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G U A R D I A N

It is the duty of people to pray for magistrates, to honor their persons, to pay them tribute or other dues, to obey their lawful commands, and to be subject to their authority for conscience' sake. Infidelity, or difference in religion, doth not make void the magistrate's just and legal authority, nor free the people from their due obedience to them: from which ecclesiastical persons are not exempted, much less hath the Pope any power and jurisdiction over them in their dominions, or over any of their people; and, least of all, to deprive them of their dominions, or lives, if he shall judge them to be heretics, or upon any other pretence whatsoever.

Westminster Confession XXIII. 4

J. Gresham Machen
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Meditation

Prayer of Submission

"Thy will be done, as in heaven, so on earth." — MATTHEW 6:10.

THERE WAS A TIME when Saul of Tarsus thought he was doing God service. Yet he was still "stiffnecked and uncircumcised in heart and ears." When once the Lord of Glory had been revealed to him, the new temper of his heart appears in his readiness to carry out the will of God as it was revealed to him.

It is characteristic of our race now in sin to be self-willed, and to resist the will of God. "Ye were going astray as sheep," says Peter. And Isaiah confesses, "We have turned everyone to his own way." But it is a mark of the new life in Christ to be obedient to God. The child of God is called upon no longer to live the rest of his time in the flesh to the lusts of men, but to the will of God. As a servant of Christ, he is to do the will of God from the heart. In this way he shows himself related to Christ in a most intimate bond of life, and gives evidence of being heir of God's Kingdom.

Yet only in heaven is the will of God fully obeyed. The saints on earth know too well the meaning of the words of the Apostle, "When I would do good, evil is present with me." And they can sympathize with his cry of distress, "O wretched man that I am! Who shall deliver me out of the body of this death?" There is not in us yet that perfect submission that marks his angelic hosts "that fulfil his word . . . that do his pleasure."

Because God alone can deliver us from the servitude of sin and set us free unto new obedience, we are bound always to pray that he might make us perfect in every good work to do his will, working in us that which is well-pleasing in his sight, through Jesus Christ.

And there is always the need for prayer that the society of the church submit to the will of God. When the house of God is filled with leaders that excel in self-assertion, the heavenly destiny of the church is not very apparent and she is powerless to provide

in her fellowship the intimations of that heavenly peace that is to be the final reward of the saints. So also when the people develop a mind of their own and determine to please themselves without consideration for what the Lord has willed.

The church is the Body of Christ. But he came into the world not to do his own will, nor did he seek his own will. He found his pleasure in doing the will of the Father: "My meat is to do the will of him that sent me." And knowing it to be the will of God that he should endure the darkness of Calvary, he would not refuse the cup of God's wrath, but was obedient unto death, even the death of the Cross.

Surely a congregation is a church only if there is mirrored in her this same pattern of obedience, and if the sentiments of him she calls her Head echo in her midst. "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven." "Whosoever shall do the will of God, the same is my brother, and sister, and mother."

But we are taught to pray for more. "Thy will be done on earth as it is in heaven" is a prayer with world-wide significance. It is a call for the restoration of all things to the harmony and beauty that is promised in the Gospel. It is a cry for the dawning of a new day, when righteousness and holiness and truth shall cover the earth.

It is the panacea of our times to look to the will of the people. Politicians have learned the philosophy of conquest by flatteries and the inflation of the popular ego. And we hear much about the capacity for virtue enjoyed by the masses. But the evidence is lacking for the trustworthiness of the popular conscience. The infallibility of the people has not yet been demonstrated. We need only point to the popularity of the lawless, the licentious, and the lewd in books, magazines, radio and television programs, and moving picture shows to discredit such a myth. The free use of chaotic divorce laws, the wholesale desecration of the Lord's Day, the popularity of indifference to religious issues, the rampant materialism do not encourage faith in a lasting condition of harmony and beauty

through the counting of noses. Already we see signs that the crowd is not fool-proof. Majorities can be oppressive. Whatever the blessings of the popular vote—and for all these we must be grateful—the Christian must not be deceived. God alone can be fully trusted. And our hope must rest in nothing less than the submission of all the earth to his holy will. Let us not cease to pray as our Lord instructs us, for this is a blessing that will surely be granted.

HENRY P. TAVARES

Westminster Seminary Opens

WESTMINSTER THEOLOGICAL SEMINARY began another academic year with opening exercises on September 28. Guest speaker for this occasion was Dr. John H. Kromminga, Associate Professor of Historical Theology in Calvin Seminary, Grand Rapids. He spoke on the subject, "Orthodoxy's Task." Others participating in the opening service were the Rev. John Galbraith, the Rev. Albert G. Edwards, the Rev. Theodore S. Wray of the Wynnefield United Presbyterian Church, and Dr. C. VanTil, Presiding Fellow of the Seminary faculty.

Enrollment at the Seminary this year is about 72. This is slightly less than a year ago, due to the large number of regular and graduate students who completed their studies in May. The entering class this year numbers 28.

During the current year Professor John Murray will be absent on Sabbatical leave. He expects to go to Scotland in the fall, and to spend several months there. Classes in theology will be taught by the Rev. Robert D. Knudsen, an alumnus of the Seminary. The Rev. William Hiemstra is giving a special course in Poimenics.

The Seminary is now operating under its new administrative arrangement, under which Dr. Ned B. Stonehouse serves as Dean of the Faculty, Professor Paul Woolley serves as Dean of Students, and Miss Margaret Robinson acts as Registrar. Mrs. Hugh Whitted has been employed as secretary to the Dean of the Faculty.

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OCTOBER 15, 1955

After Twenty Years

THE first issue of THE PRESBYTERIAN GUARDIAN is dated October 7, 1935. In that issue, and for a number of issues following, Dr. J. Gresham Machen wrote a page under the general title, "The Changing Scene and the Unchanging Word."

Viewing the changing scene in 1935 Machen wrote:

"Everywhere we find centralization of power under arbitrary bureaucracy; the area of liberty is slowly but very surely being reduced. Solemn contracts public and private are being treated as scraps of paper; the solid foundations of liberty and honesty are crumbling beneath our feet."

Where, asked Machen, in the midst of these shifting sands can we find anything solid? In particular what about the church? After referring to certain "secret" trials then going on in the Presbyterian Church in the U. S. A., Machen declared:

"The truth is that the bureaucracy in the Church has not a bit more regard for the Constitution of the Church, than the bureaucracy in the State has for the Constitution of the State in so many countries of the world. We are today in the midst of a time when the landmarks are being destroyed. Solemn constitutional guarantees of liberty are treated as though they meant nothing; and when people make solemn subscription to a system of doctrine that solemn pledge is treated as though it were a mere empty form of words."

The answer of Dr. Machen was, that in the midst of the changing scene, men could turn for assurance to the unchanging Word of God. Where was that Word to be found?

"Our answer is very simple. We find it in the whole Bible. We do not say in Modernist fashion, that the Bible contains the Word of God. No, we say, in Christian fashion, that the Bible is the Word of God.

"There, at last, we find something that we can trust. We cannot trust the world; we cannot trust that elusive something known as 'civilization'. We cannot, alas, trust the visible Church. But when God speaks we can trust Him. He has spoken in the Bible. We can find our way through all the mists if we will make the blessed Book our guide."

Machen was never to know the full measure of the changing scene about which he spoke. Called to

his eternal rest less than a year and a half after writing these words, he was spared the experience of the world's agony. But these past twenty years have painted a changing scene.

The European dictators, Hitler and Mussolini, who were riding to their zenith in 1935, suffered eclipse, but only after a second World War which spread not only through Europe, but into Africa, and Asia, and which proved once for all that this is indeed "one world." Necessity being the mother of invention, the military necessity spawned the atom bomb, which finally ended the hot war with a dull thud, and brought on the cold war, which is still being fought by words and threats and subtle pressures. If the world was unhappy in 1935, it is terror stricken in 1955. The changing outward scene has brought no peace to man, but has persuaded him more than ever that his feet are set on shifting sands and he has here no sure abiding place.

To meet this tremendous uncertainty, men have set up the United Nations, an approach to the single government which their "one world" seems to need. But history shows that rebellion can flare within the bounds of any government, and men know that it is not the United Nations Assembly, but the long shadow of the atom, that has thus far kept the cold war in the cold stage.

In the midst of all this, what contribution has the church made? First we can say that the old Modernism of Machen's day has very largely been discredited. Based on a theory of benevolent humanism, it was jolted from the throne by the guns of Europe and the bombs on Japan. It still has its adherents, but they have lost the respect they once enjoyed.

