hunger, feed him . . . Be not overcome of evil, but overcome evil with good."—ROMANS 12:19-21.

It is a popular idea that one bad turn deserves another. And it seeks to justify its existence by an appeal to that sense of justice that is a part of every man in his right mind.

But however popular, and however plausible it may seem, this philosophy is still opposed to the Word of God.

That urge to retaliate that we call revenge is really an instinct perverted by pride and malice. It is the sense of justice distorted by moral depravity. Usually it is a seeking to right wrongs by tipping the scales of justice in the opposite direction; the taking of a mile in order to regain an inch that was lost. Even the light of nature testifies against the folly of revenge.

It is said of Antony's wife Fulvia that when the head of Cicero, the Roman orator whom they so bitterly hated, was brought to her, she took it in her hands and shook it. After addressing to it all sorts of insults as if the man himself were present, she pulled out the tongue and pierced it with her dagger. Then it was nailed up to rot away in open contempt of his former glory in the Rostra that had so often witnessed his eloquence turned against them.

Revenge is cruel; an unbridled determination to destroy and stamp out. Blinded by rage, it plunges madly on in a career of lawlessness, throwing reason and decency to the winds.

Once lit, the fires of revenge are likely to burn on endlessly. Explosion may follow explosion as if set off by chain reaction, leaving behind a wake of tragedy. Milton was right in saying that

Revenge, at first thought sweet,

Bitter ere long back on itself recoils.

The wisdom of God is different. It teaches men to let him take over. Vengeance is God's prerogative. He only can avenge with justice. His knowledge is complete, his character spotless, and his power adequate to deal with all wrongs with fairness and finality.

A man is said to have gone to a friend and revealed his intention to avenge a certain wrong. His friend urged against it in favor of leaving the matter to God. But the man insisted. Finally the friend suggested prayer. The two men knelt and the friend prayed, "O God, be no longer concerned with our affairs. Be no longer our defender and protector. We will now take care of ourselves and avenge ourselves. We will henceforth do for ourselves what thou hast promised to do for us!" The man got the point and gave up his intention. But strong men of the world are hard to convince here. Yet the counsel of God loses none of its merit for all their unwillingness to receive it.

Christians should be at peace with all men, if at all possible. Within the limits of truth and holiness, they should do the things that make for peace. They can best destroy their enemies by doing good to those who "do them dirt." Weeds are easier to pull up whole when the soil is moist. So also are malice and ill will destroyed more easily when the hearts in which they grow are softened by treatments of genuine human kindness.

And the time to show kindness is when our enemies are in trouble. In the day of their strength they may hold it up to ridicule. They may take it as a confession of cowardice. But in the time of distress and helplessness, when revenge would be easy, the courage and strength of kindness will be difficult to miss.

Only this revenge is sweet. It buries an enemy in a heap of burning coals. But by this method he is destroyed as an enemy only to live as a grateful friend. It is a revenge that leaves no regrets. Instead of spreading the wild fires of violence, it creates an atmosphere in which they will not burn.

HENRY P. TAVARES

PLEASE inform us promptly of changes of address. Second class matter will not be forwarded, and the post office charges us for notifying us. Thank you.

Ministerial Institute Plans Announced

THE program for the Reformed Ministerial Institute, to be held at Westminster Seminary May 18-21, was announced during the Alumni Home-Coming.

The program includes three four-hour courses, as follows: Exegetical Problems in I Peter, by Professor Skilton; Dispensationalism and American Churches, by Professor Paul Woolley; and a Brief Psychiatric Orientation for Pastors, by Dr. John Kingma, of the Christian Sanatorium in Wyckoff, N. J.

In addition on one evening there is to be a panel discussion on the power of church courts, and on another evening a discussion of the church and divorce. There will be one, and possibly two, preaching clinics during the course of the Institute.

The Institute is open to ministers and qualified Seminary graduates of any denomination. The Institute itself is committed to the Reformed theology as set forth in the Westminster Confession of Faith and Catechisms. Further details concerning the Institute will be made available shortly through regular publicity, but inquiries may be addressed to Westminster Seminary, Philadelphia 18, Penna.

Seminary has Day of Prayer

THE annual Day of Prayer was observed at Westminster Seminary on Thursday, February 4. Guest speaker was the Rev. John DeWaard of Rochester, N. Y. Classes were suspended for the day, and there were gatherings for worship and prayer at various appointed times.

Congratulations:

To the Rev. and Mrs. Theodore J. Georgian of Trenton, N. J., on the birth of Deborah Ann, their second child, January 29.

To the Rev. and Mrs. Albert G. Edwards of Crescent Park, N. J., on the birth of Margaret Barker, their third daughter, on February 6.

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THE PRESBYTERIAN GUARDIAN

MARCH 15, 1954

What Can You Expect?

THE fact that the coming World Council Assembly is to deal with the subject, "Christ—the only hope of the church and of the world," has compelled a number of religious leaders to give expression to their frank disagreement with the confessional statements of the churches in which they hold membership.

This is particularly true in the Presbyterian Church in the U. S. A. That church is confessionally committed to a Reformed theology as expressed in the Westminster Confession of Faith and Catechisms slightly revised over the years. The Confession clearly expresses among other essential elements of doctrine the fact of a historic second coming of Christ, a final judgment, and eternal punishment as well as eternal bliss. Liberal theology, however, has no place for the second coming (though anything can happen), the judgment, and particularly an eternal punishment. Expressions along this line have been forthcoming in recent months from three theological seminaries.

Dr. Henry P. VanDusen, President of Union Seminary, New York, and a Presbyterian U.S.A. minister, speaks as follows: "The working assumption of large numbers of American Christians and the implicit view of not a few American theologians . . . does not question the large place which the hope of Christ's second coming occupied in the world view of the first Christians. And it does not deny the possibility of Christ's return to end history. *But it does not believe this expectation to be an essential element in Christian hope for the world. . . .*" VanDusen holds that the early church anticipated the "imminent" return of Christ, and this expectation was not fulfilled, and he thinks the whole idea of a "future fulfillment" of history is a conception that on critical examination can not be given any intelligible or valid meaning. (Cf. *The Christian Century*, November 25, 1953, pp. 1358-9.)

Dr. Otto Piper, Professor of New Testament at Princeton Seminary, comments on one of the Reports dealing with the subject of Christian hope, as follows: "The hope entertained varies from one whose scope

is the whole created universe to one that seems to be interested only in man's spiritual life; from a hope that is cosmic in outlook to a hope that envisages only the salvation of God's chosen people. *The conviction is growing in modern Christianity that God's saving purpose comprises the whole created universe. . . .*" (*The Christian Century*, February 25, 1953, pp. 222-3.)

Professor Haroutunian of McCormick Seminary, Chicago, writes that the scientific view of the modern world "has made the traditional eschatology of the Church, with its view of the beginning and the end of the world, impossible to anyone who assumes the responsibility of living and thinking in the modern world. . . . There is no hope of making a living hope, a hope that shall nourish faith and love, out of the traditional eschatologies of the churches. *The end of the world, in every respect, as to the time of its occurrence and as to the events to take place, has become a matter of doubt and not of hope.*" (*Theology Today*, October 1953, pp. 312-314.)

The situation seems well summed up by a "Presbyterian Minister" (otherwise unidentified save that he is from New York) whose letter was published in *The Christian Century* December 23, 1953, p. 1520, and who wrote: "Why should it not be said, forthrightly and plainly, that the Scriptures give no warrant for the doctrine that has plagued the church for 19 centuries—from thence he shall come to judge the quick and the dead? It is either stupid or dishonest for 20th century Christians to take those words of Paul (I Thess. 4) as applicable to the 20th or any subsequent century. Why do not Christians say, plainly, that Paul was mistaken, and end the nonsense about 'second coming'?"

The question might be put in another way. Is it not dishonest for professors in theological seminaries to believe and teach contrary to the faith their church confesses? And what is the church to expect of its future ministers, trained in such an unethical attitude toward the church's own constitution?

L. W. S.

About the Guardian

EVER since THE PRESBYTERIAN GUARDIAN was started in 1935, the printing has been done by Hathaway & Brothers, a relatively small and independently owned printing establishment in Philadelphia. No small measure of the neatness and attractiveness of the GUARDIAN as a printed product has been due to the careful and competent work of Mr. Hathaway and his staff. His assistance has been incalculable.

He has also been exceedingly generous. His charges to us have been far less than estimates from other concerns. We wish to take this opportunity of expressing to him our sincere appreciation for all of his generous help.

Currently for reasons beyond his control, he has been compelled to move from his rented space. In the circumstances he has decided to enter into partnership with another printer. We extend our best wishes for his success in the new arrangement.

The change, however, means for us that our printing costs will rise sharply. What steps we can take to meet the situation have not yet been determined. We shall continue to do the best we can with the means available. We are confident that you our readers will continue to support this endeavor by your prayers and in other ways as you are able.

Source of Infection

THE Orthodox Presbyterian Church is constantly faced with the problem of expansion. Not that the church is expanding so fast as to raise problems. Rather, the reverse seems to be the case.

Looking over the church statistics, we find that the 1943 figures showed 6,406 members in 71 local churches, and there were 105 ministers. Ten years later, in 1953, the statistics list 8,357 members, 71 local churches, and 97 ministers. Membership has increased by about 2,000 in ten years, but during the period the number of churches has remained the same, and the number of ministers has actually decreased by eight.

This suggests that the local churches are increasing their own membership at a slow but relatively steady rate. But there appears to be little expansion outward—new communities are not being

opened, new works started, and new opportunities provided for young ministers desirous of entering the church's service.

It is here that the challenge is most needed. The church must develop a program of reaching out into new areas. Men are graduating from Westminster Seminary, and possibly from other seminaries, who would gladly accept service within her bounds, were a specific opportunity presented them. Ministers who have served the church and are now in other denominations would doubtless return were positive openings available.

We recognize also the problems. A young man, single, or more especially married and with a family, has a solemn duty concerning family support. Such men may be quite willing to serve sacrificially, but they cannot serve for nought. Yet the funds are not apparently available for providing even a living wage for men to start from scratch. All of the activities with which the church is associated are carried on with barely enough support. That includes the home and foreign mission work, education work, and the affiliated activities of Westminster Seminary, and even of THE GUARDIAN. In the main the support of all these activities comes from the same area. Average contribution per communicant member in 1943 was \$43.01; in 1953 the figure was \$108.83. Yet this increase has all been absorbed without appreciable expansion, due to the fact probably that ten years ago the support was supplemented by contributions from individuals to bring it up to something like a reasonable level.

But if the church is to move forward, it must expand outwardly. How is this to be done. This is the basic question.

We believe the first responsibility rests, not with the General Assembly Committees, or even with the Presbytery, but with the local congregation. Every local congregation ought to be a local "source of infection," resulting in the development of infections in neighboring areas. And the responsibility for providing the support needed in such cases ought to be met by the local congregation, not by a central agency,—at least in the early stages, and probably much longer than we would ordinarily think. This procedure has been applied in certain cases, with promising results.

