

November 15, 1955

Vol. 24, No. 11

The Presbyterian

G U A R D I A N

*Men ought not to content themselves
with a general repentance, but it is
every man's duty to endeavor to re-
pent of his particular sins, partic-
ularly.*

Westminster Confession XV.5

J. Gresham Machen
Editor 1936 - 1937

Published Monthly
\$2.50 per year

Meditation

Prayer for Material Needs

"Give us this day our daily bread."—
MATTHEW 6:11.

We have material needs. They cannot be properly ignored because they were created when God gave us a physical existence in a material universe. A piety that professes to pile up merit by a program of severity to the body may commend itself to men of perverted ideals, but will never be approved of God. It defies his plan and holy arrangements, and accomplishes nothing at all in destroying the works of a sinful heart.

Jesus teaches us to concern ourselves with our material existence, and to make our wants a matter of prayer. And this we must do whether we be rich or whether we be poor.

Poverty wrongly handled can lead to ungodliness. The poor fall to cursing God, sometimes, when their hope is not set upon him. Sometimes they take to working and worrying and planning as if there were no God. Piety becomes choked by an overgrowth of earthly cares. They may murmur and complain, and blame the administration of the country for their distressing conditions. They may fret and moan and groan to friends and neighbors. But they never think to pray. God for them is something they lock away in the life of the Church, in their thoughts. They have no place for him in their everyday lives. The cares of life, for them, are either too small to take to him, or they are considered too great. In any case, they are thought to be none of his concern. Often, therefore, their poverty continues. It sometimes happens that men have not just because they ask not. God brings down their heart with labor because by their actions they say, "There is no God."

But the rich also need to pray. Their security is not in their accumulated wealth. They may never suppose that because they eat well, dress well, live well in general, all will be well for ever. Riches have wings,—and they have been known to use them. Not a few men of money have found themselves poor overnight. The rich may not like to admit it. They may not even give it a thought. But prosperity is of the Lord. He it is that gives. And he can take it all away. Just as much as the

poor, the wealthy must look up for the needs of every day. The secret of success may seem to them to lie in a big investment of brains, brass, and the sweat of their brow. But when all secrets shall be fully known in the affairs of men, and God's workings are revealed, it will be clear to all that no man ever got ahead without God. Even the very breath of the rich is every moment in his hands. And it is only "If the Lord will" that men do and succeed. We are called indeed to plant and water. And diligence and skill sometimes reap even now a due reward. But it is always God that gives the increase. The rich, therefore, like the poor, must pray, "Give us this day our daily bread."

We must all do it from day to day. This will not weary God. Forgetting him is our great offence. We are always his dependents. We must always confess our need, and always beware that in our thoughts we are creatures and do not become creators.

This should be no burden to us either. It should really thrill us. It means that we are called to walk with God; to be his friends in a glorious fellowship; to be his children, partakers of his constant Fatherly interest and care.

But we must pray without covetousness. Undue worry about the future is an attempt to wrest it from the hands of God to manage it ourselves in our own way. But tomorrow can never be lived today. It is a day that must come in its turn. And God alone knows what it will bring. To try to take into our hands what God alone has the right to handle will certainly overload us. That is why it is so hard on the nerves to try to cross bridges before they are reached. And why worry about what is to come, demanding today all that we shall ever need? God promises our needs from day to day.

We walk one step at a time. We breathe each breath in its turn. Our crops come to us year by year in their season. When we try to journey by leaps and bounds, life becomes more costly. And we miss a lot. God calls to a more moderate pace in dealing with our material needs.

He would have us notice his goodness as he grants it. It comes fresh each day. And it unfolds in intricate detail. We should strive to observe how manifold is his wisdom, and respond with constant praise. Trying to go through

life so fast that to notice the scenery becomes a reckless indulgence is a perversion. Praying daily about our needs slows our pace to the point of concern with the needs of each day. This is the sane view of life. It was ordained by the Creator of men and the Author of time. And it enjoys his blessing.

Be sure, then, to include the problem of *things* in your prayers—each day.

HENRY P. TAVARES

French Creek Conference Plans

THE DIRECTORS of the French Creek Bible Conference Association held their Annual meeting on October 24 and made plans for two Bible Conferences for next summer: a Conference for the Junior Hi group August 20-27 and one for the older group August 27 - September 3, both at French Creek State Park. It was decided not to hold a Family Conference in 1956, due to the meeting of General Assembly in Denver in early August, but to plan such a Conference in '57, probably July 20-27 and to ask those interested to note that date.

Of special interest is the fact that attendance at the Conferences has more than trebled since they were begun in 1950. Recognizing that facilities are already overcrowded and anticipating future growth the Directors elected a sub-committee to give consideration to the eventual acquisition of a permanent Conference site for Orthodox Presbyterian needs. As one step in preparation for such an eventuality it was determined to set a goal of 500 members in the Association and the Reverend Elmer Dortzbach was assigned the responsibility of securing new members. The Directors deeply appreciate the support, in prayer and otherwise received from GUARDIAN readers in the past and gratefully anticipate continued support on a wider scale as the Conferences expand.

C. E. Office in Philadelphia

THE Rev. Robley Johnston, General Secretary of the Committee on Christian Education, has set up his office in conjunction with the Missions Committees offices in the Schaff Building, Philadelphia. The address is Room 728, Schaff Building, 1505 Race St., Philadelphia 2, Pa.

The Presbyterian Guardian is published monthly by the Presbyterian Guardian Publishing Corporation, 728 Schaff Building, 1505 Race Street, Philadelphia 2, Pa., at the following rates, payable in advance for either old or new subscribers in any part of the world, postage prepaid: \$2.50 per year; \$1.00 for four months; 25¢ per single copy. Entered as second class matter March 4, 1937, at the Post Office at Philadelphia, under the Act of March 3, 1879.

THE PRESBYTERIAN GUARDIAN

NOVEMBER 15, 1955

Faith and Freedom

WE Americans are, at least partly as a result of our national heritage, lovers of freedom. Our fathers came to this country to escape civil and religious tyranny, and we have inherited their concern for and love of individual liberty.

It is quite true that this liberty we profess to enjoy is frequently hemmed in and bound down by various limitations. It is liberty under law. We have a national Constitution, and State constitutions. We have legislative bodies continually making new laws and interpreting or reinterpreting old ones. Likewise we are bound about by social customs. We wish to be a part of the community, not "different."

But we have accommodated ourselves to this limited freedom. In fact, we use our very freedom to promote our limitations. We honor the ballot, as the means by which the individual expresses freely his choice in a particular case. But then we (cheerfully?) submit to the decision which the majority of free choosers have made, even though it was not our preference.

This principle of liberty under law also prevails in the Christian church. Looking at it from the human standpoint, we hold that the individual is free to associate with the "church of his choice." (We may not think much of his choice, but we do not deny him that freedom.) And we reject any authoritarianism which would prohibit the individual from making—or changing—his choice in religion.

On the other hand, each church has its own character. In the proper arrangement of things that character is indicated by the church's official theology, and more particularly by its "Confession." A confession is to a church what the Constitution is to the nation. And it is assumed that those in a church gladly submit to the Confession as those in the nation do to the Constitution.

Yet, while this is true humanly speaking, it is not quite a correct analysis of the case. For civil or political constitutions are largely documents of human

origin, design and interpretation. They depend on the collective wisdom of a given society, and have no divinely revealed antecedent. On the other hand the confession of a church is, or ought to be, a condensed reproduction and representation of authoritatively revealed truth.