In place of a discredited humanistic theology, the church has substituted two concepts. One is the concept of a world church, the movement we know as ecumenicism, paralleling in many respects the concept of the United Nations. The churches feel they have been weak in meeting the world's problems, because they have been divided. Let them become a single organization, with a single voice, and the world will be compelled to listen. The prestige of numbers and the authority of a united conviction will produce the longed-for era.

(Continued on next page)

The other concept the church has offered in these past twenty years, is the concept of a symbolical theology. The historic theology of the church is unacceptable, but in its place there has arisen a theological parlance which sounds familiar, but which treats the historical as symbolic of reality on another plane. Some have been deceived, others have been confused by this development, but the deepest longings of the human soul still go unsatisfied. Symbols save no souls.

Turning our glances closer home, we can see that our more immediate environment has shared in the changing scene. When Machen wrote, he was still a member of the Presbyterian Church in the U. S. A., and in the midst of the battle for the faith in that denomination. Since then that church has been in the forefront both of the ecumenical movement, and of the Barthian theology.

Beginning with Machen's time, however, and largely through his personal influence and leadership, there has been an increasingly clearcut division between the major branches of Christendom and those who have sought to carry on a testimony faithful to the Biblical truth. We refer not only to the Orthodox Presbyterian Church, with which we are closely associated, but also to other new church organizations established to counter Modernist unbelief, to national and international councils of churches set against the prevailing tendencies, and to numerous incidental developments. It is far too early to evaluate these movements, or to determine their abiding significance for the pages of history. That the general state of the Christian community is healthier because of them can hardly be doubted.

But in as far as the developing self-consciousness of the conservative Christian community has contributed to the general spiritual health of the world, it has been because that community has pointed, as Machen did twenty years ago, to the "unchanging Word."

The intervening years have not destroyed that Word. They have not marred the beauty of its pages or the authority of its lines. Its Author still rules the atoms and the interplanetary spaces. Most important for us, He rules in the hearts and lives of men.

And men must still live in His pres-

ence. Peace of mind and soul depends not on psychological happiness, a world church, or a United Nations. True peace within is the gift of God, and it belongs to those who seek it in the terms of God's own Word. This means those who seek it through faith in Jesus Christ, repentance for sins, and the striving after righteousness and newness of life.

We make no particular claims for THE PRESBYTERIAN GUARDIAN as it enters another twenty years. If it has helped you who read, that has been only as it has helped you to find in God's Word the answers which that Word alone provides to the human problem. Those who publish the GUARDIAN have no wisdom of themselves, no authority to speak on things of eternity. They would serve only as signposts, pointing men to the sure Word of the living God.

"The grass withereth, the flower thereof fadeth. But the Word of our God shall stand forever."

Orthodox Presbyterian Students at Calvin

SOME FORTY STUDENTS at Calvin College, Grand Rapids, Michigan, are members of The Orthodox Presbyterian Church. Included are eight or more whose fathers are ministers of that church.

Early in September a meeting of these Orthodox Presbyterians was held at the home of Professor Fred Klooster of Calvin, himself a graduate of Westminster Seminary. Others present included Chaplain Edwin L. Wade of San Diego, whose son is at Calvin, and the Rev. Earl E. Zetterholm of Muskegon, Michigan, formerly in charge of the Orthodox Presbyterian chapel in Seattle, Washington.

Chaplain Wade congratulated the young people on choosing to attend a college which is distinctively Calvinistic in its emphasis on Christian education. Professor Klooster urged that the students not only cultivate a spirit of oneness among themselves, but also acquire an appreciation of the solid virtues of the Dutch-Calvinistic heritage. Mr. Zetterholm stated that in his opinion the Christian Reformed and Orthodox Presbyterian people were indispensable, the one to the other, and that there should be an avoidance of

any hyper-critical attitudes towards matters on which the two groups differ.

It was noted that only ten years ago there was hardly a single student from the Orthodox Presbyterian church in Calvin. Among those present this year is a girl who refused a sizeable scholarship to a Presbyterian university in order to attend Calvin.

The above information came to us in a letter from one of these students. We are glad so many of the young people of The Orthodox Presbyterian Church have found it desirable to take their college work at Calvin. This not only assures them an academic course in which there is a sympathetic attitude toward the historic Christian faith integrated with the academic studies, but also provides them an opportunity for a wider fellowship with members of their own denomination. We trust that both of these benefits will profit the Orthodox Presbyterian Church in the years to come.

L. W. S.

"Luther" Film Available

THE REV. LESLIE A. DUNN reports that the Boardwalk Chapel of Wildwood, N. J., has purchased for its use next summer a print of the film, "Martin Luther" which has had a successful showing in commercial theaters throughout the world. The film was recently made available in 16mm. size, for sale to private agencies. Mr. Dunn states that churches may borrow the film for local showings, the only condition being that an offering be received for the benefit of the Boardwalk Chapel. Further information may be secured from the Rev. Leslie A. Dunn, 551 Summit Ave., Westfield, N. J.

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The Presbyterian Guardian

A Look at Missionary Work in Korea

BY THEODORE HARD

Survey of Our Missionary Program

LIKE THE TENDERFOOT on his first jungle safari, the new missionary in his dense new surroundings takes in precious little information with his inexperienced eyes which does not later prove superficial and inaccurate. At the same time his impressions are an accurate gauge of what is new or different or strange, while the veteran of the field finds everything familiar both in the field and at home. As a missionary of 20 months tenure I hope to qualify as the improved observer who has not yet lost the impressionability of the raw neophyte.

In my mind the emergence in the last three years or so of a new Presbyterian denomination in Korea is a very significant thing. The old undivided Presbyterian church before that development was steadily coming under the influence of the World Council forces, had taken to its bosom some persons tinged and others besmirched with Modernism, and had lowered its shield and let its sword grow rusty when it capitulated in large measure to Japanese demands that it engage in Shrine worship during the Japanese regime.

The new church which has emerged from the post-war chaos has split three ways, and the one with which Mr. Hunt and I are working is free of any known taint of Modernism, a church dedicated to the Reformed Faith in its confessions, and a church truly repentant of its sins. It is not under the World Council of Churches or any other Council. Scattered over nearly all of South Korea is its constituency of 500 church congregations.

The work of our mission is governed very largely by the particular needs of this General Presbytery Presbyterian Church. The three main tasks are 1) bolstering the small and struggling churches; 2) teaching in the main Bible Institute and Seminary of the movement; and 3) engaging in work

of material relief and assistance to the people.

1) Most of the 500 churches are new, small struggling groups without elders or ordained minister. Accurate figures are not immediately available, but perhaps 70 or 80 ministers and around 120 to 150 elders lead these churches. The others are under the supervision of appointed evangelists (unordained men who are preparing for the ministry but have not yet passed the examination), though in many cases a Christian simply gathers believers in his area for corporate worship and witness.

In this situation, Mr. Hunt tirelessly visits these churches. In the city of Kochang, for example, Mr. Hunt last week held a series of services in a large church where 32 of the congregations were represented among the hearers. Mr. Hunt preached four times daily. This was his first trip there in three years. He is usually booked solid for months ahead, and tries to reach many churches at one time through this sort of conference, which the churches themselves plan.

2) The Seminary has 150 students, including many women. If it could graduate 30 men a year ready to enter the ordained ministry decades would still be required to train men to fill all the pulpits, figuring also for the replacement of those who retired or passed on. As vice-president Mr. Hunt labors to improve the weaknesses of instruction, administration, and facilities, working hand in hand with the Korean leaders. I have already been asked to teach several times, but must decline until more of the language has been mastered. Meanwhile I assist in building and organizing the library, am building up a book store and book cooperative buying arrangement, have spent months assisting in the construction of the University buildings, and assist Dr. Park, the president of the Seminary, in some of his study and research problems for his courses and books, and his Ph.D. work for the Free University of Amsterdam. Myriad miscellaneous jobs also face Mr. Hunt constantly.

3) Aid and relief work is small, since the supplies and funds we receive for this purpose are but a trickle compared to the missions backed by the big denominations and church agencies. But clothing, food items, books, money for orphans and the needy have steadily come in, and we have used much time in receiving and distributing, or handing to a relief committee, such materi-



Hards at home — The Rev. and Mrs. Theodore Hard, center, with the Rev. and Mrs. Bruce Hunt, left, and some of the service men who have been attending their Bible class. Note that shoes are either covered or removed.

als. We hope that this work will become less necessary in the years ahead.