The next responsibility rests, in our judgment, with the Presbyteries, but that responsibility should be exercised, we think, in areas not adjacent to existing congregations but in places where no particular congregation would normally have contacts. And again we would judge that support for such activity should be provided by the Presbytery as long as outside support is needed.

And the responsibility of the Assembly's Home Mission agency would then be exercised in areas outside the normal jurisdiction of any presbytery.

Such a program would, of course, call for a revision of our present arrangements. And it is conditioned to a large extent on the ability to reach with the message those not in contact with the church already. It may well be that at the present time neither Presbyteries nor the Assembly committee can undertake expansions on their level. But every local congregation, no matter how small, should set before it the project of having, within five years or sooner, at least one and preferably several neighboring areas which have been "infected" with the gospel through the activities of its own members and which will offer a challenge to young men preparing to enter the ministry. It would be unfortunate if, ten years from now, in 1963, the statistics still showed just 71 churches.

L. W. S.

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The Christian Imperative

By OSCAR HOLKEBOER

AN acquaintance of mine was vastly amused by a certain misuse of the English language common to the Holland-American community in which I once lived. One person might be heard addressing another in this fashion: "Must you go to the store?" or "Must you go to church now?" My friend contended that "Are you going?" (expressing simple intention) would have been better and apparently this is what was meant. I had no quarrel with my friend's grammar and have none now, but it set me thinking.

Why was the word "must" so much a part of that community to cause it to be used even where it was obviously not required and even improper? I seldom hear it in the community where I now live and I wish I did. I concluded that the explanation could best be found in the religious background of those children whose forbears were Dutch Calvinists. Here was a homogeneous, coherent community where idioms of English phrasing go on for generations. But more important, here were people with a strong sense of duty derived from a Christian interpretation which did not scorn the law or question the authority of God. Hence, the word "must" was a very real, driving force in daily living.

That the "must" or imperative in the life of the church in America is largely lost sight of can hardly be open to dispute. Mute testimony to this fact is found in many empty pews. Closely allied with this depressing fact is the almost complete absence of discipline. Pastors fear that if the pressure of church discipline is applied, members will merely pull up stakes and join a neighboring church, one where no embarrassing questions are put, no doctrinal knowledge required and no letter of transfer requested. Pastors study what it is that people like in a church and then cater to public demands. One hears remarks like this one: "It is nobody's business what church I attend—the church has nothing to say about that." Neither does it seem to be the concern of the elders when or how often members attend services. Not a few members regard church attendance

as completely optional and I have met those who apparently believed they could be better Christians by non-attendance.

Now, to be sure, church attendance is but one aspect of the Christian life and perhaps not the most important one at that. And some may argue that church attendance is a privilege rather than a duty. Periodically, our local daily paper runs an imposing ad urging people to "go to church." It does not speak of worship in the church as a *duty*. Invariably it employs the technique of advertising in general, stressing only the *advantages* of church attendance. The Word of God makes it plain: "forsake not the assembling of yourselves together as the manner of some is" (Heb. 10:25). Apparently this was already a problem in the first-century church. We are also reminded that Jesus' custom on the Sabbath was to worship in the synagogue. 'Tis true, the gates of Hades shall not prevail against the church, but "churches" have been known to become defunct. And there is no way to kill a church faster than to neglect to worship in it. If a church is to live and thrive Christians must be faithful in attendance upon stated occasions of worship. This is one aspect of the Christian imperative rapidly being abandoned.

There is so much in the Bible that stresses the Christian imperative. If you would "see" or "enter" the kingdom of heaven you *must* be born again. (John 3:3, 5). Repentance is another "must." "Except ye repent ye shall all likewise perish." (Luke 13:3). "God commandeth all men everywhere to repent." (Acts 17:30). Some may think it optional whether they would believe in Christ or not. In a sense it is, but *not* if you would be saved from sin and hell. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." (John 3:36). That imperative resounds not only through the whole of Scripture but throughout our lives. It is not only "Turn ye, turn ye, for why will ye die?" but "Be not conformed to this world: but be ye transformed by the

renewing of your mind." (Rom. 12:2). And even where God beseeches the imperative is not at all diminished. When Paul says, "We beseech you in God's stead, Be ye reconciled to God" he in no wise makes reconciliation less than imperative.

Perhaps someone will still protest that the New Testament stresses *love* as the motivation for Christian living. Hence, we *love* to go to church, to help our neighbor, to do what is approved by God. We don't feel compulsion or obligation in these matters. And the Fundamentalist piously adds, "We are not under law; we are under grace. The Sermon on the Mount is not for this church age but for the millenium." And the Modernist, having undercut the authority of the Bible as God's infallible Word, no longer hears the authoritative: "Thus saith the Lord." But the Calvinist insists that "the Scriptures principally teach what man is to believe concerning God and what *duty* God requires of man." He sees no conflict between love and duty. Love, he claims, is the "fulfilling" not the antagonist of the law. Love is as imperative as faith or the new birth. "A new *commandment* I give unto you, that ye *love* one another." (John 13:34) A mother says: "My son is in trouble; I *must* go to him." What is it that prompts her? Is it a sense of duty, of the imperative? Is it love? It is both. Love in no way detracts from the imperative; it rather emphasizes it.

The importance of what I have chosen to call the Christian "imperative" becomes clear when the awful perversion of it is considered. For you can never quite get away from the imperative. None are more cursed by this soul-deadening, perverted imperative than those who live under the Communist system. In church life the "must" has been shifted from doctrinal purity to ecclesiastical unity or church union. In public education the "must" is that there is to be *no "must"* for the child—he must be allowed freely to express what is in him, his essential goodness or innocence being assumed. In the home the perverted imperative is found in the acquisition of things—and the family altar grows cold.

So I venture to say that there is scarcely anything more important than the revival of the *Christian* imperative. The church must return to God and His Word of redeeming grace. Then

people must return to the church and become "steadfast, immovable, always abounding in the work of the Lord." Sinners must repent and believe the gospel. Laborers and housewives must cease being engrossed in the things of this world and seek first the kingdom of God. Churches must find unity in the system of truth revealed in God's

Word, the Bible, or they will find no unity worth striving for. Humanity must find the imperative in Christianity, not in the blind irrationality and hopeless despair of Communism, or it must perish from this earth. No earthly power, no, not even hell itself, can destroy those people whose delight it is to do the will of their heavenly Father.

lishing Reformed churches in Maine.

Dr. Hooykaas brought us into contact with the Kole family, with whom we have been in correspondence until their recent arrival. We have assumed the obligation of sponsoring the Kole family for a period of five years. In addition to individual and church gifts from Cornville and South Solon, individuals and churches throughout the Presbytery of New York and New England who are interested in this project of settling Calvinistic Dutch families in Maine have sent contributions for the new family. Funds were received adequate to pay the cost of bringing the family from New York to Cornville, to supply them with some groceries, and to purchase a horse by means of which Mr. Kole can find immediate employment in the woods.

There are four children — Dingenis (Dick) 13, Christina (Tinika) 12, Marcus (Max) 9, and Johannes (Yon) 6. They are enrolled in the Cornville Christian School. They are learning English rapidly and give every appearance of being able easily to adjust themselves to their new land. In this emergency, Mrs. Stanton who teaches in the school has displayed hitherto dormant pedagogical powers.

We trust that the Kole family may be but the first of many to come. A

Pilgrims of 1954

Dutch Family Arrives in Cornville

By CHARLES E. STANTON

WHEN it was announced in the South Solon Orthodox Presbyterian Church in Maine that the Kole family was coming from the Netherlands, one of those present exclaimed, "I think it is wonderful. It is something like the coming of the Pilgrims in 1620." We think this statement was generous, charitable, and true.

The coming of the Kole family has been an explicit act of faith on the part of all concerned. They sold their possessions to pay the expenses of coming; and they left behind treasured associations, their loved ones, and all assured material security. All this they left by faith—faith in God for an unknown future, and faith in the union of believers in Christ, so that, having no other knowledge of us than that we invited them in the name of Christ and on behalf of the work of Christ's kingdom, they came. And they came even though they were warned more than once that this is not a section of America where they can most readily acquire material prosperity.

It has also been by faith that the members of the Cornville and South Solon churches have extended a warm invitation to this family from a distant land to come and share with them their labors in the Lord and such material comforts as they themselves enjoy. The members of these churches are well aware of the grave moral and material obligation they have incurred in inviting this family to leave all behind and come. But they believed the Lord calls His people to be strong and courageous, not fearful and apprehensive, in doing exploits for the extension of the boundaries of His kingdom.

Our first contact with anyone in the Netherlands was through a letter published by H. J. Kuiper in *The Banner*,

in which we described the opportunities for Dutch families of Reformed convictions to settle in the under-populated rural areas of Cornville and vicinity. The Lord did not allow this matter to fall to the ground, but through this letter brought us a single yet adequate fruitful contact. Dr. J. C. Hooykaas, Professor of Physics at the Free University of Amsterdam wrote for further information. We have been in regular correspondence with Dr. Hooykaas since that time. He has given much time and effort to bring us into contact with various families of Reformed conviction who wish to emigrate to America and who, he believes, will be very helpful in our undertaking of estab-



Mr. and Mrs. Marcus Kole, with Max, Dick, Tinika and Yon

second family is beginning to make preparations for the trip. Dr. Memmelaar of Bangor, Maine, has offered to sponsor this family with the thought that they will locate in the Bangor area and be a help toward the establishment of an Orthodox Presbyterian church there. Mr. Rhoda has offered to sponsor a man to come to the Houlton area this spring and bring his family later. A pastor from another Orthodox Presbyterian church has volunteered to sponsor a fourth family.

Even if we can satisfactorily settle all four of these families throughout this area, it is not enough. It is only a beginning. Dr. Hooykaas writes—"I hope very strongly that you will find

enough sponsors and I will send you families of the Netherlands. It is a very good plan of you."

We are resolved that as long as God opens the way we will not slack our efforts to fortify Northern New England with churches proclaiming the whole counsel of God. The settling of these Calvinistic Dutch families in this area is certainly a means toward this end. We must have sponsors for these families, and we ask that churches and individuals of our denomination who believe this to be a worthy undertaking offer to sponsor one of these families. We will gladly explain to any who desire it what such sponsorship involves and what the procedures are.

classes and to cooperate to everyone's profit and enjoyment.

Place

Those responsible are extremely grateful for the answer finally granted to their prayers concerning a location suitable for such a conference. The Mountain Lake Bible Conference Grounds just north of New Preston, Connecticut (near Danbury) is one of the beauty spots of the east and provides facilities admirably adapted to our needs. Near to Lake Waramaug, this area is on high ground, has a private entrance, its own lake as well as concrete swimming pool and acre upon acre of beautiful pines and white birches. There are four 20-person cabins attractively situated in a pine grove and the intent is to house older boys and younger boys, older girls and younger girls in these with adequate supervision. Couples and families with small children will have private rooms and where families even with older children so desire they may be lodged as units. Just about the best inland fishing in New England is available in Lake Waramaug and on the smaller lake 10 boats are provided us along with equipment for various competitive sports as well as an ample supply of lawn chairs! The New England locale has definite advantages but should not be thought of as a great distance away—actually just 182 miles from Philadelphia.