The truth revealed is the truth of God, who not only reveals His truth but also rules and determines the experience of His people. Hence there is between the truth revealed and the experience encountered a perfect harmony. When the Bible sets forth such truths as those relating to sin, guilt, regeneration, repentance, faith, justification, adoption, sanctification and the like, it is not setting up some arbitrary rule of what men have to believe. It is presenting a divine analysis of what actually happens in the life of the redeemed individual. And when it tells us about God, Christ, the Holy Spirit, the Church, history, and so on, it is not demanding of us an acceptance of arbitrary mysteries, but is detailing for us the actualities.

From this it follows that submission to the Confession of the church does not involve us in ceasing to think, does not take from us our religious liberty or our intellectual integrity. Rather it proclaims our recognition of the agreement which exists between what God says happens, and what has happened to us, between what God says is true and what we have come to know as true.

Repeatedly in our time the cry has been raised that creeds and confessions are contrary to the principle of religious liberty. When the charge of heresy is raised against someone, the reply almost inevitably takes the form of an appeal to liberty. Such an appeal is without merit. The true Christian knows, and rejoices to know, that things have happened to him as God said they would happen, and that things are truly as God has said they are. The true Christian finds his greatest freedom as he is most in conformity with God's truth.

L. W. S.

Heartfelt Thanks

THANKFULNESS is a matter of the heart before it is a matter of the spoken word or the generous hand.

There are people who are constantly saying "Thank you," and one knows intuitively that the words are mere habit, without real meaning. There is within no attitude of thankfulness — there may be on the contrary an attitude which considers the thing received justly deserved. But social politeness dictates the form of words.

And there are people who will make contributions to worthy causes, more in order to keep up with their neighbors than because of any true thankfulness in their hearts which is expressed by the gift.

But true thanksgiving must be "heartfelt." It must come from the heart. It must express that which lies in the depths of one's being.

This is especially true when one thinks of distinctly Christian Thanksgiving. By Christian Thanksgiving we mean the giving of thanks to God for the benefits we have in Christ. There is no Christian Thanksgiving where there is no recognition of the majesty and glory of God, or of the depths of the misery in which sinners stand, or of the extent of the love of God in Christ—who "learned obedience by the things which He suffered," or of the wonderful nature of the estate of salvation into which the believer has been brought.

Christian Thanksgiving, as it is directed immediately to God, takes the form of praise, uttered in song and in prayer. We cannot give God "things" directly. We can give Him praise, both in private, and as we gather with the congregation of His people in the worship of the church. It is therefore proper that a feature of "Thanksgiving" should be a service in the house of God, where the congregation assembles to lift a voice united in praise. God delights in the praises of His people.

But if we cannot give "things" directly to God, who is Spirit, we can give "things" to further the work of His kingdom on earth, a kingdom which by His appointment has also a material aspect. It is therefore also proper that in connection with Thanksgiving — perhaps even more so than in connection with Christmas — there should be an outpouring of gifts designed to promote the kingdom of God on earth.

Such observance of Thanksgiving,

however, should not be designed merely to "make up" for deficiency during the year. For if Thanksgiving is truly heartfelt, it will not be governed by the calendar, but will be constant, and its fruits continuous. That there should be a special time devoted to thanksgiving each year is not wrong. That there should be any time during the year when there is no thanksgiving is wrong.

"Thanks be unto God for his unspeakable Gift."

Festival of Faith

WE WISH to commend those ministers of The Orthodox Presbyterian Church who, with other ministers in the area, raised a voice of protest against a local Reformation Day rally which had as speaker a man widely known for his rejection of basic doctrines of historic Christianity. We carry an account of this development on another page.

It has become almost a habit for church leaders to hold special services in commemoration of great events in the history of the church, and then to have as speakers prominent clergymen who in their own belief have no affinity with the event being celebrated. The Reformation was characterized by a return to the great doctrines of the authority of the Scripture and justification through faith in Christ. If men are going to celebrate the Reformation, they ought to celebrate it by again proclaiming with all boldness those same doctrines. Any other sort of celebration is a travesty.

Recognizing this, the ministers of whom we speak had the courage and good Christian sense to declare publicly that a "Festival of Faith" on Reformation Day which had as speaker Dr. Oxnam who has openly repudiated Biblical authority was no true remembrance of the Reformation, and should not have the support of Bible believing Christian people.

Of course when they said this openly — and attracted attention in the process as it was reported in the newspapers — they were accused of all sorts of "unchristian" conduct. They were a very small group. They were "Fundamentalists." They had no affiliation with the local, national or world councils of churches; etc. etc. These

facts were supposed to place them without the pale, as not deserving attention.

But truth has a way of insisting upon being heard, even when spoken by a small voice in dignified fashion. We think the statement issued against the Oxnam Festival of Faith was a moderate statement, and that its emphasis was well-placed. At the end it calls for pastors in the area to use Reformation day for proclaiming the great doctrines of the Reformation — the sole authority of Scripture and justification through faith. That is the only proper way to celebrate — if one is going to celebrate — Reformation Day.

The issue raised by the developments in San Francisco will probably have substantial repercussions in days ahead. The same issue, raised in other ways and places, will continue to demand consideration. Is the church going to adhere to the doctrines of Christianity, and so be a true church, or is it going to replace them with the opinions of men, and become a false church, "a synagogue of Satan." Ministers and laymen everywhere must give answer to this question.

The Presbyterian
GUARDIAN

1505 Race Street, Philadelphia 2, Pa.

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Books for Korea

By BRUCE F. HUNT

"Of the making of books there is no end," but comparatively speaking, there has hardly even been a beginning of the making of the good books which are needed in Korea today.

Two and a half years ago, articles appeared simultaneously in THE PRESBYTERIAN GUARDIAN, and the Sunday School Times and letters were sent to graduates of Westminster Seminary telling of the need for good Christian books in Korea, and also pointing out that certain manuscripts of commentaries and a concordance were only waiting funds for publication.

Within the next few months \$2,000 was received from within the Christian Reformed Church for this needy work, and a total of \$2,329.14 in smaller gifts additional to this has come in through the Committee on Foreign Missions of The Orthodox Presbyterian Church, \$4,329.14 in all.

At the time the articles were written it was estimated that \$8,000 would be needed to print one edition of each of four books which we then felt should have first priority. Although the \$8,000 goal was not reached, by taking a little longer time and using the money received as a revolving fund, the Korean committee has been able to print that original list of four books: 1) a 1,000 copy edition of a 630-page, 20,000 reference Concordance to the Bible; 2) a 1,000 copy edition of a 700 page commentary on the Epistle to the Romans; 3) a 2,000 copy revised edition of a 508 page commentary on the Revelation; and 4) a 1,000 copy edition of a 1114 page commentary on the Synoptic Gospels.

But what is more wonderful is that the Committee has also been able to publish 5) a 2,000 copy second edition of the Concordance; 6) a 1,000 copy second edition of the commentary on the Synoptic Gospels; 7) a 1,000 copy second edition of the commentary on Romans, and 8) a 2,000 copy first edition of a new 700 page commentary on the Pauline Epistles, and 9) has started work on a new commentary on Hebrews and the Catholic Epistles.

This means that a total of 11,000 copies of Christian books, of from 508 to 1114 pages in length apiece, with a market value of over \$30,000, have

been printed with his original outlay from friends in America of \$4,329.14. We believe that this is a good investment of the Lord's money.