I count it a rare and unique privilege to be working with this new church in this land of great missionary opportunity. More than in Japan, Formosa, or any place in the Far East, there seems to be here in Korea the beginning of a truly reformed, alive church. The big task for which we could use many more missionaries to full advantage, is encouraging and guiding this new church and helping train its future leaders, who are terribly scarce and desperately needed right now.

Personal Observations

A Bus Trip

Visualize yourself sitting on a very hard seat kindly offered you by a polite student who stands up straight, unlike you, without interference from the ceiling. Each shoulder is firmly wedged against a stoic Korean—or possibly not so firmly on one side as you strain to keep from squeezing the young mother next to you, whose baby on her back is nodding its sleepy noodle a hair's breadth from your jolting shoulder. Your feet awkwardly straddle a sizeable basket of fish, which though covered is accurately identified by your nose and a scattering of flies. Projecting from beneath your seat is a bulky and knobby package of perhaps cabbages, or potatoes, or beer bottles.

What was once pavement had come off the road, the very stiff springs and chassis came off an army truck, and the driver came off that last bump with spine-jarring finality. Fortunately the wheels did not. After a few miles of hairpin curves and cliff-edge pebble scattering, one is using tense empathy on his own imaginary set of brakes, horn and steering wheel. Everyone gets as tense as the driveshaft except the road, which is its usual composed self, sprawled in the serpentine river valleys, or squatting in the notches and passes of the mountains, wrinkled, knobby and twisting as the Chinese dragon's tail.

Such roads, along with a few railroads, form the arteries of trade and transportation. The missionary, transporting his wares of the Word of God, mingles thus with the busy throng, a transfused corpuscle of spiritual life for the veins of a needy nation.

The Missionary

To some he is a heroic character, who, as the poet, sees beyond the routine and superficial to the inward meanings of pathos, or beauty. But as himself, he sees the sin, sickness and squalor of the heathen. Fired by the spirit of the liberators he shoulders his pack and heads for the howling wilderness.

To others he is of that group who, while they may or may not be heroic, are generally agreed to be characters. The ministry has too large a sprinkling, say some, of persons so incapable of competition, so prone to retreat before men as they are met in the ordinary contacts of society, that they instinctively gravitate toward that profession whose cloth is to such a sensitive soul what a veil is to a Mohammedan woman. His retreat of study and chancel humbles the approach of the confident, virile male, and guarantees the respect and welcome of women and children, where otherwise he would find disinterest or contempt. This profession gives him an excuse to frequent the haunts he retreated to as a bashful, ill-adjusted youth — his books and the maternal patter and pastry of old ladies. The missionary often belongs to this class also, they say, but because of a not very bookish nature, or perhaps an incurable case of bad breath, and possibly a more zealous piety, he is willing to go where the "most likely to succeed" decline to go.

But closer analysis perhaps reveals a man of rather average personality, being little of the poet or mystic, having nothing of the personal magnetism of a John Brown or the eloquence of a Webster. Spectators are more excited at seeing an ex-fighter pilot or a football player going to test his mettle in such heroics. The press makes more of such. But the missionary is likely a quiet young man or woman who has stepped undramatically from the classroom to stand before the examining board of a Mission Committee. For years he has studied in the anonymity of student youth, consciously preparing for missionary work. No candidate of public acclaim or popularity polls, he is rather the choice of an all-wise Father who is making that choice known to him and to the examining committee. He may be puzzled that others have not come forward, and that he has met

the test. A book, a missionary speaker, a special appeal at camp or conference or Sunday School — these may have begun his self-committment, and his quiet tenacity and calmness of intelligent purpose reflect his growth in the faith with his church brethren. No genius, or stalwart, or giant of noble idealism, but a dedicated man, who obeys a call and manifests basic fitness for it to those who must approve. Such is the missionary.

The Rewarding Moments

The cement block structure, still awaiting its windows, doors and floor, seats a remarkably quiet and sober crowd which has divided — females on the right, males on the left — and is seated crosslegged on the rice-bag matting which covers the dirt surface. I am led in the dim kerosene lamplight to a rough board platform where there are two or three chairs and a sort of pulpit. The evangelist pastor and I kneel at the chairs in preliminary personal prayer, and then take our seats.

The meeting begins immediately with the announcing of a hymn, and after a measure or two of an asthmatic and battered little organ, the congregations sings in lively fashion all the stanzas, many singing from memory. As the service proceeds one sees that the simplest external rudiments make up the worship service. No decoration of buildings, tone of organ, or quality of choir has attracted this gathering. If some have come to hear the "foreigner," many have not, for weekly the shy little evangelist has found them there, waiting for the Word of life. Prayer is announced and a deacon rises to his feet and leads in the prayer. It is long and earnest, and the congregation's "amen" is quiet but fervent in chorus with his own. The Scripture portion is announced by the evangelist, and nearly all present pick up their own Bibles — Bibles cheaply bound and poorly printed, but carefully marked and faithfully carried to each service along with the hymnal.

Next the speaker — myself — is introduced, and I rise in the dim lamplight sweating copiously, as my interpreter takes his stance beside me. A sea of faces uplifted peers through the feeble glow. Inscrutable expressions, except for the little excited shiftings of some of the children. My unpracticed and nervous student-friend interpreter

reminds me in a whisper to speak very simple English. And I begin.

A world removed, until I so recently came to this land; a vast language removed, except as I bridge it in makeshift fashion with an interpreter—I am yet keenly aware that here is the arena of my activities, the stage of my strivings in the Gospel, the perennial pattern of approach save for the interpreter I hope not to need next year. Where God has led me to communicate the gospel, there I face with deep misgivings the communication problem.

But as I speak, listening apprehensively as the translator makes four sentences to my one, filling in where he thinks I am brief or vague though he was not instructed to do so—I see a face change here, a visage crinkle in thought there. I test my visual observation with a funny illustration. A few smiles and a laugh and I know that I have gotten across a point. A simple but weighty truth I state with all the solemn simplicity I can muster. An aged, intelligent looking granny nods perceptibly, as in agreement. I begin to breathe easier. Soon I am taken up with my message of the Christ who has visited our dark earth to make of sinful men of all races and nations one re-

deemed family. Then I am done and take my seat.

The hymn next announced is surprisingly appropriate — From Greenland's Icy Mountains. Again many sing from memory. I am grateful for the Christians present, but hope they have brought some for whom the message was primarily intended. Despite all my communication problems, someone else has already told them before most of the things I am saying, else there would be no church to preach in. I sense that greater men than I have been here before, and that I am entering into their labors.

Soon the meeting is dismissed, and as I, the interpreter, and the evangelist walk across the mats to the black sky-etched doorway, my hand is gripped by old and young in warm greeting. Several of the women come near to bow, as the custom is, and thank me for the message, smiling and repeating the common but warming phrase — "We have received much grace."

And so the young missionary goes home, another encounter for the communication of truth past, one more sally for the faith made, encouraged that one day it will be as well understood and useful as when he preached in the homeland in his own tongue.

*Address of Welcome to Students of
Westminster Theological Seminary*

On Preaching Christ

By C. VAN TIL

FOR THE FACULTY and for the student body I bid you welcome to the Seminary and its work. You are going to prepare yourself for the preaching of the gospel of our Lord and Savior Jesus Christ. You are going to preach Christ and Him crucified. You will preach Jesus and the Resurrection.

You will preach this Christ both to the church and to the world. Both sorely need that Christ. The church needs to be built up in the faith; the world needs to be brought unto the faith. Those in the world need to be brought unto Christ through the Word, and those in the church need to be sanctified through the Word. You are therefore with us to learn to under-

stand the Word in order from it to preach the Christ.

Not as though the distinction between the church and the world as made is absolute. There are those in the church who are not true believers. So then both the promises and the warnings of the Word must be preached to all men everywhere.

Look then with me for a moment at the Christ as He presented Himself to the people of God and through them to the world.

The Deep Sympathy of Christ

Watch Him first as with deepest sympathy for their needs and their distress the Christ offered Himself to the

people of Israel and through them to the world as the Light of the world. "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." It is the primary or proper work of the Christ to save, not to condemn. To be sure, from the beginning His work was negative as well as positive. But it was negative against Satan and all his hosts. Christ came forth from the Father to save the world from Satan, not to give it, or any part of it, into his clutches. "The Son of Man came to seek and to save that which is lost. . . . For God sent not his Son into the world to condemn the world; but that the world through him might be saved. Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Jesus looks upon the multitude and has compassion on them. They are blind, and therefore stubborn. Their fathers had killed the prophets, and they sought to kill Him. Recognizing degrees of guilt, He yet found all of them responsible. But guilty and polluted though they were, He sought to lead them out of darkness into light. "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. . . . I am the light of the world."