Price

When one considers all that is provided the price is astonishingly low: a dollar and a half per year of age for children twelve and under (e.g. \$6 for a 4-year-old) and \$20 each for youths and adults. This includes exceptionally fine meals and our group is not expected to set tables, wash dishes or do anything beyond keeping their own rooms in order.

Readers of the *GUARDIAN* are urged to remember this project, which may be so much to the glory of God through the good of the church, in their daily prayers. The initial response suggests that more than the 120 plus for whom room is available may be interested, so those desiring may send a \$5 registration (family or individual) which will secure their place and be applied toward total cost. Inquiries and registrations may be sent to Rev. Robert L. Atwell, 2450 Norwood St., Roslyn, Pa.

French Creek Family Conference Plans

By ROBERT L. ATWELL

Program

As at French Creek the program has been planned primarily to provide instruction in the Word of God. To that end three of the ablest men in the movement have agreed to serve as a faculty: one period each forenoon the Rev. Edmond P. Clowney is to present a study on "The Christian Church"; the other forenoon period the Rev. Edward L. Kellogg is to conduct a class on "The Christian Home," and the Rev. Dr. Edward J. Young is to present Old Testament studies at the evening services. Entire afternoons will be free for rest and recreation which may include organized games but delegates will be entirely free to take full advantage of the many scenic and historic features of the neighborhood. The plan is to have a nursery class, a class for small children and one for older children during the morning class periods that parents may be free to derive the fullest benefit from the studies. At all other times children will be the specific responsibility of their own parents.

Problems

Fearful ones have opined that adults can not be regimented like children and that anyone attempting to direct such a Conference is asking for no end of trouble. However it is believed that all attracted to the above program will be eager to be in attendance at all the

CONSONANT with the promise made last month the *GUARDIAN* is happy herewith to present details concerning the Family Bible Conference which is to be held this coming *August 7 through 14*. The Conference is sponsored by the same Directorate, made up of ordained officers of the Orthodox Presbyterian Church, which has conducted the French Creek Young People's Conference the past four years and which this year plans two conferences there: for grades six through nine from August 23 through 30, and for grades eight through High School August 30 through Labor Day, September 6.

Purpose

Even before the French Creek Conferences were begun there were those who felt that there was a great need for a Family Conference which would do for each member of the family what a good Bible Conference does for our teen-agers. There are many of our people who have repeatedly asked for the privilege of a solid week of Bible instruction. Our covenant theology requires that we shall recognize the family unit wherever possible. Moreover it is high time that something be provided where the overworked housewife and mother actually has a vacation completely free from all household tasks including preparation and serving of meals. An opportunity to get better acquainted with members of various congregations will be worthwhile.

A House Divided

By ROBERT K. CHURCHILL

WITH an awareness often displayed by the enemies of righteousness, the Westminster movement was singled out for destruction in the battle that was now joined between historic Christianity and modern denials.

Facing Issues Openly

On the other hand, Dr. Machen and the leaders who stood with him were not the kind of men who believed you could win wars by retreats—not even strategic ones. When these men took up the trumpet of the Lord it gave no uncertain sound. With the Sword of the Lord in hand they marched boldly into every fray for the defense of that faith which was once for all delivered to the saints. They gave no quarter and they expected none. They opposed error and stood for the truth without counting the cost.

How foolish it seemed to be, and how foolish it later proved to be, in the eyes of many, to oppose such a political machine as had by this time developed in the Church. But such were the men in the Presbyterian Church in the U. S. A. in that day. Their like has not appeared since. The Church which has now come into being can never produce fighters—fighters against evil, that is.

Pearl Buck, writing in *The New Republic* after Dr. Machen's death, said this of him: "He was worth a hundred of his fellows who, as princes of the church, occupy easy places and play their church politics and trim their sails to every wind, who in their smug observance of the conventions of life and religion offend all honest and searching spirits. No forthright mind can live among them . . ."

Before the war between the States had started or even been thought of, Abraham Lincoln delivered his famous "House Divided" speech. He maintained that a house divided against itself could not stand; the nation could not exist half slave and half free. In like manner the men in and around the Westminster movement held that the Church of Christ could not exist half loyal to the Word of God and half disloyal to it. Christendom could not en-

dure on a foundation composed of the true gospel and also that which was "another gospel." At the heart of the Christian faith stood either the goody-goody 'YMCA' Jesus, or the Jesus Who was the supernatural Redeemer—one must exclude the other.

This was the clear cut motif which nerved men to battle in a day when such thinking and acting were becoming quite unpopular. Even the Evangelicals were advising caution and compromise. The time was not ripe, they said, for such an out and out stand; it was impolitic; it would divide the fundamentalists.

After Lincoln composed his "House Divided" speech, he read it to Mr. Herndon, his law partner. Of this

THE Pastor of Calvary Orthodox Presbyterian Church, Cedar Grove, Wisconsin, here continues his interpretative analysis of recent church history as it centers in the conflict between orthodoxy and liberalism in the Presbyterian Church in the U. S. A.

particular paragraph Herndon said, "It is true, but is it wise or politic to say so?" Lincoln replied: "The proposition is true and has been true for six thousand years . . . I would rather be defeated with this expression of this speech, and uphold and discuss it before the people, than be victorious without it."

Later the speech was roundly condemned by all who heard it. With a political campaign on, nothing could have been more unfortunate. The sentiments of the "house divided against itself" seemed wholly inappropriate, the wrong thing at the wrong time.

But in the light of subsequent history, and the still brighter light of the moral law, it was an utterance which lifted Lincoln far above mere politics or even statesmanship. It was prophetic. Replying to his critics Lincoln said: "The time has come when these sentiments should be uttered; and if it is decreed that I should go down because of this speech, then let me go down linked to the truth—let me die in the advocacy of that which is right."

The outcome of that civil strife is known to all. The Union was saved.

The genius of Lincoln was not the unattainable sort. In a large measure it lies within the reach of us all. It was simply to take the right stand in the belief that when events moved forward he would be found in the right place.

Trial and Condemnation of Dr. Machen

The outcome of a different struggle—no doubt a greater one—in which Dr. Machen was so able a leader, is also known to all. The Westminster movement, ecclesiastically speaking, went down to defeat. It was the sad lot of Dr. Machen to go down linked to the truth, to die in the advocacy of that which was right and holy. This defeat however, cannot be without far reaching significance, for the church and nation of our day. If Dr. Machen stood for the Word of God, and no one could say that he did not, then indeed it is a hollow victory which the church won over him. Dr. Machen and those who with him were brought to trial in presbytery, in synod, and finally in the General Assembly. They were found guilty and ordered deposed from the ministry.

How very strange that there should be such things as church trials in this modern day. Were men actually tried for what they believed, and how they acted on that belief? Did this really happen in modern times? Such a thing, says the world, is incredible. We thought heresy trials were a thing of the past. Are we going back to the Dark Ages? Well, it is stranger than you think. Let all history meditate on this, that it was Defenders of the Faith who were put on trial, not unbelievers. It was those who believed the great creeds of the church who were put out, not the Modernists. As one columnist put it, Dr. Machen was tried for the heresy of opposing heresy!

Unbelief Enters the Church

But let us retrace our steps. We were speaking of those men who rose up to declare open warfare on the unbelief manifesting itself in the church. How simple it would be to record if the enemies of the Gospel had used the same methods of open attack as did Dr. Machen. Such was far from the case. Dr. Mark Matthews of Seattle often expressed the wish that the modernist

conspiracy would be organized into a single body that they might be destroyed by a single blow. He and other fundamentalists pointed out that the tactics of the liberals were not honest. The liberal did not accept the fundamental doctrines of the church. Rather, he came to destroy those doctrines, and to replace them with liberal concepts. But did he stand outside the church, show his colors, and launch his attack in an honest forthright manner? Did he say to the church, Your confession is very bad, it is hopelessly outdated and unscientific, if you do not change that confession then I can not conscientiously come into such a church? No, he did nothing of the sort. Rather, in a perfectly diabolical way he first became a minister and leader in the church, and then did his evil work from within. So well did liberalism accomplish this fifth column activity that in a short time those who believed wholeheartedly in the Scriptures and Standards of the church were either silenced or put out.

But you may say, how was this done? It seems unbelievable that such a thing should take place. Did you ever hear of the cow bird? This bird lays its eggs in the nests of other birds. And these other faithful birds, sitting on their own eggs, in time hatch out the little cow birds also. No cow bird ever brought its own young into being. In like manner, the modernists used the church, its glorious traditions, its ample equipment, its heavenly words and phrases, its faithful members, to hatch out and bring into power the spawns of unbelief.

How did the modernists get into the church? In a multitude of ways. Many, if not most of them, got in as we have already intimated. They answered the constitutional questions about loyalty to the Scriptures and took their vows, with mental reservations. They said 'yes' in order to get into the church and when they were once in, they said 'NO' to these very doctrines. On the other hand some unbelieving ministers came into the church in a more open fashion having been trained in liberal seminaries. Those who voted them in either knew or suspected that their theological position was not true to the church's confession. The only way to explain this, is to point out the spiritual laxity of the age. The Church, and Christian people in general, had

taken on the color and temper of the modern age to a surprising degree.

Deceptive Words

If you remember the old story of Ali Baba and the Forty Thieves, you will remember a great stone door at the mouth of a cave where all kinds of treasures were hid. This door could not be opened except by uttering a magic word. If any one stood before that door and said 'Open Sesame' the door quickly rolled back. Now there was one magic word which the modernists and despoilers of the church used to open the door and pulpits of the church to them. This one word was TOLERANCE. Another term which had just as much power to lower the guard of churchmen was NAR-

ROW or NARROW MINDEDNESS. It's quite amazing how foolish people suddenly become if they are accused of intolerance, or of being narrow-minded; all their resistance and discernment and even moral standards suddenly melt away. The Christians were taught to say: Well we don't agree with certain expressions but after all we are Christians and we must be tolerant. What an awful sin is the sin of intolerance, we must never be guilty of it. And so it came to pass in such an easy and natural way that these evils which would destroy the soul, the church, and the nation, were even welcomed into the seminaries, sanctuaries and pulpits of the church. Never did the forces of error have an easier or a more sweeping victory. (See "Churchill," p. 56)

Orthodox Presbyterian Church News

Brief Church Notes

Schenectady, N. Y.: The Session of Calvary Church meets twice each month, once in a business meeting, and the other time for an evening of prayer, at which time all men of the congregation are invited. A number of men have joined in this prayer fellowship. The pastor, the Rev. Raymond Meiners, has two communicants' classes now in process, one for young people and one for adults. A junior choir composed of about 14 boys and girls under the direction of Miss Dorothea Dixon has assisted in several church services recently. On February 4 a fellowship supper was held at the church, with over 80 persons attending. It was followed by a missionary service at which the Rev. John D. Johnston was guest speaker. The church has sent some 200 pounds of used clothing in relief packages to Korea.