Of course this could not have been done if all of those who had a part in this work, the writer of the books, and those who have had to care for all the details of publication, had insisted on full compensation for their labors. Korean Christians have at times loaned money at little or no interest to keep the work moving. Dr. Yune Sun Park and the Rev. B. C. Yoo spent years in preparing the manuscripts of the commentaries and the concordance respectively. The Rev. C. M. Lee, who has been doing home missions work, building up a strong church in a new field and teaching in the Bible Institute, has managed the business angle of the publication of the books. Several students from Korea Theological Seminary especially Elder B. C. Chung and S. S. Chang, have assisted in the hand copying of manuscripts and the correction of proof.

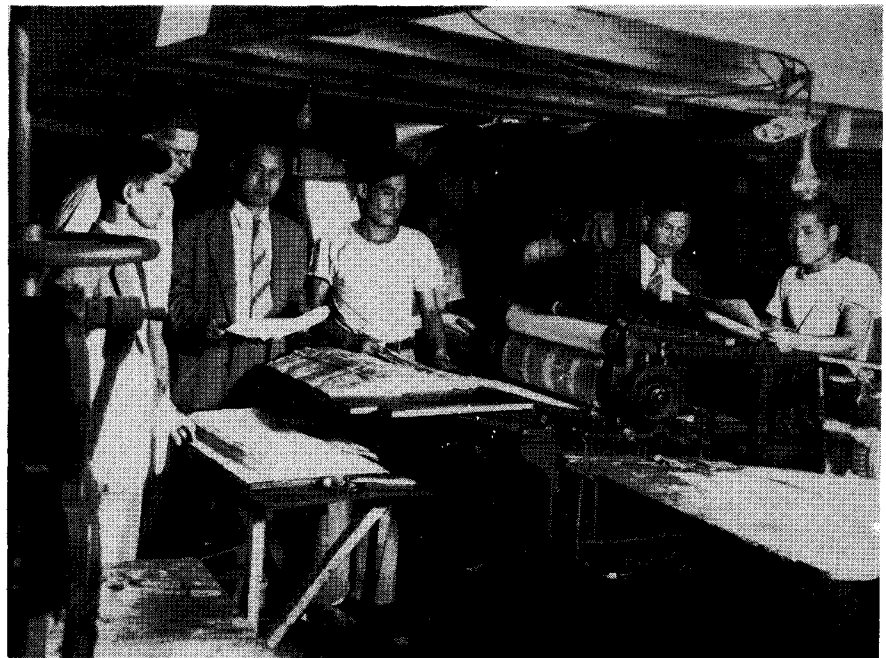
The type is set by the Ko Sung

("High and Holy") Printing Co., a Christian printing establishment that is managed by Mr. Oh, the son of the principal of our Korea Higher Bible Institute. The company has its buildings on the Bible Institute property. A year ago the U. S. Army helped improve the buildings of this printing company through the gift of building materials, under its AFAK program. This has greatly facilitated the printing of the Commentaries.

The actual printing was done by another Christian company, owned by a Presbyterian, Elder C. G. Lee.

When one considers the obstacles that have had to be overcome, he is moved to use the language of the Psalmist in that far more wonderful context, "This is the Lord's doing; it is marvellous in our eyes."

Typesetters and proofreaders have had to deal with Greek, Hebrew, German, Dutch, English, Japanese, and Chinese as well as Korean words, with which some had very little knowledge. Prices of printing and materials have on occasion doubled and the Korean Whan is now about half of the value it was when we first exchanged the dollars into Whan. The inflation and constant change in Korean economy makes it difficult to do any long range planning. Yet the Korean Committee has



Printing Books in Korea: Ministers Lee, Bruce Hunt, and Yune Sun Park

and Elder Chung watch press turning out one of Dr. Park's books.

carried on its work and been able to show these wonderfully tangible results.

Through good management the Whan assets of the Korean Committee have actually increased over the two and a half year period of activity, but the inflation has cut the dollar value of this Whan almost in half, and what is left is tied up in unsold books and the unfinished work on a new commentary of Hebrews and the Catholic Epistles. At present the work has come to a standstill for lack of working funds.

Money is needed to finish the printing of the Commentary on Hebrews and the Catholic Epistles. It had originally been hoped to get this commentary out in time for Christmas. A manuscript of a commentary on the Psalms is ready for publication as soon as funds are available. Dr. Park hopes, eventually, to complete a commentary on the whole Bible, with nine other volumes in the following order: John-Acts; 1 & 2 Corinthians; Isaiah; Jeremiah, Ezekiel and Daniel; Minor Pro-

phets; Pentateuch I; Pentateuch II; Historical Books; Poetical Books. One of his works on Corinthians was published several years ago and needs only revision.

The Korean church, which has been widely known for its Bible-centeredness, has had all too few helps to Bible study. It has not until recently been exposed to any large variety of conflicting denominations, and not having had access to reliable commentaries on God's Word, setting forth the possible interpretations of various passages as seen by Godly scholars of past ages, seems more vulnerable to the various winds of theological opinion that are today sweeping the land. Dr. Park, in his commentaries, is trying to bring to the Korean church the godly opinions of Reformed thinkers of many lands and ages, as they bear on the interpretation of God's Word. It is a most timely task, worthy of the greatest support possible.



Setting Type: Men in the "High Holy" Printing Company plant setting type for one of the Commentaries.

Mission Work on Formosa

A survey of its history and present character

By RICHARD B. GAFFIN

THE MISSION FIELD of Formosa is not new. In another decade the 100th anniversary of the coming of the first Presbyterian missionaries will be celebrated. We who are not content to preach just the bare essentials of the Gospel of Christ and let it go at that, do not judge the needs of a mission field by how long the Gospel has been preached there.

In area Formosa is not large — just about the size of the state of New Jersey. On the basis of population it assumes larger proportions. Over nine million people occupy the island, about twice the population of New Jersey. The population is increasing at the rate of some half million annually. So in terms of preaching the Gospel to every creature, Formosa looms large as a mission field.

What kind of mission work is being carried on among these people? What are the visible results to date? What are the prospects for the future? These are some of the questions I shall seek to answer in this article.

History

The history of Christian missions in Formosa began with the coming of

Dutch traders in 1624, and the arrival of George Candidius of the Reformed Church of Holland three years later. It should be noted that Spanish traders arrived in 1626 and shortly after that the Papists were carrying on their subversive activities in the name of true religion. The Dutch drove out the Spaniards in 1641 and they in turn were driven out by the Chinese under Koxinga in 1661. This mission of the Reformed Church of Holland during the early years of the 17th century was one of the earliest outgoings of Reformation Christianity to foreign lands.

It was not until 199 years later that a further attempt was made to open up Christian missionary work on Formosa. In 1860 Carstairs Douglas of the English Presbyterian Mission in Amoy on the Chinese mainland visited Tamsui Harbor in the Northern part of the island. Douglas found that the whole region had been colonized by Chinese from the districts around his own mission field in Amoy, and that they spoke the same dialect he used. In 1862 Douglas made an appeal to the English Presbyterians at home to plant the gospel in Formosa. In 1865 this appeal re-

sulted in the coming of Dr. James Maxwell from England. He began medical mission work in the southern part of the island, at Tainan. Seven years later the Canadian Presbyterian Church sent out the Rev. George L. Mackay who began work in the northern part of the island, at Tamsui.