Shall we not then as preachers of the gospel learn to have true Christ-like sympathy with men in their blindness and their resultant folly? Shall we not patiently present to men the Christ of Scriptures as the Light of the World? To do so we must learn to distinguish darkness from light. We must learn about the devious ways in which those who are in the church but not of the church often think in terms of the principles of the world. We must learn the meaning of the Word, not in a vacuum but in the midst of and by way of contrast to the thought of the world. To preach Christ as the Light of the world we must know the world and its ways of darkness. Christ with unequalled keenness signalized that which was Satanic in the hearts and lives of men. But He did so in order to liberate them from it. We too must know the way of Satan in this world, but we must know it primarily in order

to preach the Christ as the One through whom the prisoners of darkness may see the light of truth.

The Warnings of Christ

To preach Christ as the Light of the world, however, requires us to follow His example also when He warns of the consequences of rejecting Him. "And everyone that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended and the floods came and the winds blew and beat upon that house; and it fell; and great was the fall thereof." And what he claims for Himself He also claims for His ambassadors. "And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city" (Mt. 10:14-15).

The choice for or against the Christ must be shown to be all important for this life and for the life to come. We are to warn men of the wrath to come. Those who accept not the Christ as the Light of the world will be cast out into outer darkness: "And these shall go away into everlasting punishment; but the righteous into life eternal."

But if our warnings are to be fraught with such stupendous consequences how thoroughly must we understand the Word! We dare not bring any warning but the warning of the Word. We must learn to use the keys of the kingdom. But we must learn to use them aright. Usurpers in the church have claimed to use these keys and have locked out the true children of God. They knew not the Christ and drove others from the Christ. To use the keys of the kingdom aright we must learn to use them as the King Himself used them. We must learn to present the Christ so clearly that men will be compelled to choose for or against Him. We must preach Christ existentially.

The Results

Will men then readily accept that Christ? Will they turn to the Light as soon as it is placed before them? They will not. They love darkness rather than light. Their blindness is self-imposed and irremediable except for

the grace of God. "All things are delivered unto me of my Father; and no man knoweth the Son but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him. (Mt. 12:27) . . . But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them because they are spiritually discerned" (I Cor. 2:14). Men are not like the innocent child, unable to find its way in the woods. They hate the light. They turn from it. The carnal mind is at enmity against God (Rom. 8:5), and this enmity is death. The god of this world hath blinded the minds of those who believe not, "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart" (Eph. 4:18).

Is then our preaching vain? Are you preparing yourself for a task with no results, or with only negative results? Far from it. Whether men hear or forbear, they have heard the Word and through it have seen the Christ, the beckoning, the pleading Christ, but also the King of Kings and the Lord

of Lords who will place at his left those who have not desired Him to be *their* king.

But never fear. Study the Word. Present the Light of the world to all men everywhere. God has caused the Light to shine into the hearts of His people. He has promised to make His Word effective to the conversion of sinners even through our preaching, if only the preaching be true to His Word. His Word cannot return unto Him void. Christ's work cannot be in vain. His Spirit envelops Saul the persecutor and turns him into Paul the apostle. His Word and Spirit do essentially the same today.

Welcome, then, thrice welcome, to the work of preparation for the preaching of the gospel. To help men prepare for that task is the sole purpose of the Seminary. It is the sole ambition of its faculty. We would help you in any way we can, personally as well as in the classroom. "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen" (Eph. 3:21).

Our Reformation Heritage

*The Bible Only;
Grace Only; Faith Only*

By **RAYMOND O. ZORN**

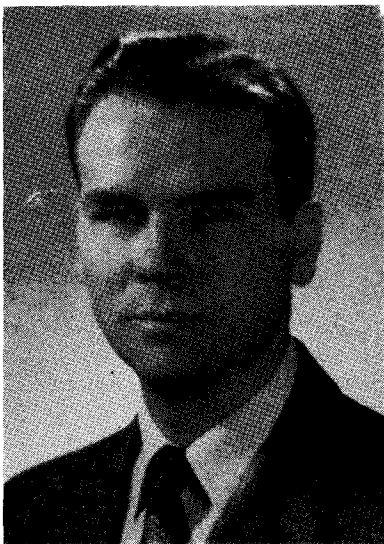
IT WAS THE REFORMERS who rediscovered the truth, "For freedom Christ has freed you. Stand therefore and be not entangled again in the yoke of bondage" (Gal. 5:1, literal translation). The Christian Church had succeeded in gradually burying this truth in the centuries preceding the Reformation. Salvation by God's grace through faith had been forgotten in the bondage of multiplied works performed to earn or merit salvation. But salvation in Christ is wholly by God's grace. "To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness," because the Gospel of Christ "is the power of God unto salvation to everyone that believeth; to the

Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, 'The just shall live by faith.'" (Rom. 4:5; 1:16-17). The salvation we experience in Christ therefore sets us free, not only from the burden and condemnation of sin, but from the yoke of works' bondage performed as a means of earning salvation. We are free because, being unable to do anything to save ourselves, Christ did it all for us. And, since His servants walk in the realm of this liberty, they may devote themselves completely to His service, presenting their bodies as living sacrifices, wholly acceptable unto their Lord (Rom. 12:1).

But the truth of salvation's freedom

is under constant threat of corruption and eclipse because the weakness of flesh tends naturally toward bondage. The natural mind, of course, knows nothing of salvation by grace. This is the product of Divine revelation alone. But the new creature in Christ has still to do battle with the horrible trinity of the world, the flesh, and the devil, and unless constantly wary the outposts of Christian freedom may first be circumscribed, then assaulted or outflanked by the foes of the soul's salvation ever seeking to return it again unto bondage. Thus the Church by the time of the Reformation in seeking justification by the bondage of works had fallen from grace (Gal.5:4). It was the Reformers who put the cardinal truth of salvation by grace through faith back into its proper and central perspective. They cut through the strangling accretions of tradition and error accumulated over the centuries and returned to the pure truth of the Gospel as found alone in the Word of God.

From this basic discovery three Reformation principles emerged: the Bible only, grace only, faith only. Their cause was not to champion anything new, but only that which was basic but which had been buried under centuries of human tradition which gradually had made salvation a matter of works. It is well for us, therefore, to examine these principles of our Reformation heritage and as earnestly champion them now as the Reformers did in their day, for Satan's strategy is first to have God's people take them for granted,



Rev. Raymond O. Zorn

then to corrupt them with the bondage of human works, then to deny their validity in salvation altogether. So, unless we keep their relevancy basic and contemporary, the next step is to slip from the full freedom of salvation into the enslavements of fatal bondage.

The Bible Only

The Reformers rightly recognized that the Bible alone is the whole counsel of God given for man's salvation and duty. It did not come by man's own device or design. Man in sin does not seek after God but is, rather, estranged from Him. The terrible indictment of Scripture against man after the Fall is that, "When they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened . . . who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed forever" (Rom. 1:21, 25). Had God not intervened by His grace to save a people from the mass of lost humanity, perdition had long ago spelled the doom of everyone. But God took steps to save a people and already in Eden, after our first parents' fall, promised the Redeemer who in the fulness of time would come to deliver man from the curse and bondage of sin unto which man had sold himself in succumbing to the wiles of the devil. The Bible, therefore, is simply the inscripturated revelation of God whose theme is the salvation of God's people to be wrought in the coming of the promised Redeemer. The Old Testament looked forward to His coming, the New Testament records His advent and interprets the meaning of His life and death for the salvation of His people, but the uniform mark of the whole is inspiration. "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (II Pe.1:21). Therefore, "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (II Tim.3:16-17). God inspired His prophets, apostles, and chosen servants to give the infallible deposit of truth that makes up the Scriptures of the Old and New Testaments. We can accept nothing less, for

this is the whole counsel of God which He has given for faith and practice.

But if we are bound to accept it all, so also are we bound to refrain from adding anything more, for to do so would be to add the uninspired and fallible word of man to the inspired and infallible Word of God. This was consciously recognized by the Church at first, but with the passage of time, the error of traditionalism crept in — a placing on a par, if not above, the word of man with the Word of God. This tendency is natural and the danger is ever-present, for legends about those honored by men have a way of growing and flourishing the further their lives recede into history. Add to this the halo of sanctity and the formula is at hand by which to make the word of man even oppose, if not nullify, the Word of God! The Jews of Jesus' day had done this with their tradition of "Corban" found in Mark 7 where the record is given of its repudiation by Christ; for no one had authority to set aside the command of God's Word that parents be honored and, if necessary, be provided for by the children. Simply by earmarking for the Temple that needed for the parents' support did not free the children's responsibility to them. Rather, it was the height of impiety, for in following the regulation of this tradition, the Word of God had been openly mocked, if not repudiated.