East Orange, N. J.: Chaplain George Vanderpoel, USN, a Westminster Seminary graduate, was guest speaker at Covenant Church recently. Three persons were received into communicant membership in February. A group of Sunday school pupils who had a practically perfect score after four weeks of the current S. S. contest enjoyed a trip to the Statue of Liberty on Washington's Birthday. A new property committee under the chairmanship of Fred Metzger has been set up.

Westfield, N. J.: Sunday school attendance at Grace church is about double what it was a year ago before the new building was put in use. On February 21 attendance passed the 100 mark. Twelve persons were received into church membership March 7, after attending the pastor's communicants' class. A men's meeting for prayer is held at the church on Saturday evenings.

West Collingswood, N. J.: The Rev. Richard W. Gray of Willow Grove was guest preacher for a series of services at Immanuel church the latter part of January. Improved attendance at some of the services has been noted since these meetings. Mr. Herbert Oliver addressed the Machen League meeting on February 27.

Crescent Park, N. J.: Immanuel Church was host to the National Child Salvation Campaign for a week during February. Attendance at the special meetings averaged 115 children.

Wildwood, N. J.: The Rev. John Davies arrived at Wildwood the first week in March, to take up his work as Pastor of Calvary Church. His family is coming at a later date, so that the children can complete the school term where they are now attending. The Men's Fellowship Dinners continue to be a means of reaching non-Christian men in the area. The morning church service on February 14 was broadcast

over the local radio station.

Glenside, Pa.: The Pastor of Calvary Church, the Rev. Robert L. Atwell, was on a recruiting trip for Westminster Seminary during part of February and March. In his absence the pulpit was supplied by fellow ministers C. VanTil, L. W. Sloat, R. S. Marsden and J. P. Galbraith. Mr. Atwell was scheduled to return to his pulpit March 14.

Philadelphia, Pa.: February 21 marked the 13th anniversary of Mediator Chapel. A church dinner was held Saturday evening, February 20. Students from Westminster Seminary did the catering. Elder Charles Mayson gave a history of the church. The Rev. James Price, first pastor of the Chapel, was guest preacher on February 21. A new illuminated church sign has been purchased.

Center Square, Pa.: Men of Community Church joined recently in a program for improving the church auditorium. Their job was removing the old paint and varnish from the pews preparatory to refinishing. An original white paint was discovered, and it was decided to refinish the pews in off-white. The women of the missionary

society have undertaken the task of reupholstering the pew cushions. The church basement is also being repainted, and a nursery will care for infant children during the church services. The Rev. John P. Galbraith was guest speaker February 21.

Evergreen Park, Ill.: Dr. Lawrence Manross of Wheaton College spoke at the Men's Club meeting of Westminster Church on February 16 on the subject, Archeology and the Bible. Dr. Manross is a minister of the church, and instructor in Archeology at Wheaton.

Westchester, Ill.: Evangelistic services, with the pastor preaching, were held Sunday evenings over a six week period recently at Westminster Church. Attendance was substantially larger than usual. A "singspiration" is held once a month following the evening service. At the February singspiration the ladies of the Women's Missionary Society gave a shower of gifts to Lois and Bertha Hunt who are in nurse's training at nearby hospitals and worship at the church. The Rev. John D. Johnston addressed a combined meeting of Evergreen Park and Westchester people on February 12. At a

Fellowship supper February 26 the Moody Institute film, *The Prior Claim*, was shown. A 10-minute missionary program, put on by one of the classes, features the Sunday school program the first Sunday of each month.

Oostburg, Wisc.: The Rev. John D. Johnston was guest preacher at the morning service of Bethel church on February 14. Dr. Manross of Wheaton College spoke at a special mid-week service sponsored by men of the church on January 10. The Sunday school received a special offering at Christmas time for CARE packages for Korean relief.

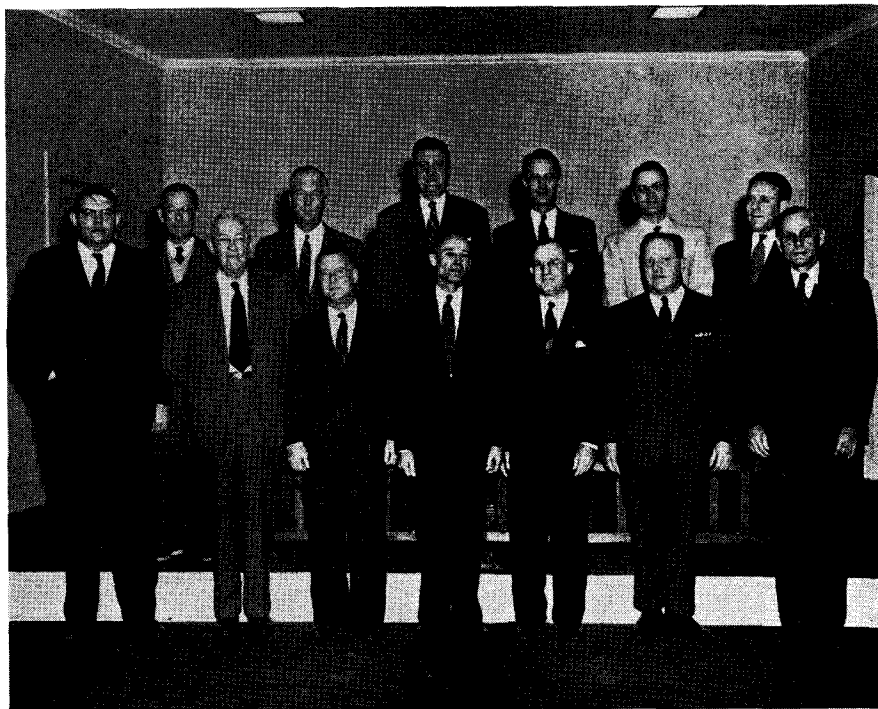
Cedar Grove, Wisc.: The congregation of Calvary Church voted at a recent corporation meeting to build a manse for its pastor. The choir is planning to render Stainer's *Crucifixion* on Palm Sunday evening. The Rev. John D. Johnston was guest speaker at the church recently.

Gresham, Wisc.: The Rev. John Davies, of Old Stockbridge Church, preached his farewell sermon on February 28, and left on March 2 to take up his work at Wildwood, N. J. Mr. Davies has been at Gresham since he graduated from Westminster Seminary in 1932. Guest speakers at the church in recent weeks were the Rev. John Verhage of Oostburg, the Rev. Henry Phillips of Grove City, Penna., and the Rev. John D. Johnston.

N. Dakota: A women's Missionary Society has been organized at the church at Lark. The congregation of the Leith church has purchased a Baldwin electronic organ. The Rev. John Johnston was guest preacher at Carson, Lark and Leith on February 21. The pastor, the Rev. Henry Tavares, is conducting five separate catechetical classes at the present time.

Bancroft, S. D.: The Rev. Bruce Coie of Volga was guest preacher for a series of special services at the Bancroft church in February. The Rev. John Johnston spoke at the church February 22.

Volga, S. D.: Guest speaker at the February meeting of the Men's Society of Calvary church was the Rev. R. Clyde McCone of Brookings, whose subject was Personal Evangelism. Improvements to the church building have included the installation of acoustic tile ceiling in the basement, and the installation of a sound system with a loud speaker in the basement. Four hearing



OFFICERS AND VISITING MINISTERS at installation of the Rev. John P. Clelland as pastor of Westminster Church, Valdosta, Georgia. L. to R. first row: John C. Hills, W. R. Strickland, Burke Mixer, Mr. Clelland, Dr. Durrenberger, R. S. Marsden, J. Holmes. Back Row: F. L. Wilcox, J. W. Lastinger, E. L. Bell, H. Eager, G. B. Eager, W. L. Youngblood.

aids have been placed in the pews also.

The congregation was saddened by the death on February 7 of Mrs. George Erickson, owner of a local convalescent home. She had been particularly known for her enthusiastic support of missions.

Long Beach, Calif.: A church dinner in honor of those received into membership in First church during 1953 was held early in the new year. Fifty new members were so honored. The Rev. Dwight Poundstone was guest speaker. Because of the large attendance at the morning worship services, an early service is held each Sunday at 9.30, in addition to the regular service. A Christian school association was organized March 1.

Berkeley, Calif.: Attendance at the Covenant Church Sunday school reached 85 recently. A goal of 100 by Eastertime has been set. Lt. Madge Hampton, USN, a nurse from Oak Knoll hospital was given a farewell on Sunday evening, February 7. She is being transferred to Oregon. She has been in the church for three years.

Bend, Oregon: Westminster Church has been blessed with some very profitable prayer meetings in recent weeks. Attendance has been good. There has been active discussion of the Bible study theme. A number of young people meet each Sunday afternoon to discuss their efforts at personal evangelism during the week. The program involves extensive memorization of Scripture passages.

Manhattan Beach, Calif.: Twenty-five years of service in the community were marked by First Church at an anniversary celebration February 26. One hundred forty members and friends were present for a turkey dinner prepared by ladies of the church and served by girls of the Sunday school class taught by Mrs. Olive Monk. The program included motion pictures of special events in the history of the church, special music, the burning of the mortgage, and most important the presentation of plans for the completion of the building. A special offering for the building fund was received. A goal of \$2,300 had been set as the minimum needed for starting construction, but over \$3,000 was received in cash and short term pledges. The congregation rejoices in God's blessing through the years, and in encouraging developments in its present work.

San Francisco, Calif.: The Couples Club of First Church, organized to promote family worship and to work as a unit to assist the pastor, met for social fellowship and discussion of plans on February 16. It was decided to have a nursery chairman, a Sunday school newspaper chairman, and a visitation chairman. Each couple has "adopted" a family in the neighborhood, for whom they will pray regularly and whom they will seek to bring to the saving knowledge of Christ.

Matthew McCroddan

ON February 9 Mr. Matthew McCroddan, an elder of Covenant Church of East Orange, N. J., and a charter member of the Orthodox Presbyterian movement, was called to his eternal rest. He was 92 years of age.

Mr. McCroddan was ordained an elder of Westminster Presbyterian Church in Bloomfield, N. J., in 1904. He became a member and elder of Covenant Church when it was organized in 1936. For a number of years he was on the Board of Trustees of Westminster Seminary, and on the Committee of Foreign Missions of The Orthodox Presbyterian Church.

In business affairs, Mr. McCroddan was associated with the American News Company. He became an office boy of the concern in 1874, at the age of 13. He worked his way up to become cashier in 1909, and assistant treasurer in 1929. In 1937 he was named a Director, and continued in that office until March, 1953, though he retired from business in 1942.