Preaching the gospel in Formosa was not easy. There was the appalling superstition of the Formosans, a great barrier to the entrance of the truth. In 1884 there was trouble between China and France. The Chinese government became suspicious of all Christian activity because of the support given the Roman Catholic Church by the French. Many Churches were destroyed by mobs and several Christians were murdered. In 1895 after the Sino-Japanese War, Formosa was ceded to Japan under the treaty of Shimoneseki. The Japanese ruled the Formosans with an iron hand, and forced them to worship at Japanese Shinto shrines. There was a stability, however, which enabled the church to increase and during the first decade of Japanese rule church membership more than doubled.

Present Status

Today the statistical picture of the Formosan Presbyterian Church is this: In the Northern (Canadian) Synod there are 56 churches, and 33 mission churches cared for by 35 ordained ministers and 37 evangelists. A work

among the aborigines is carried on by the Presbyterian Church and there are 134 preaching points where one ordained pastor and 121 evangelists work. In the Southern Synod (English) there are 178 churches and missions cared for by 67 pastors and 61 evangelists. This number of churches includes eight churches on the Pescadores Islands off the west coast and 25 churches among the aboriginal mountain tribes. These churches are not concentrated in the large cities, but are well scattered throughout the whole island. However, there are still thousands of villages with population of over 5,000 where no regular work is being done, and there are many villages where the Gospel has never been heard.

Outwardly the Formosan Presbyterian Church presents a rather encouraging picture. There are many churches, the church buildings are fairly large (but not always in the best condition). The attendance is good and the singing is very good. Two services are held every Sunday and during the week there are prayer meetings, cottage prayer meetings, and some of the churches conduct regular family visitation where the Bible is read and prayer is offered. There are young people's societies which seem to be quite active. A few of the ministers are earnestly trying to minister to the spiritual needs of their flocks.

Lack of Creed

But when we come to realize that the Formosan Church, though Presbyterian in name, has never adopted during these 90 years of its history a Presbyterian or Reformed confession of faith, we wonder that it has done as well as it has, and also are able to understand its weaknesses and sympathize with its people. This is a sad commentary on the influence and leadership of the foreign missionaries in the Formosan Church at its inception or at any time during their work here. Mr. Andrews and I, as soon as we learned of this appalling fact, have brought the deficiency before the missionaries, ministers, theological students, and laymen and have urged the adoption of truly Presbyterian standards as soon as possible if the church wished to hold to the truth and sail under the Presbyterian banner. Now that Mr. Johnston has joined us he is raising his voice with us to this intent. With the influx of missionaries of almost every other ecclesiastical body in recent years, the Formosan church has been forced out of its lethargy and

made to examine its own position, for many of the members have become easy prey for the proselytizing activities of these other groups. A committee has been appointed, composed of members of both Northern and Southern Synods, to make a report on this to the next General Assembly in 1957.

Until the doctrinal position of the Formosan Church is determined one way or the other, we who hold to the Reformed faith are bound to give our support to those who are seeking to bring their church to that position. If the historic Presbyterian confessions are rejected or perverted, then we are bound to take steps to form a true Presbyterian Church. May we be physically and spiritually prepared to take that step if necessary.

Language Difficulties

One of the most stubborn problems that faces us as missionaries who have come over from the mainland, is the language problem. We who have learned to understand and speak the Chinese National language, find the language barrier slowing our advance, because there are still many people who do not understand the Chinese National language. The Chinese Government is urging the use of the National language but the Formosan church still uses the Formosan dialect and that makes it difficult if not impossible to know at times what is going on in the councils of the church or what is being preached. We who feel the need of one language for the Chinese have no zeal to learn one of the many local dialects that have divided China these thousands of years, but necessity forces us to face this problem and make some effort to learn to understand what is being spoken, even if we do not learn to speak it. All the youth under twenty-one who have attended school know the National language but there are still many older people who do not understand it so when we preach we usually have to speak with an interpreter. We have spoken of the linguistic problem as it concerns the missionary, but there is the same problem that faces the Chinese who have come from the Mainland. Naturally they are just as much objects of evangelism, as the non-Christian Formosans, but when they are reached with the Gospel and are responding to it, into what church are we to lead them? Naturally we want them to come into the Presbyterian church but immediately they are faced with the language difference which

makes it impossible for them to understand what is being preached, and is a barrier to any kind of close fellowship. There are only two Formosan Presbyterian churches that are making any attempt to reach the Mainlanders and to give them a church home. There is not only an amazing indifference to the needs of the Mainlanders, but there is even a deliberate refusal to try and reach them with the gospel.

For example, we had an English Bible class in one of the Presbyterian churches here in Taichung, and when some Mainlanders, mostly soldiers, to be sure, started coming the class was discontinued by the ones who had asked that it be started. Since then we have been having the class with the Mainlanders in our home. If the Formosan church will not take Mainlanders into their churches then it is necessary that separate churches be formed for those who do not understand the Formosan dialect. It is encouraging to realize that each year more and more young people are coming along who know the National language, and more and more older people are learning it, too. Since we have come to Formosa we have noticed a great increase in the use of the National language by the Formosans. It is no small achievement for them to add one more language to their repertoire of Japanese and Formosan. On top of that most of the young Formosans are seeking to add English to their list of languages.

Variety of Churches

We have mentioned the other churches which have come since Formosa was returned to the Chinese. According to the 1955 Directory, there are 49 Protestant Missions and 371 missionaries. This includes such groups as the "Orient Crusades" (Youth for Christ), "American Soul Clinic," and the "Pocket Testament League." In numbers the Lutheran Mission is the largest, with 38 missionaries, and the Overseas Mission (C.I.M.) is second with 34. Some missions have only one or two missionaries listed. Besides this there are the Seventh Day Adventists and the Roman Catholics.

It is easy to see that this presents quite a picture of confusion to the non-Christian and even to the average Formosan Christian who knows nothing of church history and the origin of all these groups. The Lutherans and the Southern Baptists are the most active

(See "Gaffin" page 160)

Orthodoxy's Task

BY JOHN H. KROMMINGA

MR. President, members of the Board of Trustees, the Faculty, the Student Body, and Friends of Westminster Seminary,

We are assembled this afternoon as fellow adherents of the orthodox Christian faith. If there is anyone among us not committed to that faith, I trust that he will be before the academic year is over. The occasion that draws us together is the opening of the doors of one of the few seminaries in this country that stand committed wholeheartedly to the faith once for all delivered unto the saints, that faith as it has been understood by the historic Christian church and particularly by the Protestant Reformation. That which draws us together is bigger than we are. We represent many different walks of life and many different backgrounds, but we have a common task and calling. It is the calling to witness the truth of God to a world which does not really know and does not consciously want that truth. It is certainly not out of keeping that we pause to consider that task for a few moments before putting our shoulder to the wheel of this academic year. Let us do that as we consider the task of orthodoxy.

There are four questions that we propose to raise with respect to this task. First, what is the task of orthodoxy? Second, in what atmosphere is that task performed? Third, how successful have the orthodox been in prosecuting that task? And fourth, how ought the orthodox to view their present situation?

What is Orthodoxy?

If we are to discuss intelligently what we consider the task of orthodoxy, to be, we ought to be clear first of all as to what we consider orthodoxy to be. There is a certain interpretation of orthodoxy that settles on a holding of the line, as the definitive thing. At a certain stage in human knowledge or a certain age in history, some people determine that progress has gone far enough, and there they hold the line. This, it is thought, is orthodoxy. It is a grievous temptation even to the orthodox to adopt that

interpretation at times, and yet they must never succumb to that interpretation. For orthodoxy, or the orthodox Christian faith, is no such limiting concept.