That the Roman Church had exalted tradition over the centuries to the time

The Rev. Raymond O. Zorn is pastor of Faith Orthodox Presbyterian Church, Pittsgrove, N. J. He graduated from Westminster Seminary this past spring, and, in addition to his pastorate, is taking graduate work at the Seminary during the current year.

The beginning of the religious upheaval known as the Reformation is usually traced to the act of Martin Luther, in fastening to the door of the Cathedral in Wittenberg the 95 Theses, taking issue with many doctrines and practices of the Roman Church. This event occurred October 31, 1517. The last Sunday in October has come to be regarded in many circles as Reformation Sunday, and it is good to be reminded of those Protestant principles which came to the fore through the Reformation.

of the Reformation is obvious from its basically unchanged position even today. The papacy, the ascendancy of the Marian cult, saint veneration, sacerdotalism, etc., are the results of traditionalism. The Reformers, recognizing the Bible as the Word of God, rightly rejected traditionalism and its soul-destroying products. But unless we, too, hold to the Bible only, we are under no guarantee that the Protestant mind cannot venerate and exalt tradition, and then depose the Word of God.

But perilous as tradition may become as a substitute for the Word of God, the danger of mysticism must not thereby be overlooked, either. There is a healthy mysticism to Christianity, to be sure, that must be recognized. The Christian's union with Christ and fellowship with the Triune God through the indwelling presence of the Holy Spirit is a mystic communion that stirs the deepest springs of emotion in the holy raptures of love and joy. But this is a mysticism defined and bounded by the Word of God, for the Christian's faith is grounded in the Triune God revealed there and his enlightenment is by the Spirit revealing and applying to his heart the truth of Scripture. If and when mysticism exceeds the bounds of the Word, it is no longer Christian. And its dangers should be evident, for every additional revelation of the false sects in Christendom as well as the revelations of pagan religions have come from a mysticism apart from or beyond the Word of God. Reformed Christianity therefore has no popes, Mary Baker Eddys, Joseph Smiths, Pastor Russells, et al, who all have had their private mystical revelations to add to the Bible, thus setting aside the sole and sufficient truth of the Word of God.

But in recognizing the principle of the Bible only, perhaps the subtlest of dangers is neither tradition nor mysticism, but rationalism. This danger is so subtle because the exercise of man's reason is good and necessary up to a point. God has made us so that we learn only through the use of our reason. In fact, before we can give assent to the truth of the Gospel and embrace the Saviour in saving trust, we must first know who Christ is, what He did, and how His saving work applies to us. Hence, the obvious importance of reason. But rationalism must go only as

far as the Scriptures. Where Scripture is silent, reasoning must stop. Or where Divine mysteries are incomprehensible to finite reasoning, the human mind must "swallow its pride" and admit it to be so, acknowledging that God may still have a few mysteries that He has not chosen to disclose to man even though he may be living in the "omniscient" twentieth century! Christians must guard against extra-Scriptural rationalism lest in explaining Biblical doctrines they explain them away. It was Calvinistic New England, leaving the Biblical rationalism which Calvin had so comprehensively set forth, that fell into rationalism the outcome of which was Unitarianism. When man places his reason above God's Word, rather than subjecting it to God's

Word, the inevitable outcome is a naturalistic religion that is no longer Christianity. Guarding against these dangers, the Bible only must be our watchword.

Grace Only

If we accept the Bible only, then grace only as the method whereby God saves His people should follow, for this is the unequivocal Biblical teaching. Grace is the unmerited favor of God to men as undeserving sinners. God saves by grace because man can be saved in no other way. The Apostle Paul's testimony to the Galatians who were in danger of falling from grace into the bondage of works which could never provide salvation was, "I do not

(See "Zorn" p. 143)

Orthodox Presbyterian Church News

Rochester, N. Y.: Covenant Church was saddened by the passing, on July 25, of Ruling Elder Alexander Muir. Mr. Muir was the father of two sons, both of whom graduated from Westminster Seminary. . . . A special rally day program, on the theme of missions, was conducted by the Sunday school on October 2. . . . Sixteen women gathered for the fall meeting of the Women's guild. Mrs. Handyside spoke and showed slides of Korea. On September 28 the whole congregation gathered for a fellowship supper and a musical program. . . . The church has purchased a new manse, located close to the church building.

Crescent Park, N. J.: A number of persons have shown interest in becoming members of Immanuel church. Three adults were recently received into membership, and the pastor is conducting classes with several others. . . . Eighteen teen-agers and five adults attended the Machen League Conference in Wildwood.

Pittsgrove, N. J.: Among guest speakers at Faith Church in August were the Rev. Dr. Edward J. Young of Westminster Seminary, and the Rev. John C. Hills of Fort Lauderdale, Florida. . . . The Women's Missionary Society has adopted a new constitution

which will help regularize its activities. A group study of the false doctrines of religious cults has been started.

Wildwood, N. J.: The New Jersey Machen League held their Fall Conference September 16-17, with the meetings at the Boardwalk Chapel. Over 100 delegates were entertained by members of Calvary Church. Guest speakers for the Conference were Carl Reitsma, Edmund Clowney and Everett DeVelde. The Rev. George Marston was guest preacher at the church on September 18.

Philadelphia, Pa.: Mr. George Knight, III, a student of Westminster Seminary, was supply preacher at Mediator Chapel during the summer months. . . . An offering for flood relief was received following the hurricane Diane, and distributed through the Rev. Lewis J. Grotenhuis.

Middletown, Pa.: During September the pulpit of Calvary Church was occupied by the Rev. Robley Johnston, Mr. Jack Peterson and the Rev. Robert Marsden. Mr. Marsden is serving as the acting pastor while the church is vacant. Mr. Johnston assumed the post of General Secretary of the Committee on Christian Education September 1. . . . On September 18

attendance at the Sunday school reached 217, a new record.

Harrisville, Pa.: Mr. Cromwell G. Roskamp was ordained to the ministry and installed as pastor of Faith Church, Harrisville, and New Hope Church, Branchton, on Friday evening, September 23. Those taking part in the service were the Rev. Calvin Cummings, Moderator of the presbytery, Dr. Edward J. Young, the Rev. Robert L. Atwell, and the Rev. Wendell L. Rockey. Following the installation service, an open house was held at the manse.

Waterloo, Iowa: A Saturday morning Bible class, with an enrollment of 14, is being conducted by the pastor of First Church. A class in doctrinal instruction has been started, with seven young people enrolled. . . . Nine young people from the Sunday school attended Calvin Camp at Spencer Lake in August.

Oostburg, Wisc.: Bethel Church was scheduled to be host to the Presbytery of Wisconsin October 10-11. The pastor and Mrs. Verhage with 14 young people attended Calvin Camp in August. The Christian day school opened September 7, with an enrollment of 135, a record for the school.

Denver, Colo.: Mr. Daniel Stuke, Superintendent of schools at Thornton, was recently appointed superintendent of the Sunday school of Park Hill church. A member of the church, Licentiate Jerry Spoon, is teaching Bible and some other courses at the Christian school at Manhattan, Montana. John Male, son of the pastor of Park Hill church, is president of the large Missions club of the students at Calvin College. Elissa VanTil is the secretary. Mr. Male preached the ordination sermon, when Mr. Norman Hoeflinger was ordained and installed as pastor of the German Reformed Church in Artas, S. D., on August 14.

Volga, S. D.: The Rev. Paul Boertje, Christian Reformed Church minister who took graduate work at Westminster Seminary, was guest preacher at Calvary Church during the pastor's vacation. The annual Brookings County Sunday School Convention on September 9-10 was a valuable training ground for exchange of ideas on Sunday school teaching methods. Dr. Edward J. Young spoke at the church

on September 6, telling of his trip to Palestine with the Winona Lake School of Theology group. An offering was received for Westminster Seminary.

Leith, N. D. When the Rev. Henry Tavares, pastor of Carson, Lark and Leith Churches, returned from his vacation, he was pleasantly surprised to find that the church building at Leith had been repainted. During his absence, services were conducted by Elder Richard Vanden Burg of the Lark church.