He also served as President of the League for Friendly Service for 30 years, and in 1949, when he was named President-emeritus, he received a testimonial scroll signed by 400 friends.

Funeral services were held in Bloomfield, with the Rev. Charles H. Ellis and the Rev. Richard W. Gray officiating. Burial was in Bloomfield Cemetery.

Mr. McCroddan is survived by a brother, by two daughters, Miss Susie McCroddan and Mrs. John T. Reid, two sons, Lincoln and Matthew D., and by six grandchildren.

Welmers to Africa

THE Rev. Dr. William E. Welmers, Orthodox Presbyterian minister engaged in the teaching of linguistics, has

made plans to go to Africa in May, to spend 18 months in the study of certain native languages. Dr. Welmers returned some two years ago from a similar term in West Africa, and has been at Cornell University since then.

Johnston to Formosa

THE Rev. John D. Johnston, Orthodox Presbyterian missionary under appointment for work in Formosa, expects to leave the west coast with his family on April 16, on his way to the mission field. He is at present visiting congregations of The Orthodox Presbyterian Church so that he may become acquainted with them and they with him prior to his departure.

Mr. Johnston was a missionary to China under the Presbyterian Church of New Zealand prior to the War, and spent several years in a Japanese concentration camp before the war ended. He was received as a minister of The Orthodox Presbyterian Church in May, 1953. During the past summer and fall he assisted in visitation work at Cooper Park, N. J., under the sponsorship of Immanuel Church of West Collingswood. An article telling of his background and missionary experience was published in the *GUARDIAN* in August.

Wade Reports from Guam

CHAPLAIN Edwin L. Wade, U. S. N., now stationed on the Island of Guam, has sent a report of his activities among the military personnel, and their families there. Each Sabbath he conducts three worship services with a total average attendance of about 250. He has two Sunday schools with a combined attendance of nearly 300, and a Bible discussion fellowship with about 30 who come. Monday evening a fellowship hour brings from 50 to 80 people together for a social time and Bible study and on Wednesday there is another Bible study and prayer meeting. A Children's Bible hour is held on Saturday mornings. On Friday evenings there is a G. I. Gospel hour, run by the G. I.'s themselves under the direction of John Reynolds, whom Chaplain Wade describes as "my prize Calvinist out here."

Alumni Home-Coming

ALUMNI of Westminster Seminary gathered on the Seminary Campus February 9 for the annual Home-Coming. About sixty persons were present for the alumni dinner at the Seminary Commons.

The program opened at 3 p.m. with a devotional service conducted by the Rev. Lewis J. Grotenhuis of Phillipsburg, N. J. The first address of the afternoon was by the Rev. Leslie W. Sloat on the subject, "Is there hope for Evanston?" The substance of this address appeared in the February *GUARDIAN*.

A discussion conducted by Mr. Paul Szto of New York followed. The consensus of those present seemed to be that the Assembly of the World Council would manage to overcome the problems raised by divergent interpretations of eschatology, and would come forth with a pronouncement that would be acceptable to Liberalism.

The next speaker was the Rev. Eugene S. Callendar, minister of the Christian Reformed Church working in Harlem, New York. Mr. Callendar told of the difficulties involved in the work, the crowded living conditions, the lack of facilities for religious meetings, the advance of Romanism and the dominance of liberalism among Protestant groups. Work here was started because of the large response from the area to the Back-to-God-Hour radio program of the church. There has been a limited response to Mr. Callendar's work, and if facilities can be secured, he has hope of substantial progress.

A third afternoon speaker was the Rev. Robert S. Marsden, executive secretary of the Seminary, who presented briefly the 25th Anniversary plan for erecting an apartment building for married students, and also gave further information about the general financing of the Seminary.

During the dinner hour, greetings were read from a number of alumni living at a distance, and at the close of the hour two brief talks were given, one by Professor Woolley and the other by the Rev. Theodore Jansma of Grand Rapids.

The meeting in the evening was addressed by Professor Ned B. Stonehouse, on the subject "God-centered Preaching."

At a meeting of the Alumni Association Executive Committee held earlier in the day, it was decided that henceforth the annual Home-Coming

would be held on the second Tuesday of February. It was felt that setting a regular date would encourage alumni to plan in advance to attend.

The Church and Its Officers

Sections 2 through 6 of the Proposed Revision of the Form of Government

CHAPTER II Of the Church

1. Jesus Christ, who is now exalted far above all principality and power, hath established his church in this world, over which he rules as Head and King.

2. The church universal consists of all those persons, in every nation, who are united to Christ and are members of his body.

3. Since the Lord alone knows infallibly those who are his, all those who profess the true religion, and their children, are subject to the government which is vested in the church.

4. As this immense multitude cannot meet together in one place to hold communion or to worship God, it is reasonable, and warranted by Scripture example, that they should be divided into many particular churches.

5. A particular church consists of a number of believers and their children, associated together, in accordance with Christ's institution, for divine worship, gospel witness, mutual fellowship, and godly living, and submitting to a certain form of church government.

CHAPTER III

Of the Officers of the Church

1. Our blessed Lord, at first, collected his church out of different nations, and formed it into one body, by the mission of men, such as apostles and prophets, endued with miraculous gifts which have long since ceased.

2. The ordinary and perpetual officers of the church are elders, or presbyters, and deacons.

3. Elders, also called bishops, are charged with the oversight of the church. Within the eldership, however, the New Testament distinguishes between those whose oversight is particularly that of ruling and those whose oversight also includes labor in the Word and teaching. The latter are often called teaching elders to distinguish them from ruling elders.

CHAPTER IV Of Teaching Elders

1. Teaching elders are designated pastors and teachers, and may also be called evangelists. As pastors they are concerned with ruling in the church and feeding the flock with spiritual food. As teachers they are called to instruct both old and young in the doctrine of the Word. As evangelists they are charged with the proclamation of the gospel. Since these functions are so intimately concerned with the ministry of the Word of God, teaching elders may also be called ministers of the Word.

2. These various functions may be combined in one person and ordinarily are exercised by one and the same minister in a particular church. Where there are several ministers serving the same congregation they may be appointed to different activities according to the diversity of their gifts. Where there is but one minister in a particular congregation, he is to perform so far as he is able the whole work of the ministry.

3. Ministers who possess special gifts and qualifications for teaching or evangelization may be appointed to devote themselves to one or the other of these tasks rather than to that of the pastorate of a particular congregation.

4. A teaching elder, in whatever capacity he is called to serve, shall be a member of a particular congregation of The Orthodox Presbyterian Church. If he is a pastor of an Orthodox Presbyterian congregation he shall be a member in that congregation. If he is not a pastor of an Orthodox Presbyterian congregation his membership may be in any congregation under the jurisdiction of that presbytery in which he shall be eligible to exercise presbyterial functions. As a member of a particular congregation the teaching elder is entitled to all the privileges which belong to other communicant members and is subject to the jurisdiction of the session

in all matters which concern his membership in the congregation. If he is not a pastor he may be elected by the congregation to perform the functions of ruling elder as a member of the session of that particular congregation.

CHAPTER V Of Ruling Elders

Christ, who has instituted government in his church has furnished some men, beside the ministers of the Word, with gifts for government, and with commission to execute the same when called thereunto. Such officers chosen by the people from among their number, are to join with the ministers in the government of the church, and are properly called ruling elders.

CHAPTER VI Of Deacons

The Scriptures clearly point out deacons as distinct officers in the church,

whose task it is to minister to those who are in need, to the sick, to the friendless, and to any who may be in distress, and to distribute among them the collections which may be raised to their relief. Moreover, that the elders may be more free to devote themselves to specifically spiritual functions, the deacons may be assigned responsibility for management of the property of the congregation.

(ED. NOTE: *Chapters 3 and 4 above contain the text as proposed by the Assembly Committee. An alternate text, proposed by the Presbytery of California, has also been submitted for study. The difference is that the California text does not recognize the distinction between teaching and ruling elders.*

Completely new to The Orthodox Presbyterian Church is the provision of IV. 4 above, for the membership of ministers in a particular congregation.)

to honor them. But the Sunday school teacher must go beyond them.

There must be *prayer for the definite presence of the Holy Spirit in the Sunday school classroom and for the blessing of God upon the teaching.* Only the Holy Spirit can really teach the Bible. We may be able to communicate certain facts, but only the Spirit can apply the truth to the pupil's heart. We can reach the ear, but the Spirit alone can reach the heart, making the lesson fit the particular needs of each pupil. Heckel in his book, *How to Teach Evangelical Christianity*, affirms that prayer for the presence and blessing of the Holy Spirit is far more important than any method.

Secondly, *the Sunday school teacher must prayerfully subject himself or herself to the Word*, so as to set before the pupils a sincere example of faith and obedience. In other types of teaching the teacher may place himself above the subject matter, but not here. The teacher must live what he teaches. He must be a living epistle, known and read of all men. Example may be more powerful than precept. What we are speaks louder than what we say. Teaching will be sounding brass and tinkling cymbals unless backed by a life that squares with what is taught. That this can never be done perfectly we all admit; nevertheless our daily prayer must be that with sincere resolution we shall strive to live each day according to all the commandments of God.

Again, *the Sunday school teacher must present each lesson as an aspect of God's revelation.* In the Bible we have not just a set of facts about an oriental tribe that lived many years ago. There are such facts. We insist on the historicity of the Old and New Testaments. But the Bible is God's revelation of Himself to us. In it He tells who He is, what He has done for us, and what He wishes us to do in response to His saving grace. The Sunday school lessons should not therefore be taught simply as stories, even as stories with fine morals and deep religious implications. They must be presented as revealing something about God, as answering such questions: What kind of God do we serve, what has He done for us in saving us from our sins. It is not wrong to draw moral lessons from Bible stories. But we must bring the pupils to understand the Bible as God speaking. And we must

Sunday School Teaching (3)

Special Demands on the Sunday School Teacher

THIS is the third and concluding portion of an address on the subject of teaching delivered by Dr. Hoekema at a Sunday school convention held last fall. In the sections previously published, the concern was with principles and laws which relate to teaching on a more general basis. Here the concern is with the particular work of the Sunday school.

EVERYTHING I have said so far applies not only to Sunday school teaching but to all kinds of teaching. The Sunday school teacher, however, has a unique task, a task which demands more of him than of the teacher of secular subject matter. He must listen to more than just the laws of psychology. What then must the Sunday school teacher do in addition to those things required by educational psychology as such?

To answer this, let us first consider another question. How does Bible teaching differ from other teaching? Surely it differs in this, that the Sunday school teacher is presenting the living Word of God. The Bible is God's speaking to man. It contains God's

By ANTHONY A. HOEKEMA

claim on man, His revelation to man, and His gospel for man. The Sunday school teacher is not just teaching the contents of a book, he is striving to acquaint the pupil with God's revelation, he is striving to help the pupil listen to God. The teacher must therefore teach the gospel of salvation to the pupil, invite the pupil to accept that gospel, and hold before the pupil God's claims upon his life.