Much rather, it is the historic continuation of the faith once for all delivered unto the saints, the faith that is in Christ Jesus. It is not out of touch with history, but on the other hand it is also purged, and purged anew from time to time from the errors that have crept in in the course of history. It is therefore the heir not only to Luther and Calvin,

We are happy to bring our readers the address delivered by the Rev. Dr. John H. Kromminga, of Calvin Seminary, at the opening exercises of Westminster Seminary September 28. The address is longer than articles we usually carry, and we have had to divide it. The concluding portion will appear next month.

but to Nicaea and Chalcedon on the one hand, and to Kuyper and Bavinck, Warfield and Hodge on the other.

TRUTH DEFENDED

The orthodoxy of which we speak is not dead orthodoxy. The two parts of that term do not inevitably or necessarily go together. There is nothing narrow or stagnant about it. Much rather it conceives of itself as living, as willing to adjust itself to new conditions, and to reapply itself to new needs. But while there is nothing narrow or stagnant about it, it does have this narrowness, that it was willing to advance and progress always and only in strict loyalty to the Word of God. That is to say, it is not a dead thing, it is not afflicted with narrowness of mind or narrowness of spirit, but it is rather characterized by a depth of conviction which refuses to let the faith be dissipated by the false idea that there can be no formal limitations to the Christian faith, but that it can develop in any direction which its adherents please. This orthodoxy of which we speak refuses to let the situation ever have the last word in determining what

the faith must be, and refuses equally to let the church set herself above Scripture. It is the conviction that the truth has been revealed and any breadth or any progress that goes contrary to that revealed truth has no appeal to the orthodox faith. The task of orthodoxy, then, must not be narrowly conceived. It is not just the development of the pet peeves or projects of one small group of people. It is not merely the exercise of freedom of religion by one segment of the populace. It is something much grander and broader than that. It is nothing less than the defense and propagation of the Christian faith. That faith has always needed defence of some sort, and it may well be said that it has never needed defense more than it needs it now. For there have arisen among Christians in general and Christian leaders in particular a set of definitions, of basic attitudes, and of doctrines, which are worlds removed from the testimony of Scripture. In no one of the six *loci* of dogmatics is the view which is currently dominant in Protestantism to be reconciled with that which is squarely based on the Word of God. The task of orthodoxy then is the defense of that faith, the task of keeping it pure.

TRUTH PROCLAIMED

And yet that is only the beginning of the task. For the orthodoxy of which we speak is not only a hallowed tradition, nor even that tradition living and willing to adjust itself, but flowing out of those convictions is a further and even more significant conviction. This orthodoxy, this orthodox faith of which we speak is the light which this world needs. Too much concentration on defense is out of keeping with the character of a gospel that has been sent into the world to set men free. The defense, therefore, of the faith must never rule out of the picture the propagation of that faith. But rather the energies that go to our orthodox must be directed to spreading that faith with every means at their disposal. Orthodoxy is right teaching, right speaking, with the emphasis upon the truth, that because this truth is what it is, we who adhere to the orthodox faith have no right to keep it to ourselves. We must therefore not let the defense of the faith clog up its propagation. While it may be said on the one hand that a faith which is not preserved from corruption isn't worth propagating, it may also be

said with equal justification that a faith which is not propagated is no gospel. If the defense has short circuited the propagation of the faith, somehow or other it has defeated its own purpose and the gospel has escaped our hands. It may perhaps even be said, that the gospel needs propagation more than it needs defense. Its propagation is its defense. There is room for more emphasis upon that among the adherents of the orthodox faith. A greater concentration on that aspect of the faith would do much to rule out the bickering and the acrimonious backbiting that sometimes characterize orthodox believers, and the dissipation of their energies on goals and ends that are unworthy of their high calling and out of keeping with their task. But be that as it may, this is the task of orthodoxy, to present to a world in need, a world in darkness, — education and sophistication not withstanding — the light that is come into the world in the person of Jesus Christ the Son of God. What a glorious task it is that has been given us. The task of the Christian Church, not one small segment of it, but all of it, rests upon our shoulders. How shall we discharge it?

The Historical Environment

As if it were not difficult of itself for little men and women to proclaim the unsearchable riches of Christ, there are certain peculiar difficulties and obstacles that have arisen in the path, in the face of orthodox believers. We thank God that we are not subjected here in this country to Communist repression, Roman Catholic persecution, or the ravages of war, or grinding poverty. But there are obstacles that we face.

THE FRONTIER

The American situation has not been kind to orthodoxy. I say this in the full and grateful recognition of the fact that we operate under freedom of religion, and that freedom has been a very precious freedom indeed. It is something for which we could not thank God too heartily. And yet the situation of which religious freedom is a part, and in a sense that freedom itself, has confronted orthodoxy with some peculiar obstacles, of which I should like to suggest just a few.

In the religious history of the American nation, the frontier has played a molding influence. If it has not dominated the history of the American people it has at least affected it very deeply. And the frontier was not the kind of situation that the orthodox faith

was the best suited to meet. Nor is the record of orthodoxy in meeting that challenge an outstanding record. Inevitably perhaps, but regrettably, orthodoxy as a habit of mind is not the most agile at meeting new situations, and devising new devices. And the simple fact of the matter is that it is not the churches that were closest to the Reformation heritage that made the greatest impact on the frontier areas in our country. And by that very token, they have lost something of the molding influence which they might otherwise have had.

INDIVIDUALISM

Or again, among the many diverse faiths that were planted on the shores of the new world, there was one conviction that various parties held in common. It was the idea that here in the new world God had given them a new chance to begin all over again and avoid the mistakes that had been made, in politics, in economics, and particularly in religion in the old world. That also was hard on orthodoxy. For, no matter what good results that may have brought in its train, it wrought havoc with the allegiance of these people to the creeds by which their faith was shaped and molded. And it led many of them to appeal directly to Scripture apart from the historic creeds at the expense and the rejection of those creeds for authentication of their beliefs, — a practice which was not quite as successful and happy as we might have hoped for it. For without the anchor and the balance wheel of these creeds people managed to find in Scripture what they wanted to find in Scripture. They found in Scripture what they carried to it. And a reading of their beliefs in Scripture turned out eventually to be a reading of their preconceived beliefs *into* the Word of God.

DOCTRINAL DIFFERENCES

So we might go on to mention one after the other. The revival, integral part of the American religious scene that it has become, has brought sweeping theological changes in its train. The silver that was produced by the American melting pot has not been in every case the purest metal imaginable. And there arose among the American people a vast impatience with doctrine — with any doctrine, true or false — which has made it extremely difficult to approach our neighbors on the basis of a revealed truth. And so we have on the one hand the social gospel militantly anti-orthodox and anti-doctrinal and on the other hand, in the

opposite corner if you will, a religious habit of mind that has indeed held fast to the deity of Christ and the authority, the infallibility of Scripture, but which for the rest is a truncated, abbreviated version of the Christian faith without historic roots and without cultural ambitions. Neither of these is orthodoxy. But in the strident battle of words between them a more sober voice for the orthodox faith is often completely drowned out.

I might go on to mention other difficult aspects of the American scene on anyone of which we could enlarge for some time. We choose rather to mention just briefly another dimension of the difficulty facing the orthodox faith and then go on to other things.