Menlo Park, Calif.: The Rev. Henry Coray, who has moved to Menlo Park from Long Beach, to carry on extension work for the Presbytery of California, is planning to undertake work near San Jose, and also possibly near Redwood City. Mr. Coray would be glad to have information of any families in the San Jose Peninsula area who might be interested in the testimony of the Orthodox Presbyterian Church. Please send names and addresses to the Rev. Henry W. Coray, 162 Laurel Ave., Menlo Park, Calif.

Manhattan Beach, Calif. In connection with the summer Bible school at First Church (which had an average attendance of about 100) there was held also an evening Adult Bible school. Courses at the school included studies in eschatology, false religions, the Reformed Faith, baptism, also in Greek and Hebrew. . . . Mrs. Glenn Coie, wife of the pastor of First Church, Long Beach, was guest speaker at the annual Fall tea, sponsored by the Missionary Society.

Andrews Arrives

THE REV. EGBERT W. ANDREWS, Orthodox Presbyterian missionary to Formosa, arrived in New York on September 28, to spend his furlough. He had left Formosa in the spring, and made his way home by a westerly route which took him through parts of Asia, Africa and Europe.

Diedrich Departure Delayed

IN ORDER THAT she may take special courses at a Midwifery school in Kentucky next spring, the departure of Miss Dorothy Diedrich, missionary nurse under appointment to Eritrea, is not expected to occur before next fall.

During the past summer Miss Diedrich took language work at the Summer Institute of Linguistics in Norman, Oklahoma. She is at present in nursing service at the Wills Eye Hospital in Philadelphia.

Three Licensed by Philadelphia Presbytery

THREE YOUNG MEN were licensed to preach the gospel by the Presbytery of Philadelphia at its September meeting, held the 19th at Grace Church, Middletown, Del. They are Robert Anderson, John Cooper, and Henry Davis. The two former are graduates, the latter a Senior, of Westminster Seminary.

In other actions the Presbytery elected the Rev. George Willis of Baltimore as Moderator, and the Rev. Travers Sloyer of Havertown as permanent clerk.

The Presbytery also took action setting up a committee to suggest preliminary plans for observing the 250th anniversary of the beginnings of the Presbyterian Church in America. The observance would take place early next summer, which will also mark the 20th anniversary of the founding of the Orthodox Presbyterian Church.

Work Started in Stratford, N. J.

FIRST SERVICES in a church extension project in Stratford, N. J., were held on October 9 in the Chapel of the Stratford Military Academy.

This project is under the joint sponsorship of the Orthodox Presbyterian Churches of West Collingswood and Crescent Park. Stratford is about twelve miles from Camden, just off the White Horse Pike. The Rev. Carl Reitsma and the Rev. Albert Edwards of the two churches mentioned will conduct the work.

A morning service is being held at 9:30 a.m., each Sunday, followed by a Sunday school which includes an adult Bible class.

A number of members of the Crescent Park church have moved into the Stratford area, and they had been hoping for some time that a church or chapel might be started there. Through the kindness of Col. William T. Hade,

Director of the Stratford Military Academy, the Academy Chapel was made available for the services.

L. Brown Received Into Denomination

THE REV. LIONEL BROWN, until recently pastor of the Bible Presbyterian congregation in San Francisco, was received into the Presbytery of California of the Orthodox Presbyterian Church at its meeting September 28-29. Mr. Brown came by way of transfer from the presbytery of his former denomination, and was received following satisfactory completion of a theological examination before the Presbytery of California.

After he was received, Mr. Brown submitted a letter from the clerk of the First Bible Presbyterian Church, now unaffiliated, of San Francisco, applying to be received as a congregation of the Orthodox Presbyterian Church. Presbytery appointed a committee to confer with the session and members of the congregation, in regard to their application.

Robert Morris To Garden Grove

MR. ROBERT MORRIS, a licentiate of the Presbytery of California, was examined and approved for ordination at the fall meeting of that Presbytery, and is to be ordained and installed as pastor of Garden Grove Chapel in the near future.

Garden Grove is the location of an extension work near Long Beach, which was started under the sponsorship of First Church of Long Beach. This work, and that at Whittier, have been directed by the Rev. Robert Nicholas for about two years.

In other actions, the Presbytery received the Rev. Glenn R. Coie, who is to be installed as pastor of the First Church of Long Beach, and the Rev. Edward Wybenga, who is to be installed as pastor of the Westminster Church of Bend, Oregon.

The Presbytery devoted an hour to the consideration of the proposed Form of Government, and scheduled further discussion for the spring meeting. Presbytery was informed that First Church of National City has purchased land for a church building in Chula Vista. The Rev. Edward Kellogg is pastor of this church.

Cedar Grove Church Honors DeWaard

THIRTY YEARS AGO this past summer the Rev. John J. DeWaard came to Cedar Grove, Wisc., to become pastor of the First Presbyterian Church. His earnest, sincere preaching of the whole counsel of God, humility of spirit, his intense activity in teaching the catechism to our children and young people, and his sympathetic understanding of the needs of his people, in time of trouble or sorrow, made Mr. DeWaard's fourteen years as pastor in Cedar Grove fruitful.

Early in his ministry he began to warn his people about the inroads that Modernism was making into the church and its boards and agencies. He sought to arouse the men of the presbytery to action. He succeeded, but the action was against the man who faithfully proclaimed the gospel and sought the purity of the church by refusing to

compromise with unbelief and evil. In 1936 he was forced to leave his church. But a large majority of the people left with him, to organize Calvary Orthodox Presbyterian Church.

The present pastor, the Rev. Robert K. Churchill, and the session of Calvary Church invited Mr. DeWaard, now pastor of Memorial Church in Rochester, to preach at Calvary August 21 and 28. On August 23 a reception was held at the church for Mr. and Mrs. DeWaard, with a large company of friends from the community attending. An appropriate program was presented, and a purse was given them. Both Mr. and Mrs. DeWaard spoke briefly, recalling many happy incidents in their ministry in Cedar Grove.

The pastor and session of Calvary Church, together with many friends, wish God's richest blessing on their former pastor, Mr. DeWaard, as he continues his ministry in the church.

The Mercies of the Lord

Home Mission Work Among the Indians

BY HENRY D. PHILLIPS

"I will sing of the mercies of the Lord for ever: with my mouth will I make known Thy faithfulness to all generations." PSALM 89:1

"IS THERE ANY POSSIBILITY that the church will send us another minister and missionary?" "How long will we be without a spiritual leader?" "Will you be our pastor?" Such were the appealing words of the members of our Old Stockbridge Church in February 1954. Who could turn a deaf ear to their cry? So within a few short months we packed, regretfully severed our official relationship to Wayside Church in Western Pennsylvania, and ventured north and west to a work altogether strange to us: newly appointed missionaries to the North American Indians. Our specific destination was a little "off the map" crossroad near Gresham, Wisconsin, locally known as Morgan Siding. Here God brought us safely to be met by a warm, eager people unto whom our hearts have been entwined through the love of our Lord Jesus Christ. The work to which we have been called is three-fold: missionary-pastor of the

Old Stockbridge Church which was established in May, 1937; missionary to labor among the Menominee Indians living on a large reservation about 20 miles from Morgan Siding; and, as vision calls and opportunity affords, missionary-evangelist to the many tribes scattered throughout our United States.

A view of our pastoral work is first in order. The first blush of our love and enthusiasm for these people among whom we have come to live and labor has not faded. On the contrary the Lord opens to us new reasons to marvel every day. Historically speaking, David Brainerd sowed the seed of the Word



New Chapel on Menominee Reservation

The Presbyterian Guardian

among the ancestors of these Stockbridge Indians as far back as 1743-44. For many months on end the only English speaking person with whom Mr. Brainerd had any contact was John Wauwaumpequunnaunt, a young and intelligent Stockbridge Indian, who was his interpreter. John later shortened his name to Quinney. Descendents of that name live and worship among us today. Having early embraced the Reformed Faith the Stockbridge Tribe brought their Presbyterianism with them when they migrated to Wisconsin. However, for a period of years the denomination showed little interest in them and the Lutherans gained a very strong foothold. Then in the early thirties of this century an alert, consecrated and zealous superintendent of Indian missions endeavored to revive the Presbyterian work. Opposition arose from an unexpected source—from within the denomination. So, like many of our early leaders in the Orthodox movement, Arthur Perkins was thwarted by the very ones who should have rejoiced in the awakened spiritual life in this field. Many witnesses say that he died of a broken heart after the unjust and decidedly unchristian treatment he received at the hands of his fellow ministers. The stimulation which Mr. Perkins injected into the work bore fruit. Under our own first Indian workers, the Rev. and Mrs. John Davies, a fine group of conservative Indians and several white members formed the Old Stockbridge Orthodox Presbyterian Church. It was to this group of wide-awake, Bible-loving Christians that we were called as missionary-pastor in June 1954.