Further, Sunday school teaching differs from secular teaching in this respect, that the teacher can never compel faith on the part of the pupil. No one can create faith but God Himself. When Lydia listened to Paul, it was the Lord who opened her heart to give heed to Paul's teaching. So with Bible teaching today. We may plant, and water, but only God can give the increase.

This suggests that there are certain things the Sunday school teacher must do in addition to what is demanded by educational psychology. Not that he should ignore the laws of learning we have already noted. Grace does not destroy but perfects nature. God Himself created those laws, and expects us

pray that God will be pleased to reveal Himself to us through the lesson of this and each day.

Fourth, *the Sunday school teacher must aim at the whole personality of the child.* There are extremes to be avoided in Bible teaching. One, to which we Reformed Christians are likely to be inclined, is to be too intellectualistic in our teaching. This means we aim to stuff the mind with facts, texts, and doctrines and answers, but handle the material in a dry fashion that has little appeal to the emotions. Other extremes either on the one hand "play" with the emotions, seeking to produce strong emotions regardless, or on the other hand overemphasize the will, stressing action, doing things, being busy with projects, etc.

The Word of God is not, however, satisfied with any such fragmentation of the personality. It claims the whole man. True Biblical teaching, therefore, must be addressed not just to the intellect but to the whole personality. It aims at the heart, from which all activities spring. And it seeks to present the heart with that knowledge of God that will arouse love, reverence, and gratitude and will reveal itself in faith and obedience.

Finally, the Sunday school teacher should constantly hold before the pupil the need of personal commitment to Christ. By this I do not mean that we should try to high-pressure the pupils into making decisions for Christ, as modern revivalism frequently does. But I am opposed to the opposite extreme also—to teaching which never confronts the pupil with the need of choosing for God and against the world. After all, the Bible is full of such demands for decision. Even covenant people must be constantly reminded that they must personally trust in and obey Christ. It was to covenant people that Joshua said, "Choose ye this day whom ye would serve." And it was to covenant people that Jesus said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

In our own strength we shall never come. Yet God graciously invites us to come, promising the faith whereby we can come. That invitation the Sunday school teacher also must present, in calm earnestness, praying that the Spirit of God will cause the seed of the Gospel to bear fruit. And then, if we have faithfully planted and watered, we may be sure that God will give the increase, when and where He pleases.

cannot have a mixture of grace and works in justification; it is one or the other. If we interject works to any degree then we have given up grace and we are debtors to do the whole law (*cf.* Gal. 5:3). This teaching of Paul is germane to the whole question of perseverance. For no one tenet of our faith is more important in the promotion of perseverance than the doctrine of justification by grace alone through faith alone. But Paul is not dealing here with believers who fall out of the grace of God. That would be inconsistent with Paul's own clear teaching elsewhere in his epistles. Indeed, it is to Paul's own teaching that we may appeal first of all to establish the position that the saints will persevere.

Paul's Teaching

Who are the "saints" in terms of the New Testament? They are those who are called to be saints, the called of Jesus Christ (Rom. 1:6, 7). It is quite impossible to separate what the New Testament means by sainthood from the effectual call by which sinners are ushered into the fellowship of Jesus Christ (I Cor. 1:9). Now we must ask: what in Paul's teaching are the relations of this calling which constitutes a person a saint? He tells us in Romans 8:28-30. Here we have an unbreakable chain of events proceeding from God's eternal purpose in foreknowledge and predestination to the glorification of the people of God. It is impossible to remove calling from this setting. The called are called according to purpose (vs. 28); the purpose is antecedent to the calling. And that is what Paul says again in verses 29 and 30 where he expounds the purpose of God in terms of foreknowledge and predestination—"whom he did foreknow, he also did predestinate . . . and whom he did predestinate, them he also called." Moreover, just as calling has its antecedents in foreknowledge and predestination, so it has its consequents in justification and glorification—"whom he called, them he also justified, and whom he justified, them he also glorified" (vs. 30). In connection with the subject in hand, we cannot evade the significance of this passage. Those with whom we are now concerned are saints, the called of Jesus Christ; they are those who are justified by the faith of Jesus Christ. A true Christian cannot be defined in lower terms than one who has been called and justified. And

A Home Study Course in Christian Doctrine

The Application of Redemption

By JOHN MURRAY

LESSON XVII

Perseverance II

THE perseverance of the saints reminds us very forcefully that only those who persevere to the end are truly saints. We do not attain to the prize of the high calling of God in Christ Jesus automatically. Perseverance means the engagement of our persons in the most intense and concentrated devotion to those means which God has ordained for the achievement of his saving purpose. The scriptural doctrine of perseverance has no affinity with the quietism and antinomianism which are so prevalent in evangelical circles.

Will Saints Persevere?

But while it is true that only those who persevere are saints, the question remains: will the saints persevere? Is

it so ordained and provided by God that those who do truly believe in Christ will persevere to the end? The answer to this question is, emphatically, yes. Here it is just as important to deny the Arminian tenet that the saints may "fall from grace" as it is to counteract antinomian presumption and license.

It is true, of course, that the expression "fallen from grace" appears in the Scripture (Gal. 5:4). But Paul is here dealing not with the question as to whether or not a believer may fall out of the favour of God and finally perish but with defection from the pure doctrine of justification by grace as opposed to justification by works of law. What Paul is saying in effect is that if we seek to be justified by the works of the law in any way or degree whatsoever then we have abandoned or fallen away entirely from justification by grace. We

therefore the question is: may one who has been called and justified fall away and come short of eternal salvation? Paul's answer is inescapable—the called and the justified will be glorified. Likewise, if we proceed in the other direction, we reach the same result. The called are those who have been predestinated to be conformed to the image of God's Son (vs. 29). Is it possible to conceive of God's predestinating purpose as being defeated? Not even an Arminian will say that. For he believes that God predestinates to eternal salvation those whom he foresees will persevere to the end and be saved.

We need to appreciate what is at stake in this controversy. If saints may fall away and be finally lost, then the called and the justified may fall away and be lost. But that is what the inspired apostle says will not happen and cannot happen—whom God calls and justifies he also glorifies. And that glorification is nothing less than conformity to the image of God's own Son. It is that of which Paul speaks when he says that God "will transfigure the body of our humiliation that it may be conformed to the body of his (Christ's) glory" (Phil. 3:21) and which in Romans 8:23 he calls "the adoption, the redemption of our body." The denial of the perseverance of the saints devastates the explicit import of the Apostle's teaching.

Our Lord's Teaching

JOHN VI

We could rest the argument for the doctrine of perseverance on this one passage. But the Scripture provides us with added confirmation. It is well to remember the words of him who spoke as never man spoke; who came down from heaven to do the will of him that sent him that of all whom the Father had given him he should lose nothing but should raise it up at the last day (John 6:39). Surely no one will deny that a saint in New Testament terms is one who believes on Christ. A saint is a believer. And what does Jesus say respecting a believer? "For this is the will of my Father, that every one who sees the Son and believes on him may have eternal life, and I will raise him up at the last day" (John 6:40). Are we to entertain even the remotest suspicion that this will of the Father will be defeated? Jesus here assures us that it will not. For he defines for us the sequel. He says not only that it is the

will of the Father that every one who believes on him may have eternal life but also that "he will raise him in the last day." Lest we should be in any doubt as to the character of this resurrection in the last day he informs us in the preceding verse that the resurrection in the last day is in contrast with the losing of anything given him by the Father. In other words, the resurrection in the last day of which Jesus is here speaking is the resurrection that is conjoined with the securing from loss of that which the Father had given to him—"and this is the will of him who sent me, that everything which he hath given to me I should not lose anything of it, but I will raise it up at the last day" (vs. 39). And does not Jesus give us the most pointed assurance that a believer cannot perish when he says, "him that cometh unto me I will in no wise cast out" (vs. 37)? To come unto him is simply to believe on him. And the security that Jesus envisions and guarantees stops not one whit short of the resurrection to life at the last day.

But this is not all. We do well to examine these discourses of Jesus as recorded in the gospel of John still further. Jesus also says "Every one whom the Father giveth to me shall come to me" (6:37). Wherever there is the giving on the part of the Father there is the inevitable consequent or concomitant of coming to Christ, that is to say, of believing on him. But it is also true that wherever there is coming to Christ there is also the giving on the part of the Father, for Jesus also says that no one can come unto him except the Father draw him (6:44) and except it were given him of the Father (6:65). In this discourse we shall have to regard the giving of men to Christ and the drawing of men to Christ on the part of the Father as two aspects of the same event, two ways in which the same event may be viewed. The drawing of the Father views the event as action exerted upon men, the giving to Christ as donation on the part of the Father to the Son. It is impossible to think of these as separable. The sum of the matter then is that no one can come to Christ except by donation to Christ on the Father's part. And we have found already in Jesus' express words that every one thus donated comes to Christ and believes on him. Hence giving by the Father and coming to Christ on the part of men are

inseparable—either cannot exist without the other and wherever the one is the other is.

JOHN X

If we turn now to John 10 we shall find, on this background, conclusive confirmation of the truth that believers cannot perish. Jesus again is talking of those who have been given him by the Father. We cannot dissociate the giving spoken of here from the giving spoken of in John 6, even though Jesus introduces a new designation by which to characterize the persons concerned, namely, that they are his sheep. What is it that Jesus says? "My Father who hath given them to me is greater than all, and no one is able to snatch out of the Father's hand. I and the Father are one" (10:29, 30). When we inquire as to the force of this that no one is able to snatch out of the Father's hand, we find it in the preceding words of Jesus: "I give unto them eternal life, and they shall never perish, and no one will snatch them out of my hand" (10:28). What Jesus is dealing with is obviously the infallible security of those who have been given unto him by the Father—"they shall never perish." And that same security is guaranteed by the fact that no one will snatch them out of his hand. It is to confirm that truth that he says, "My Father who gave them to me is greater than all, and no one can snatch out of the Father's hand." The guarantee of infallible preservation is that the persons given to the Son are in the Son's hands and though given to the Son they are still mysteriously in the Father's hand. From the hands of neither can any one snatch them. This is the heritage of those who are given by the Father.

But we must also remember that all who are given to Christ come to Christ, that is, believe on him, and all who believe on him are those who have been given to him. Therefore it is not simply of those who have been given to him by the Father that Jesus is speaking in John 10:28, 29; he is speaking also of believers. We have found from the passages in John 6 that those given are believers and believers are those given. Hence, of all believers, that is, of all who come to Christ in terms of John 6:37, 44, 45, 65, it can be said on the authority of him who is the truth, the true God and eternal life, that believers in Jesus' name will never perish—they will be raised up in the last day

to the resurrection of the blessed. In Paul's language, they will "attain unto the resurrection of the dead" (Phil. 3:11).