LITTLE SUPPORT

We have been talking so much about America that we may have created the impression that if we could only transport the European situation to these shores our problem would be solved. If I have left that impression let me hasten to correct it. And if any one of us has that idea, let him disabuse himself of that idea as quickly as he can. For the situation across the seas is certainly not much better, if it is any better at all. Many of the historic churches of the old world have also lost their hold on the great creeds of the church. They have also become struggling minorities fighting an uphill battle for the orthodox faith against the overwhelming voices of theological innovation and rank unbelief. They also number pitifully small percentages of the population as the active members of the Christian faith. And those who claim to be returning to the Reformation heritage are in many cases not actually making such a return at all.

The situation then is this, that if we as a minority look across the seas for sympathy and support, we find not large masses of people but we find struggling minorities like ourselves as the only ones from whom we may expect a sympathetic hearing and a measure of cooperation.

On a world-wide scale, then, it seems that we live out our life hemmed about by a vast majority of people who in the name of Christianity pursue different goals upon a different basis, by different means, and even seem to speak another language than ours. A danger that threatens the Christian faith in this day and age at least in the free world is not the danger of persecution. It is the danger of irrelevance, of the lost voice. (See "Kromminga" page 158)

Orthodox Presbyterian Church News

Schenectady, N. Y.: On October 23 the congregation of Calvary Church held its 27th Joash Service. The Joash fund was set up some years ago to enable the congregation to pay off its mortgage. This was accomplished, but the fund has continued as a building fund for future expansion. Two such services are held each year, with a goal of \$750. for each service. This is usually passed. On October 26 the church gave the first showing in Schenectady of the new Moody film, "Time and Eternity." November 4 was the seventeenth anniversary of the formation of the church, and a fellowship supper was held November 3. The pastor, the Rev. Raymond Meiners, was asked to conduct a series of special services in the Hollywood Presbyterian (Southern) Church of Greenville, N. C., the early part of November. The Calvary church is to join with the Duanesburg Reformed Church for a union Thanksgiving service. The Rev. Harry Meiners, brother of Calvary's pastor, will bring the message. Harry, who was stricken with polio about a year ago, is slowly recovering, and is able to move about with the help of braces. He has been preaching in his own church since Easter.

Pittsgrove, N. J.: The first meeting of a newly organized young adults' group of Faith Church was held on October 6. The group is studying the booklet, *Confessing Christ*, published by the Committee on Christian Education. Five ladies from the church attended the N. J. Presbyterial at Fair Lawn on October 11. Dr. Mark Fakema was guest speaker at the church October 16.

Nottingham, Pa.: On October 7 Miss Dorothy Diedrich, missionary appointee to Eritrea, was a guest speaker at Bethany Church. The Rev. Robert Eckardt was speaker for a series of special services October 17-23, the theme of his talks being "justification by Faith." The church was host to the Philadelphia Presbyterial on October 27.

Silver Spring, Md.: The Rev. Charles H. Ellis was installed as pastor of Knox Church at a service held the evening of October 14. Participating in the service were fellow ministers George Willis, Robert Vining, Robert

Marsden, Ned Stonehouse and Leslie Sloat.

Harrisville, Pa.: On October 16 the Rev. Egbert Andrews was guest preacher at a combined service of Faith and New Hope Churches. A mid-week service is being held at each church, with studies centering in the Old Testament. Both churches have held receptions for the new pastor, the Rev. C. G. Roskamp, and his family, who have been cordially welcomed to the field.

Evergreen Park, Ill.: A neighborhood visitation program has been undertaken by Westminster church under the leadership of the pastor, the Rev. Robert Nuermberger. Members of the church have gone out by twos, and distributed a leaflet giving information about the church and its activities. Some 30 families have indicated they would like to have the pastor visit them. Two new elders have been installed, Mauritz Anderson, and Fred Stone. Mr. Stone is a Westminster Seminary graduate who is teaching in the Englewood Christian School.

Gresham, Wisc.: The new chapel on the Menominee reservation was officially dedicated October 12, with the Rev. John Galbraith and the Rev. Robert Churchill participating in the service. The building has a 40x20 sanctuary and a 20x20 Sunday school room. The Rev. Henry Phillips is in charge of this work.

Waterloo, Ia.: Mr. and Mrs. Vincent Scorsone, who recently came to First Church from the church at Fair Lawn, N. J., have volunteered to undertake a mission Sunday School in a trailer camp in Cedar Falls.

Volga, S. D.: The Rev. Wesley Smedes of Kearney, Nebr. was guest speaker at a Christian Life Conference in Calvary Church November 7-13. The Rev. Egbert Andrews was the scheduled speaker at the Harvest Festival supper November 4. Oscar Sapp has been installed as a deacon, and Donald Mehl as trustee of the church.

National City, Calif.: First Church has secured title to an acre of ground in San Diego just east of National City, where it is planned to construct the future home of the National City

church. A two acre plot in Chula Vista has also been secured, with a view to the erection of a branch chapel.

Oostburg, Wisc.: The Rev. John Galbraith was guest speaker at Bethel Church on October 9. The Fall meeting of the Wisconsin Presbytery was held at the church October 10-11. At the popular meeting held on Monday evening the Rev. Henry Phillips was the speaker. The Wisconsin Presbyterial met on October 11. Speakers at this gathering were Miss Iva Chizek, a missionary to Mexico, and Mrs. Henry Phillips. In the afternoon Mr. Galbraith was guest speaker. A Reformation Day Rally sponsored by the Orthodox Presbyterian Churches of Cedar Grove and Oostburg, and the Christian Reformed churches of Oostburg and Sheboygan, was held in Central High School, Sheboygan. The Rev. Dr. Edwin Palmer of Spring Lake, Michigan, spoke on the subject, "Reformation or Revolution." A Father-Son banquet was held at Bethel church October 13 with the Rev. Harold Colenbrander of Hope Reformed Church, Sheboygan, as guest speaker.

Long Beach, Calif.: On Wednesday evening, October 5, the Rev. Glenn R. Coie was installed by a committee of the Presbytery of California as pastor of First Church. Presiding and propounding the constitutional questions was the moderator, the Rev. James E. Moore. The sermon was preached by the Rev. H. Wilson Albright, the charge to the pastor given by the Rev. Robert E. Nicholas, and the charge to the congregation by the Rev. Dwight H. Poundstone, with other members of Presbytery participating. The following Friday evening a reception was given by the members of the congregation for the pastor and his family. On Sunday evening, October 16, at the 6:30 hour, a Junior, Intermediate, and Senior Machen League, a College Fellowship, and an adult Fellowship Forum were begun, with a combined attendance at the five groups of 73. After eight moves since arriving on the field in mid-July the pastor and his family moved into their home at 109 East San Antonio Drive on October 12.

Ohio Presbyterial

THE FALL MEETING of the Ohio Presbyterial convened on October 15th at Covenant Church, Pittsburgh, Penna. Mrs. Dorothy Shoup presided at the meeting. Mrs. Cromwell Ros-

kamp conducted the opening devotional service. After the business meeting, a very inspiring book review was given by Mrs. C. K. Cummings, on the life of Robert Murray McCheyne, "The Man Who Breathed After Glory." Miss Audrey Denny, a teacher at the Pittsburgh Christian School, provided special music for the service.

The Supper hour provided a time of fellowship and relaxation, also an opportunity to visit the school rooms of the Christian School, which was of interest to all.