After a more thorough survey of the situation we found that the work was not localized but spread over a rather wide territory. So during the winter months classes in catechism, Scripture memory work and Bible Geography were held in three different areas. The women requested a weekly Bible study and Prayer Circle which was conducted by my wife. And later a men's fellowship was formed with rather good attendance. Elder Tousey was appointed to the post of Sunday School Superintendent. In this office he has shown real initiative and there has been growth both numerically and spiritually under his leadership and the blessing of our God. The Young Peoples Fellowship has manifested a will to study and



Some Children Who Attend
The Chapel

work, publishing *The Presbyterian Herald* monthly. Our Intermediates, known as the Volunteers, have also been a lively and active group. The Lord has added to the church such as were saved. It is our hope that more of the older covenant children will see their opportunity and responsibility to make full confession of their faith uniting with the church. We are praying and working with those in the community who are indifferent to the Word of God and who have succumbed to the evil influences of alcoholism.

The more definitely missionary part of our labors constitutes a different story. In spite of the strenuous and consecrated efforts of the Davies we found little more than a group of children accustomed to being picked up for a Saturday Bible Class. Over the winter we continued to hold these classes in the old "Community Hall" two miles off the main highway. We were amazed at the many inconveniences which had been endured to carry on this work. Two hours spent in gathering the children from the western end of the reservation, classes in a twenty by twenty room, unfinished and unfurnished except for benches running around the walls, shared by various groups with whom acceptable schedules had to be worked out, often found filthy from sick drunks, likely as not unheated because the fire builder didn't happen to be home that day, the children rowdy because of the impossibility of any hallowed associations with the building—such were a few of the hardships confronting the missionary. It early became apparent that if we desired to have a lasting spiritual

effect in the community permission should be sought for a location, and a building for the Lord's work should be secured.

Our work having largely been carried on in Division Six of the Menominee Reservation, the committee for that area was called together, and after showing them the 35mm slides of their children attending our classes, plans were discussed as to a building and the best location. Although these Indians are more reserved than the others among whom we work there was a favorable response. Within a few days the chairman of the group and the missionary looked over available spots and chose one of them. This selection was presented to the Advisory Council of the Menominee Tribe. Permission was granted to use an acre and a half and to improve it as desired. Elder Walter Snake, living on the reservation, suggested that there was an old mess hall twenty feet by sixty-six and a half feet, abandoned at an old logging camp—Camp 33. Inquiry was made as to its condition and its value. The logging superintendent suggested that it might be possible to procure the building without cost if a petition was sent around. Mrs. Snake, a member both of our church and the Menominee Tribe, secured signatures on a petition. When this was presented to the Council it was granted. Events moved quickly at this point and within three days the building had been braced, cut in two sections, slung on long rock elms cut for the purpose and moved the seven and a half miles to the new location. Just as we were about to unload the cement piers upon which the building was to set one of the neighbors hastened over and protested that we would destroy the community playground. Not wishing to antagonize anyone, if possible, consultation was had with the area chairman and a much better, more convenient location was substituted (a place that the missionary had personally thought as the most favorable, but had been told this very neighbor had claimed it.) Truly, "the wrath of man shall praise Thee: the remainder of wrath shalt Thou restrain."

During the months of May and June much time was spent in renovations. A blue roll roofing was put on, grey insulating siding was nailed in place, twelve new windows were ordered and installed, a new door and frame were

centered in the front and the walls of the larger of the two rooms were covered with masonite and painted. Eight eleven-foot pews were secured for \$9.00, a platform was built and four large tables were fixed for classes. Although classes were conducted in the new building before the interior work was completed the first regular service was held Sunday, August 14, 1955. Plans are on foot to dedicate the Menominee Chapel the second week of October. A number of our churches and individuals have made substantial contributions toward the expenses incurred both for the chapel and for the thirty passenger bus that has been purchased to aid in the transportation problem. Expenses have amounted to about \$2066.00 and gifts of \$1155.00 have been received. In this brief time the Lord has wrought wondrously in many ways.

Let it be said that in this work there has been extended to us the cooperation, counsel, and approval of the Indians as well as the support of the Presbytery of Wisconsin, the committee on Home Missions, and the denomination as a whole. For this we lift our hearts in thanksgiving to our sovereign God whose faithfulness faileth never.

Since beginning work on the chapel there has been more enthusiasm shown by the adults in this field. However, they are slow to come to the services. This may be due to several factors. The

Menominees are a more closely knit unit than the others among whom we work, and this particular group has been much more conservative in their reactions to innovations. Some still hold to the pagan Indian drum worship and hold their pow wows not only for exhibition but also for worship. The latter are held very irregularly as far as we can determine. Then there is the pervading influence of Roman Catholicism with its pernicious mariolatry (worship of the Virgin Mary) and its traditional opposition to all Protestant Churches. Two large parochial schools dominate the reservation. Likewise there is a third group affiliated with The Native American Church. This group has the Bible but in all night tepee "prayer meetings" they chew the bud of a cactus called Peyote and look for revelations by means of visions.

Children from several families heretofore not contacted have started to attend and adults are beginning to come also. We are encouraged by the regular presence of one family, who have just bought a car and are driving to the chapel—about six miles. Having spoken "of the mercies of the Lord" it is our purpose "to make known His faithfulness to all generations." To that end we dedicate ourselves and we call upon you, whom we represent among the American Indians, to pray earnestly for wisdom, strength, courage and fruitfulness in this field of labor.

Evangelizing the Children (11)

When He Comes to Years

By LAWRENCE R. EYRES

I TREMBLE whenever someone offers me (for free) a little furry ball, better known as a kitten. Now both I and my growing daughter love kittens, but I look ahead to the day when that kitten will be a cat. And that's where the problem begins, for I also love birds. While intending no unfavorable comparisons, there is something of that sort of apprehension in the prospect of the normal, growing boy or girl. Their tractableness, so appealing in the childhood years, will vanish just as kittenish ways disappear when the kitten turns into a cat.

But it is a law of nature, or rather

of nature's God, that the young of all species mature into adulthood: that they arrive at the stage when they will neither seek nor accept the direction and protection of their natural parents. In a word, a normal child must eventually come to years. If he fails to do so either bodily, mentally or emotionally, he is to be pitied, but not more than the parents who brought him into the world.

Moses and Josiah

Two Scriptural instances stand out. "By faith Moses, when he was come to years, refused to be called the son of

Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season" (Hebrews 11:24, 25). It would be enlightening to know more about Moses' early years, but we know enough to realize that his parents, Amram and Jochebed, brought him up in the nurture and admonition of the Lord. We know further that when, on orders from Pharaoh's palace, he was snatched (at around the age of seven) from that humble home, all the training in the colleges and universities of Egypt was not sufficient to eradicate that nurture. For Moses came to years, how old he was is of no importance to us here. When, in the providence of God, he was confronted with the necessity of choosing whom he would serve, he rejected the world with all its riches and power and identified himself with the people of his father's and mother's God. What a rich reward to the faith of Amram and Jochebed!

Then there was Josiah, king of Judah—the one bright light among her kings in those last tragic years of her history. Josiah's father was a godless man. We know his mother's name and that is all. But someone must have taught Josiah in his childhood to love, to fear and to serve the God of his "father" David. He came to the throne while still in his eighth year, still too young to rule in his own right. But "in the eighth year of his reign, while he was yet young, he began to seek after the God of David his father: and in the twelfth year he began to purge Judah and Jerusalem from the high places, and the groves, and the carved images, and the molten images" (II Chronicles 34:3). By Western reckoning, Josiah turned to the Lord when he was about fifteen. And by the time he was nineteen this resolution to serve the God of David was so well fixed in his character that he set out to purge the land of all its deep-seated idolatry, and that took courage.

Both Moses and Josiah grew up: they came to years. And the fruition of their childhood training was a personal, voluntary choosing for the God of their fathers, the covenant God of Israel. And this choice, in turn, because it was a choice based upon a matured personality, affected the life of God's people for good throughout all their days.

The Covenant Youth

Last month we selected a child and called him John. John was born and reared in a truly Christian home and church, under the sign and seal of covenant baptism. In such an environment John has been an average boy throughout all the phases of his childhood years. But now he is an adolescent—about the age of fourteen.