Have we not in this truth new reason to marvel at the grace of God and the immutability of his love. It is the indissolubility of the bond of the covenant of God's grace that undergirds this precious article of faith. "For the mountains shall depart, and the hills be removed; but my lovingkindness shall not depart from thee, neither shall my covenant of peace be removed, saith the Lord that hath mercy on thee" (Isa. 54:10).

Churchill

(Continued from p. 49)

But this is not the end of the story. It could not be. The inevitable sequence soon appeared. This 'tolerance' came to a sudden and dramatic end. As soon as the proponents of this new and debasing theology became entrenched in the church, those who stood for the old faith had to leave, or pay tribute. And is *this* the end? No. For if history and experience teach us anything, they teach us that this evil will not stay contained within the walls of a single institution, much less the church which is the spiritual example and teacher of the nation.

The Auburn Affirmation

The first significant cleavage in that age-long warfare between the 'seed of the woman' and the 'seed of Satan' came in the Presbyterian Church U. S. A. over the Auburn *Affirmation*. This document, signed originally by nearly 1300 ministers in the Church, had to do with certain doctrines of the faith; doctrines which a previous Assembly had declared to be essential doctrines. These were: The Infallibility of the Scriptures, The Deity, Virgin Birth, Miracles, Substitutionary Atonement, and Corporeal Resurrection of Christ. These doctrines, said the Affirmationists, were only theories and certainly not the only theories which explained the facts. Furthermore, said these men, such theories were in no way essential to Christianity; they should never be made tests for a minister's ordination; a man could be a minister in The Presbyterian Church without accepting such doctrines or theories.

Let it be said for all time that the Auburn *Affirmation* is a clever docu-

ment and framed to deceive. As a piece of double talk it makes any Nazi or Soviet document look pale in comparison. As a way of hiding a lie in the truth, I don't think Satan's temptation of Jesus did much better. When Dr. Machen lay dying in North Dakota he was greatly distressed by the proposed visit of a minister who was an Affirmationist. He wondered why a minister who had such a different religion should come to see him at such a time. If we think this a bit odd or hopelessly narrow it may be because we do not have the mental equipment to see through a document such as the Auburn *Affirmation*.

The Auburn *Affirmation* was more than a document. It marked a division in Protestantism. The number of ministers who signed it is surely significant, but probably not nearly as significant as other factors. The whole event demonstrated that there were thousands of affirmationists who did not sign up. It is nothing short of astounding how rapidly the Auburn Affirmationists gained favor and authority in the church. There was no high office or place of influence which they did not occupy. They became missionaries, mission Secretaries, Moderators, Theological Professors, ministers and workers of every kind. Perhaps it was a bit of irony, or was it quite natural, that the chairman of the commission which tried Dr. Machen and found him guilty was an Auburn Affirmationist.

Fact, Theory and Interpretation

A more important thing about this document was that it voiced the dominant, if somewhat hidden, theology of contemporary Christendom. It was the theology of vague, indefinite and nebulous statement. It gave expression to a faith which could say both 'yes' and 'no' to the great eternal verities. It told the world that a new and wonderful faith had arisen whereby a man could still hold fast to the facts of the Bible while rejecting what they were pleased to call the interpretations thereof. This single approach to the Bible, by the way, has always held a strange fascination for the uninformed, or the student perplexed. It has been used thousands of times by college professors. First the professor leads the class to doubt many things in the Bible and the Christian faith; then when some of the class show undue excitement he quiets them with—"it all de-

pends on your interpretation; your pastor interprets it one way, I interpret it in another way.' There is generally a sigh of relief: all is well. What the classes never see however, is that this professor has set forth a denial rather than an interpretation. I would like to write this sentence over many a classroom: "It is one thing to interpret, but quite another thing to deny."

These professors and the Auburn Affirmationists got away with another hidden assumption, namely, the facts are given by God but the interpretation of the facts is always by man. So on every text book I would like to write, "Every fact *and* its interpretation is created by God." This little byplay leads us to the wicked core of the Auburn *Affirmation*. The men who wrote that high-sounding document were guilty of a tremendous begging of the question. If you ever went out for High School debate you perhaps remember how your debate coach warned you against the trick of begging the question. Watch your opponents, was the warning. They will always attempt this trick. They will naively assume a certain thing to be true or false instead of proving it to be true or false. They have begged the question—make them go back and prove what they have tried to take for granted.

Begging the Question

How or where did the Auburn *Affirmation* beg the question? Where does this sleight of hand appear? It appears each time the word 'theory' is used. There never was a time in the whole history of Christianity when Christian people did not accept certain doctrines as facts. In the Auburn *Affirmation* these facts suddenly become mere theories. Such statements are not proved. They could not be proved; so they are assumed. For instance, the mighty works of Jesus are set forth in the Scriptures as facts, wonderful facts which attest Christ's Deity. Peter declared on Pentecost, "Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves know." Do you think Peter was talking about theories, or was he talking about facts? Just try to substitute the word 'theories' any place in that verse or sermon which refers to what Jesus did. It is hard to describe the pure nonsense it would make of the whole. No, Peter and all the other

apostles spoke of facts when they referred to the mighty works of Jesus, and these facts are bedrock in the Christian system of truth. There is hardly a semblance of Christianity left, to say nothing of intelligence, if these facts suddenly become theories.

Dr. Machen used to say that modernism is condemned on two points: 1. It isn't Christian. 2. It isn't scientific. One, of course, cannot live without the other. The modernist has never been able to accept the miracles of our Lord. In fact, anything that is supernatural in the Christian faith must be put aside. But the same modernist is clever enough to know that he cannot disprove these facts. He hates them because they cannot be disproved; they do not fit into his naturalistic philosophy. If, however, the great doctrines such as the Virgin Birth of our Lord and His Corporeal Resurrection are merely theories, then these doctrines can be affirmed and denied at the same time. Thus it is that the Auburn Affirmationists concocted this tremendous "begging of the question," a procedure which is both inexcusable and unpardonable, when done by those who profess to be ministers of the sacred oracles of God.

Contrasting Statements

Perhaps I am presuming on the patience of my readers, but for the sake of more objectivity I am going to quote a long paragraph of the *Affirmation* which is a kind of summary statement of the whole. I wish that the quotation could be printed as it is in the original document, i.e. the portion which sets forth what the Affirmationist believes is in bold faced black type: it fairly shouts their orthodoxy to the world. The place where they speak of theories however is in much lighter type, almost a kind of footnote or afterthought. This method of advancing the cause of modernism has proved very successful since that day. Quote:

"Furthermore, this opinion of the General Assembly attempts to commit our church to certain theories concerning the inspiration of the Bible, and the Incarnation, the Atonement, the Resurrection, and the Continuing Life and Supernatural Power of our Lord Jesus Christ. **We all hold most earnestly to these great facts and doctrines; we all believe from our hearts that the writers of the Bible were inspired of God; that Jesus Christ was God manifest in the flesh; that God was in Christ, reconciling the world unto Himself, and through Him we have our redemption; that having died for our**

sins He rose from the dead and is our everliving Saviour; that in His earthly ministry He wrought many mighty works, and by His vicarious death and unfailing presence He is able to save to the uttermost. Some of us regard the particular theories contained in the deliverance of the General Assembly of 1923 as satisfactory explanations of these facts and doctrines. But we are united in believing that these are not the only theories allowed by the Scriptures and our standards as explanations of these facts and doctrines of our religion, and that all who hold to these facts and doctrines, whatever theories they may employ to explain them, are worthy of all confidence and fellowship."

(Section IV, 2nd part)

And now by way of contrast and also to bring the issue of the Auburn *Affirmation* sharply into focus I wish to give a summary statement of Dr. Machen about the *Affirmation* and the popular thinking expressed therein. I have always held this brief statement of Dr. Machen to be typical both of the man's incisive grasp of a difficult matter, and his facility and simplicity in exposing the nub of an issue. I think it also touches a nerve center and removes it from things academic. It deals with the inexpressible sweetness of trust in Christ for time and eternity. No wonder Dr. Machen did not want to die in the presence of this other gospel. Quoting Dr. Machen:

"My profession of faith is simply that I know nothing of a Christ who is presented to us in a human book containing errors, but know only a Christ presented in a divine book, the Bible, which is true from beginning to end. I know nothing of a Christ who possibly was and probably was not born of a virgin, but only a Christ who was truly conceived by the Holy Ghost and born of the virgin Mary. I know nothing of a Christ who possibly did and possibly did not work miracles, but know only a Christ who said to the wind and the waves with the voice of the Sovereign Maker and Ruler of all nature, 'peace, be still.' I know nothing of a Christ who possibly did and possibly did not die as my substitute on the cross, but know only a Christ who took upon Himself the just punishment of my sins, and died there in my stead to make me right with the holy God."

(Quoted in PRESBYTERIAN GUARDIAN, February 25, 1945)

The *Affirmation* gives campaign strategy. In the upward curve of crisis, the attack on historic Christianity was to be not an open attack, but a denial by affirmation and innuendo. Dr. Machen exposed it for what it was, namely a

virtually different religion from the Christian Faith. And while he was defeated by the church in his great stand, he came off, as H. L. Mencken said, "with all the honors of war."

Conference on Christian Psychiatry

ANNOUNCEMENT has been made of plans for a conference on psychology and psychiatry and their relation to Christian faith, to be held at Calvin College, April 7 and 8.

The program calls for discussion along five main lines. These are 1. Theoretical questions and problems; 2. The practice of psychiatry in Christian mental hospitals; 3. Pastoral psychology and psychiatry; 4. Psychology and mental hygiene in the schools; 5. The Christian psychiatrist in the community.

The general chairman of the conference committee is the Rev. Edward Heerema, and inquiries concerning the conference may be addressed to him at 2648 Raymond, S. E., Grand Rapids 7, Michigan.

Murray's Tyndale Lecture Available

THE lecture which Professor John Murray of Westminster Theological Seminary delivered before the Tyndale Fellowship for Biblical Research at Cambridge, England, in July 1953 has been printed by the Tyndale Press.

The monograph is entitled *The Covenant of Grace, a Biblico-theological Study*. It deals with the nature of a covenant, as the term is used in Scripture, and is particularly concerned with the question of whether covenants are to be thought of as agreements and compacts, in which there is a condition attached, or whether they involve a relationship sovereignly determined and dispensed by God apart from any attached conditions.

Professor Murray holds the latter view. He says, "From the beginning of God's disclosures to men in terms of covenant we find a unity of conception which is to the effect that a divine covenant is a sovereign administration of grace and of promise. It is not a compact or contract or agreement that provides the constitutive or governing idea but that of dispensation in the sense of disposition." (p. 30f)

The monograph contains 31 pages, and the price in England is 20 cents.

The

GUARDIAN NEWS COMMENTATOR

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

Worker-Priests in France Curbed

FOR some time an experiment has been going on in France, in which members of the Roman Catholic priesthood have taken jobs in factories and sought to share the life of the workers as a means for ministering to them.