In the evening there was a special prayer service for the work of our church. The address of the evening was given by the Rev. Egbert W. Andrews, our missionary to Formosa. Delegates were much impressed by his most informative message on "The Whitened Harvest Fields of Formosa." Special music was provided by the Ladies' Chorus of the host church and by Miss Denny.

An offering was received for the work of the missions committees of our church.

Presbytery of Dakotas

THE PRESBYTERY of the Dakotas held its Fall meeting in Trinity Presbyterian Church (Independent) of Kearny, Nebraska, September 28-29. The Rev. V. Robert Nilson, of Lincoln, Nebr., Moderator, presided. The Rev. Benson Male of Denver preached the sermon at the popular evening service. All ministers of the Presbytery, and five ruling elders, attended the meeting. The Rev. Wesley Smedes, pastor of Trinity Church, was seated as a corresponding member. . . . At the same time the Presbyterian met under the leadership of Mrs. Russell Piper of Bridgewater. Speaker for this gathering was Ibrahim Brake, a missionary from Syria.

Ministers Received

The Rev. P. D. Burleigh, of Cincinnati, Ohio, formerly a minister in the Presbyterian Church in the U. S. A., was received into the Presbytery of Ohio of The Orthodox Presbyterian Church at its Fall meeting. Mr. Burleigh had served a number of churches in his former denominational connection, but had become increasingly dissatisfied with the Modernism of that

body, and finally determined to seek entrance into the Orthodox Presbyterian Church.

Mr. Laurence N. Vail, a graduate of Westminster Seminary, has been ordained by the Presbytery of the Dakotas, and placed in charge of an extension work in Thornton, Colorado,

The Rev. Daniel Van Houte was received from the United Presbyterian Church by the Presbytery of New Jersey. Mr. Van Houte was formerly a member of the Orthodox Presbyterian denomination. He is a graduate of Westminster Seminary, and is at present teaching in a Christian School in northern New Jersey.

N. J. Presbytery

THE FALL MEETING of the Presbytery of New Jersey was held October 18 at Grace Church, Westfield, N. J.

The Presbytery received into its membership from the United Presbyterian Church the Rev. Daniel Van Houte. Reports were received from mission activities in the Presbytery, and from ministers laboring outside its bounds.

A special report was received concerning the administration of the Lord's Supper. The specific question concerned the propriety of having the Communion Service included in broadcasts of church services, and of inviting listeners to use self-prepared elements and participate in the service while at home. The Committee which has been studying the matter, raised by request of the members of session of one of the churches, brought in recommendations against the practice, on the ground that the Standards of the church require the communicant to be present in person at an assembly of the congregation where the sacrament is administered in accordance with the ordinance of Christ by a minister of the Gospel, and that these conditions are not satisfied in a radio participation. The report was ordered mimeographed for distribution to members of the Presbytery, that it might be considered at the next meeting.

New Jersey Presbyterial

THE FALL MEETING of the N. J. Presbyterial was held Tuesday, October 11th at the Grace Orthodox

Presbyterian Church, Fair Lawn, N. J. Mrs. LeRoy Oliver presided and members of the hostess church group participated by conducting devotions and providing special music.

A panel of ministers consisting of the Rev. Messrs. Le Roy Oliver, James Price and Leslie Dunn discussed the vital subject of *Personal Evangelism*, viewing it from the perspectives of door-to-door canvassing, the Sunday School and the Boardwalk Gospel Chapel at Wildwood.

The afternoon session opened with a brief business meeting. Miss Dorothy Diedrich, R. N., recently appointed to the Eritrea Mission, gave the delegates a short talk on her plans before her departure for the field. This was followed by a prayer session in behalf of all the missionaries of our church.

The principal speaker of the day was the Rev. Egbert Andrews who is on furlough from Formosa. In his message Mr. Andrews discussed the political, economic and spiritual conditions in the island.

A delegation of five ladies from the Franklin Square Orthodox Presbyterian Church were in attendance at the meeting.

Anderson - Partington

ON October 1 Mr. Robert W. Anderson, a graduate of Westminster Seminary in May of this year, and Miss Dorothy Partington, daughter of Mr. and Mrs. Hillis Partington of Westfield, N. J., were united in marriage. The ceremony took place in Grace Orthodox Presbyterian Church of Westfield, and was performed by the pastor, the Rev. Leslie A. Dunn.

Mrs. Anderson has been working for the Committee on Christian Education during the past year, preparing the work-books for use in the study of the Shorter Catechism. The first two of these workbooks have been published, and two more are expected to appear shortly, to complete the series of studies. Mrs. Anderson will continue in the employ of the Committee on a part time basis until this work is completed.

The Committee on Home Missions has called Mr. Anderson to undertake the work at New Haven, and he and Mrs. Anderson plan to move to that city the latter part of November.

Reformation Day in San Francisco

By EDWARDS E. ELLIOTT

A number of newspapers and radio news broadcasts carried brief reports of the "Festival of Faith" held in San Francisco on Reformation Day, and referred to the fact that a statement opposing the speaker, Dr. G. B. Oxnam, had been circulated by some 50 ministers of the area. Following is an account of this opposition, prepared by the Rev. Edwards E. Elliott, pastor of the First Orthodox Presbyterian Church and one of the initiators of the statement. In an adjacent column is a copy of the statement itself.

THE FIRST INKLING we had that Dr. G. Bromley Oxnam was to be speaker at "The Protestant Festival of Faith" on October 30 in the Oakland Auditorium Arena, came when the choir director of The ("Fundamental") First Presbyterian Church of Berkeley sent out invitations for membership in the massed choir. I soon called Dr. Munger, the pastor of that church, and asked him if he knew what his minister of music was doing. He promised "to look into it."

I then drew up a statement repudiating the so-called "Protestant Festival of Faith," and read it to other ministers. They almost invariably agreed to sign it, but one of them suggested that we talk things over at a luncheon in Oakland. On short notice, about a dozen ministers came, including Robert H. Graham, Lionel F. Brown, Harold Petroelje of the Alameda Christian Reformed Church, Guy Archer Weniger, a Baptist who was known as a local leader of the National Association of Evangelicals, with the balance of the men mainly Baptist. These men suggested certain additions to the statement, which were promptly made.

Mr. Weniger took the responsibility of circulating the statement, and enclosed a post card to indicate agreement. He sent out about sixty copies, and almost that number came back, signed. He broke the story to the press for publication on Tuesday, October 25. The proper evaluation of the story came with the morning papers of October 26. The San Francisco *Examiner*, the leading Hearst paper of the nation, gave

the story a position of front page, column three, top. The San Francisco *Chronicle* also gave it a front page spot, as did the *Oakland Tribune*. These papers printed the entire list of signers, (although additional post cards came in late.) The list included the pastors of the three largest Baptist churches in San Francisco, the local director of Youth For Christ, and a great many Baptist friends of Mr. Weniger in the East Bay. The leading pastors of the Assemblies of God also signed. There were no pastors of the Methodist, Presbyterian USA, or Lutheran churches on the list. Even the Missouri Synod Lutherans did not sign, preferring a "more positive presentation."

But since I had prepared the statement, and since Mr. Graham was given prominence as a co-sponsor, The Orthodox Presbyterian Church received front page notice, rather out of proportion, I think. The story also appeared on several local and network broadcasts.