In the first few months of that year his parents noticed a great change. Sometimes he was the obedient, happy boy he'd always been, but at other times he seemed wilful and obstinate. While in these "different" moods John was not content to take the answers of parents, pastor or teachers for anything. He wanted to figure things out for himself. His reasoning and actions were often times ludicrous and erratic. Sometimes they were even pathetic. But still he made it plain to all concerned that he *had* to think for himself.

Now John's parents were wise — they knew what adolescence does to a boy, and by degrees they let John make his own decisions. And this wasn't easy for them either! His father got into a way of talking to him as man to man. Of course there were the times when the parental foot had to be put down firmly on things that could not be allowed, and that was that! Those were stormy sessions.

John had his doubts spiritually and intellectually. At times the easy faith of his childhood seemed deeply shaken. Oh how his parents prayed during those months! But within a couple of years things became smoother. John began to understand and accept the restrictions his parents insisted in putting on his new-found freedom, even though he would still have liked a bit more of it. He was more mature physically, and socially too. He didn't mind being with the girls of his own age any more—not at all: he rather enjoyed it!

But spiritually he seemed at a standstill. He still went to church, catechism, Christian high school and the like. But this was more out of habit than from an inner compulsion. But he was up to his neck in plans for his future training, his odd-jobs, hobbies and his social life. You can be quite sure that, had it not been for the strength of his Christian upbringing (not the least of which was habitual attendance upon the worship of God), this would have been the parting of the ways for John

and things Christian—perhaps forever.

Now John had gone to boys' and youth camps before and enjoyed them. But the summer after he was sixteen he went, with the gang from his church, to the young people's Bible conference sponsored by the churches of his denomination in that area. There he heard a new voice — a speaker who really "had it on the ball" as far as young people were concerned. (John didn't stop to realize that he was just another preacher—it was just that he was new to him that made him listen with such peculiar interest!) To make a long story short, John here became aware for the first time of the depths of the depravity of his own heart; and he caught a new vision of the sweetness and glory of the mercy of Christ. Something happened in his heart—the exact time he could never be sure of. But after a struggle he realized that it wasn't enough to be brought up in a Christian home: he had to make *his* own decision for Christ—to believe on Him in his own heart and confess Him with his own lips. And he did. What joyful enthusiasm filled John's heart — and everyone around him knew it.

Upon arrival home he told his parents what he had done. They were happy, happier than he realized at the time. *But what puzzled John was that they didn't act a bit surprised. It was as though they had been expecting this to happen!*

We must soon leave John. His experience is no pattern in all its details: other fellows are different, and girls are different from boys; but many a covenant youth came to Christ almost as John did. And John didn't live happily ever after either, for he still was to have many a struggle of soul, but John had come to years. Coming from a Christian home as he did, it was the most natural thing in the world for him to choose Christ on his own. His parents, pastor, teachers had sown precious seed, had watered it with their pleadings, prayers and tears. And the Lord of the harvest had given them the desire of their hearts. He who sovereignly holds all hearts in his hand had done what God alone can do: He had kept John under the shadow of His wing to the very time that it was right and proper for him to choose whom he would serve. And John, having been drawn by irresistible grace,

had chosen Jesus Christ as his Savior and Lord. And He who had begun a good work in John's heart would perform it unto the day of Jesus Christ.

Zorn

(Continued from p. 138)

frustrate the grace of God: for if righteousness were by the law, then Christ died in vain" (Gal.2:21). Christ's death made possible the grace of God to lost sinners because by His life's blood He ransomed man from the wages of sin which is death, Himself bearing their sins in His own body on the tree as a substitute for all who should accept Him as their personal Saviour. He could thus become a substitute for sinners because He alone fulfilled all the righteousness of the Divine law and so was not under its curse as are all else because they have broken it. In fulfilling all righteousness, Christ accomplished the positive requirement of God for His people so that all who believe on Him are thereby justified from all things from which they could not be justified by the law (Acts 13:39). In short, because Christ accomplished the positive aspect of salvation by His righteousness and satisfied the negative aspect of the broken law by His atoning death, salvation becomes the free possession of all who believe on Christ, it being the gift of God's grace.

Grace therefore stands in antithesis to any doctrine of works for salvation. Grace does not rule out good works in the life of the Christian, but these are the fruits rather than the ground of salvation. The Reformers rightly saw that Romanism makes salvation a matter of the individual's works and so is no longer Biblical Christianity. Baptism, according to Rome, removes only original sin. Good works as the result of infused righteousness become the ground of the individual's salvation. Sin is divided into mortal and venial classifications. The latter can be forgiven by the efficacy of the Mass but the work of individual attendance is required. The former, being able to damn the soul, need the more stringent work of confession to the priest, the doing of prescribed penance, and the receiving of consequent absolution. To ease the burden of penances and to remit the temporal punishment of sin, indulgences may be gained (pur-

chased) from the treasury of grace laid up by the super-added merits of the saints. A stay in purgatory remains for practically all as a limited period wherein punishment for any remaining unforgiven sin is worked off. But we need go no further. All of the above doctrines are without Scriptural warrant and reduce salvation to works at best, or a financial transaction at worst as Tetzel with his indulgences during Luther's time consistently showed. No, salvation is by grace and grace alone:

"Jesus, Thy blood and righteousness

My beauty are, my glorious dress;
Midst flaming worlds, in these arrayed,
With joy shall I lift up my head."

Faith Only

But if God saves us by grace because of what Christ did to accomplish that salvation, then faith is the instrument by which the believing sinner becomes a possessor of that so-great salvation. Faith itself is not a work but is the gift of God. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8-9). Why should faith therefore become the instrument of our salvation? Because it so adequately embodies the inner movement of the whole man, in abandoning his own resources, to receive and rest upon Christ alone for salvation. As Warfield has admirably put it, "Faith is absolute transference of trust from ourselves to another. It is a complete self-surrender to Christ." This is the very thing the sinner is unwilling to do. So long as his delusion of self-righteousness persists he is unwilling to abandon it. It is only when the last shred of his fancied garb of self-righteousness is torn away by the convicting power of the Holy Spirit that, repenting of his sins, he makes the total act of self-commitment to Christ in true saving

faith. This is the all-important act of salvation because it is the sinner who believes. Knowledge and assent apart from it do not save. Not even the demons whose knowledge of Gospel truth must be comparable to ours and who certainly are forced to assent to its truth are saved. Why? because they have not believed in Christ. God saves sinners through faith in Christ—and in no other way. "Believe on the Lord Jesus Christ, and thou shalt be saved . . ." (Acts 16:31). Where this faith in Christ is not present, no amount of mechanics or ecclesiastical machinery will save, for salvation is a personal matter between the sinner and God. The Reformers rightly laid stress here because Rome's sacerdotalism separates access to God by simple faith in Christ. The way of Rome is to pose a multitude of earthly and heavenly mediators between God and the faithful. But to make mediators of the Church, the priestly hierarchy, the Virgin, and the saints, not only robs Christ of that mediatorial office which is solely His (I Tim.2:5), but subjects the people to a bondage which in the end results in a fatal misplacement of faith. It is not faith in the Church, the sacraments, Mary, et al, that saves but faith in Christ and Christ alone.

"For freedom Christ has freed you. Stand therefore in it and be not entangled again in the yoke of bondage." That bondage from which the Reformers delivered us is not dead by any means. But is their zeal for the truth for which many of them bled and burned that it might become their children's heritage and ours largely being lost by the sloth of our indifference and lack of vigilance? To us as heirs of

the Reformed Faith the Reformers have handed the torch of truth. But this heritage must first become ours by the conviction of its truth, then only can it and will it be defended, for then there will be burning in the soul the flaming conviction that this Gospel delivered once for all unto the saints is that alone which is able to make imperishable souls wise unto salvation.

Thwing Withdraws from U. P. Church

THE REV. DR. JOHN B. THWING, until recently pastor of Gibson Heights United Presbyterian Church, Youngstown, Ohio, has withdrawn from that denomination because of its interest in affiliation with the Presbyterian Church U. S. A.

The Presbytery of which he was a member voted in favor of union with the U.S.A. Presbyterians in the merger negotiations this past spring. (The plan of union was later defeated by the Southern Presbyterians.) In a statement to Presbytery Dr. Thwing said that in view of what was done in the "Machen" case by the U.S.A. body, and of the fact that there had been no repentance in that body, he would not feel at home among them. Dr. Thwing was at Princeton during its forced change of administration prior to 1929, and also took part in the organization of the Orthodox Presbyterian church in 1936. He has been in the United Presbyterian Church for many years.

At his own request Dr. Thwing was transferred from the United Presbyterian church and on August 30 was received into Pittsburgh Presbytery of the Reformed Presbyterian Church.

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