Recently the Vatican issued an order banning such "worker-priests." The priests could engage in part time work at the factories, but they must live together in groups attached to a religious community, and could not join any labor organizations or political activities.

The directive claimed to be religiously motivated, insisting that a priest must always be a priest, and that his primary function must be religious ministrations. It appears however that some of the worker-priests had shown sympathy for the workers which reached the extent of seemingly "leftist" activities. They claimed the right to join with the workers in their "demand for justice."

A number of the worker-priests have indicated strong opposition to accepting the restrictions. There have been about 100 such worker-priests serving since the war in an effort to win back to the church large numbers of workers who had left it.

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Church Zoning Restriction Overturned

AN attempt by a zoning board in Decatur, Indiana, to prevent the construction of a church building because there was no provision for off-street parking, was overturned by the Indiana State Supreme Court in February. The court held that the right of peaceful assembly and worship outweighed the principle of safety involved in off-street parking. The group was a Jehovah's Witnesses congregation.

Would Bar Assembly Delegates

THE Cook County Council of the American Legion has urged the State Department to refuse visas to delegates from Iron Curtain countries who are planning to attend the Assembly of the World Council of Churches in Evanston in August. Among those mentioned as undesirables were Professor Joseph Hromadka of Czechoslovakia, Bishop Albert Bercezky, head of the Hungarian Reformed Church, Dr. W. A. Visser 't Hooft, General Secretary of the Council, and one or two others.

Officials of the World Council have said that if any attempt is made to restrict attendance at the Assembly on such grounds, the gathering will be transferred from Chicago to Toronto in Canada, where restrictions will not be in force.

Boys' Town Near Korea

THE Methodist Committee on Relief is turning an uninhabited island off the coast of Korea into a "boys' town" for homeless youth. The program is designed as a memorial to William H.

Shaw, a Methodist student and son of missionaries in Korea, who was killed during the Inchon landings when he was serving as a naval aide to General MacArthur. The island has some 400 acres, and is expected to care for about 1,000 Korean lads.

Meanwhile it was reported that the Southern Baptist Foreign Mission Board had appropriated \$25,000 to complete construction of a hospital in Pusan, Korea.

Bingo Authorized in New Jersey

THE New Jersey State legislature has passed legislation which will permit the holding of bingo and similar games of chance by religious or charitable organizations, where approved by local referendum. The local voting will be held on primary day, April 20. In the general election last fall, the vote in New Jersey was 3-1 in favor of permitting such games of chance where local communities approved.

Norway Discusses Eternal State

A year ago in a radio broadcast Professor O. Hallesby, prominent lay theologian of Norway, declared that unbelievers would be condemned to hell.

Bishop K. Schjelderup protested against the views of Professor Hallesby and instead maintained that the conception of an everlasting punishment in hell is incompatible with Christianity as a religion of love. In turn Hallesby charged the Bishop with being unfaithful to his ordination vows and the Confession of the church.

Since the church is an official or "State" church in Norway, the Bishop appealed to the government's Department of Church Affairs.

Although it was not required to do so, the Department appealed to bishops and theological professors throughout the church. The results of the appeal were inconclusive. And late in February the Norwegian Cabinet officially exonerated the Bishop. In this the Cabinet was acting for the King, and its declaration underscored the authority of the King to interpret the Confession of the Church and to decide what may or may not be taught within the church.

The result appears to be that there will now be discussion of the relation of church and state.

The general discussion, which has been going on for a year, has stirred the entire Norwegian Church. The Bishop, who rejected the doctrine of eternal punishment, has been severely criticized in many quarters, and nearly boycotted by some of his congregations.

Announce Program For Evanston Assembly

THE official program of the Second Assembly of the World Council of Churches, to be held in Evanston, Ill., has been released.

The Assembly will open on Sunday, August 15, with a worship service at the First Methodist Church of Evanston. The five presidents of the Council will participate. They are Greek Orthodox Metropolitan Athenagoras, Dr. Marc Boegner of France, Archbishop of Canterbury Geoffrey Fisher, Bishop Eivind Berggrav of Norway, and Methodist Bishop G. Bromley Oxnam. (A sixth co-president, Miss Sarah Chakko of India, died in January.)

The first week of the Assembly will be devoted to studying the main theme, "Christ, the Hope of the World." Presenting the subject will be Bishop J. E. L. Newbigin of South India, Professor Edmund Schlink of Heidelberg, and Professor Robert L. Calhoun of Yale. Other subjects dealing with the life and work of the churches will occupy later sessions.

A public worship service is scheduled to be held in Soldier's Field during the first week.

Indications are that some 2,000 persons will attend the Assembly, as delegates, observers or reporters.

I.C.C.C. Congress in Philadelphia

THE International Council of Christian Churches has announced plans to hold its third plenary Congress in Philadelphia, August 3-12. This is just before the meeting of the World Council in Evanston.

Delegates are expected at this Congress from 43 Protestant denominations of this and other countries. There will also be numerous observers and visitors in attendance.

Presbyterian Union Advances

MEMBERS of the negotiating committee of three Presbyterian denominations have completed their final revision of the proposed plan of union which would bring into being a single Presbyterian Church of the United States, with some 3,500,000 members. The participating denominations are the Presbyterian Church in the U. S. A. (Northern), Presbyterian Church in the U. S. (Southern) and the United Presbyterian Church.

The plan will be submitted to the General Assemblies of the three bodies this year. If approved there, it will be sent down to the presbyteries for approval. If approved here, it will be returned for final approval to the Assemblies next year, and if it is finally approved by all three bodies, the actual uniting Assembly will be held the following year, in 1956.

There seems little doubt the plan will be approved in the U. S. A. and United churches. In the Southern church the opposition is considerable and voluble, but what will happen at the Assembly there is unpredictable.

In a program designed to promote the cause of the union (re-union it is being called), the Moderators of the three denominations have been touring the churches speaking from the same platform. The three are Dr. John A. Mackay, President of Princeton Seminary, for the Northern church; Dr. Frank Price for the Southern body, and Dr. Samuel C. Weir of the United Presbyterians.

In the Southern Church, however, a Volunteer Committee of Presbyterian Laymen has been sponsoring meetings throughout the church at which the chief speaker is Kenneth S. Keyes, of Miami, an opponent of the union.

A general invitation is extended, in connection with these meetings, for opponents to speak if they desire. There have been charges and counter charges that these meetings were not fair. How much effect they are having is debatable.

A strange feature of the position presented by opponents of union in the South is that, according to reports, it is being constantly asserted that most of the ministers of the Northern church are theologically sound, but that the church is controlled by a minority who are unsound in their theology. That the majority of ministers in the Northern Church are theologically sound might be difficult to prove, and would certainly be questioned by many observers.

Graham in London

EVANGELIST Billy Graham arrived in London late in February for the London evangelical campaign which opened in Harringay Arena on March 1. On his arrival he was given what is described as a "tumultuous" welcome, comparable to the greetings given to visiting movie stars.

His arrival, however, caused a stir of another sort also. In some publicity concerning his campaign, it was stated that "what Hitler's bombs could not do, socialism with its accompanying evils shortly accomplished . . ." Since this appeared to have the makings of a political pilgrimage, there was strong opposition until it was stated that the word "socialism" was a typographical error for "secularism." This explanation seemed to satisfy the critics.

The campaign, which is to last three months, is sponsored by the World Evangelical Alliance. Many Anglican and Free Church leaders are taking a part in the campaign, though the plans are not being made through any denominational headquarters.

Communists Among the Clergy

THE issue of Communism among the clergymen of America continues to receive attention. A report by the House Un-American Activities Committee released early in February, covering its activities during 1953, declared that "the few members of the clergy who have associated with Communist causes is a minute percentage of

the hundreds of thousands of loyal, patriotic men of the cloth." But it insisted that some "case-hardened Communists and Communist sympathizers have actually infiltrated themselves into the ranks of the loyal clergy."

The report criticized members of the clergy for allowing use of their names by organizations they had not investigated. It is often through carelessness here that the names of clergymen have become linked with Communist front organizations.

The Chairman of the Committee, Rep. Velde, has also announced that his committee will definitely give a public hearing to Dr. J. B. Matthews some time this spring. Matthews is the former investigator for McCarthy's Committee, who in published articles last year claimed that some 7,000 clergymen had been identified with Communist front organizations. Matthews has said that the House Committee would not hear him, because then it would also have to give an opportunity for reply to all persons he might accuse.

The Courts and the Churches

THERE have been several cases of secular courts issuing rulings in church matters.

In Springfield, Minn., a Lutheran pastor who criticized the Missouri-Synod with which the congregation was affiliated, was fired at a meeting of the congregation. But he appealed to the district court, and the court judge ruled that the congregation had no right to fire its minister as it did. The ruling was based on the position that the call for the congregational meeting did not indicate that the subject of the pastoral relation would be considered.

In St. Paul, Minn., the State Supreme Court was considering a similar case which reached it on appeal. In this case also a minister was discharged after he had criticized the Missouri-Synod and had sought to take the congregation into the newly formed Orthodox Lutheran Conference. In this case the District judge held that the ouster by the congregation was legal and proper. The ownership of the church proper is also involved in this case.

Meanwhile, in Cincinnati, Ohio, a woman who was expelled from the Lockland Baptist Church for criticizing the church officials and failing to attend

church services regularly appealed to the civil courts. Common Pleas judge John Renner held that she was not given a fair trial and that she should be restored to membership. The pastor and congregation have protested the decision as giving the civil courts power to determine church membership.

And in Nashville, N. C. Superior Court Judge Malcolm Paul ruled that members of the North Rocky Mount Baptist Church who last fall voted to withdraw the congregation from the Southern Baptist Convention thereby ceased to be a part of the true congregation and are not entitled to share in the use and possession of the church property. The church has some 1,300 members and the property is valued at \$250,000. At the meeting in August the vote to withdraw from the Convention was 241 to 144. The pastor, the Rev. Samuel H. W. Johnson, had been affiliated with the General Association of Regular Baptists before coming to his present pastorate. The case will be appealed to the State Supreme Court, and meanwhile each faction will use the church property at times assigned them by the lower court.

Claude Williams Unfrocked

THE Rev. Claude Williams of Helena, Alabama, director of the People's Institute of Applied Religion, and a Presbyterian U.S.A. minister, was deposed from the ministry and labeled a heretic by a Judicial Commission of the Presbytery of Detroit. Williams was convicted for "subversion of the faith," preaching "false doctrine" and violating

rules of the church regarding reports of his activities. A charge of following the Communist line was dismissed by the Commission on technical grounds, but the Commission voted a "censure of admonition" on this score.

Williams was named last year by Representative Velde as one of six Protestant clergymen who were trying to infiltrate the clergy with Communist ideas. The People's Institute is described as a Communist organization.

Williams has indicated his intention to appeal the decision and in particular has demanded that he either be cleared or convicted on the charge of Communism. He has denied being a member of the Communist party.

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