Up to this point, the matter had been purely local. But now leaders of the American Council of Christian Churches joined in. Clyde Kennedy, the leader of the California ACCC did the extremely hazardous thing of renting the large War Memorial Veterans Auditorium, on Monday, for a Saturday night rally. Dr. Carl McIntire cut short his meetings in Oklahoma, to come to San Francisco. With this development, the original statement and its signers were put into the background. A press conference was held by Dr. McIntire at the Palace hotel, but it was remarkable how little space was given to this in the Saturday papers. A bit of the sensational was injected, when Weniger, Kennedy, and McIntire nailed "Ninety-five Theses Against Modernism" to the door of the Opera House, while the TV cameras looked on. The ACCC rally, in spite of having no announcement in any churches the previous Sunday, was quite well attended, in fact it was surprising how many came. The talk by Dr. McIntire was factual and interesting, and rather a fitting climax to the week. Fundamentalism in the Bay Area needed such a voice right at the moment.

The immediate reaction of the Modernists was quite typical. No attempt was made to answer the arguments of the statement. The only answer was a smear. Dr. E. C. Farnham, executive director of the Oakland Council of Churches told the papers, "They are all splinter groups who can't get along with anybody but themselves." The two leading sponsors of the "Festival of Faith" were more subdued. "We are grieved that some of our brethren in the faith have seen fit to oppose the

STATEMENT CONCERNING THE SAN FRANCISCO FESTIVAL OF FAITH

"We wish publicly to repudiate the so-called Protestant Festival of Faith scheduled for October 30 in Oakland. The use of Dr. G. Bromley Oxnam as speaker is particularly objectionable from our standpoint. Dr. Oxnam's well-known political outlook and associations are not now in our purview, but rather what we regard as a public attack upon the Bible and upon the God of the Bible.

"In his book, *Preaching in a Revolutionary Age*, Dr. Oxnam does not hesitate to quote with approval a portion from Hugh Walpole's *Wintersmoon* which includes the words, '... you hate Jehovah and so do I. I loathe him. Dirty Bully.' Dr. Oxnam goes on to speak of the God of the Bible as a 'Deity that is loathesome', and an 'angry, awful, avenging Being who, because of Adam's sin must have his Shylockian pound of flesh.' The caricature, in our opinion, involves outright blasphemy.

"Since Dr. Oxnam does not believe in such doctrines of supernatural Christianity as the Bible as the infallible Word of God, and the offering of Christ on the Cross as a sacrifice to satisfy divine justice and reconcile sinners to God, we consider it a misrepresentation of the historic Christian faith, and in effect an attempt to halt the Reformation, to have him as spokesman for Protestantism in this critical hour of history.

"We call upon all Bible Believing pastors of the area to take full advantage of Sunday, October 30, to proclaim the great Reformation doctrines of 1) The supreme authority of the Holy Scripture; 2) Justification by faith in the blood of Christ; and 3) the Priesthood of all believers. We further call upon Christians to dissociate themselves from a spurious misleading rally calling itself, 'Protestant Festival of Faith.'"

great Festival of Faith." They also said, "We cordially invite all, including those who feel they must criticize—to come and worship God with us on Sunday afternoon." But since our statement had pointed out that Oxnam regarded the God of the Bible as a "dirty bully," "an angry, awful avenging being," "a deity that is loathsome," it remained a problem how we critics could worship the same "God" as the cult leaders of the Festival.

On Wednesday, the Presbytery of the Redwoods, extending up the coast from the Golden Gate to the Oregon line, met at Santa Rosa. It includes the faculty of San Francisco Theological Seminary, San Anselmo. This presbytery of 42 churches passed unanimously a resolution praising Bishop Oxnam. The resolution also stated: "The Orthodox Presbyterian Church which has opposed this meeting of the Festival of Faith is outside the denomination of the Presbyterian Church of the United States (sic) and is without affiliation in the Northern California—Western Nevada Council of Churches, the National Council of Churches, (representing 33,000,000 Protestants) or the World Council of Churches."

On Saturday, the local Methodists and others in the Council of Churches produced an even hundred signatures to a remarkable document. This document expressed "complete confidence" in Bishop Oxnam as "a thoroughly consecrated Christian." "Charges against the Christian doctrines held by Dr. Oxnam are answered even before they are made by his position of leadership in the Methodist Church." To be sure, that kind of defense would work as well for any false prophet in history. (He has a large following. Therefore charges against him are answered before they are made.) But that was as close as any Modernist group got to answering our statement.

The reaction of Bishop Oxnam himself was instant. Over the telephone he told reporters, "I cannot make myself a party to this sort of thing. I cannot dignify such false witness by any kind of reply. It is utterly absurd." Where the "false witness" occurred, Dr. Oxnam did not specify, although he may have been objecting to taking phrases out of his paragraph about the God of the Book of Numbers being a "dirty bully." But the quotations were accurate, and were not a false witness, though isolating the phrases may have made a violent display.

The next day he spoke again from his office in Washington. "The fifty ministers apparently are members of the American Council of Christian Churches. Informed persons will not confuse this little dissident group with the National Council of Churches." He also spoke of "a nondescript group of waning influence struggling for attention." Dr. Oxnam, of course, guessed wrong about the council membership of most of the signers. It was a local effort at the start.

The local Methodist Bishop Donald H. Tippett spoke at the same time, chiding 'splinter groups' for attempting to curtail freedom of speech and worship in the major denominations. It was announced that over 250 bay area churches were cooperating with the Festival, and that an attendance of 7500 was expected. Actually, 5000 came. There were plenty of empty seats, though extreme pressure was ex-

erted.

When Dr. Oxnam arrived Saturday night at the airport, he remarked that he regarded attacks on his theology and his political and social views as "utterly insignificant." He was greeted by a crowd of over a hundred pastors, laymen, and Masons.

"If you add up all the objectors," he remarked, "They would represent only 170,000 people at most—the so-called fundamentalist group." He also upped the 33,000,000 figure to 35,000,000 in the National Council. "The big stories are the stories of accomplishment, such as the visits of American clergymen behind the Iron Curtain." He also said that the Festival of Faith was "a big story." The *Examiner* carried a full account of the ACCC rally, and only a small item on the Oxnam Festival. The *Chronicle*, on the other hand, carried a full account of the Oxnam Festival, and slighted the ACCC rally.

Evangelizing the Children (XII)

Summary and Conclusion

By LAWRENCE R. EYRES

I like to fly. One reason is that I enjoy seeing the cities and countryside from the top side. This gives a perspective which cannot be learned from a thousand maps. It has been from a similar perspective that this series of articles has been written. I have attempted to map out to you the various sections of the whole field of juvenile evangelism in some detail. I have tried to follow through the length and breadth of this subject in logical order, concluding with the last two articles which gave a picture of the case history of a particular child. But you may still not have grasped the over-all panoramic view of the whole field.

To the end that you may see this subject in its entire sweep, I am going to set forth in order the conclusions of our investigations. These conclusions will not be re-argued, since that has already been done. Nevertheless I hope thereby to impress them more firmly in your minds and also to show more perfectly the unity of all that has gone before.

1. *All children ought to be brought to Jesus for salvation.* We have little sympathy for the smallness of the view which would abandon as hopeless those millions of children who, due to the

providential accident of being born into godless homes, are not in the way of the covenant. Conservative, and particularly Reformed, churches do not hesitate to send foreign missionaries to distant lands to evangelize children as well as adults. Why should these same churches manifest callous indifference to the pitiful state of children in our own communities who are not in possession of the greatest boon of all—the Christian home? May we never resist the urge to attempt to bring a child, *any* child, to Christ!

2. *Christian nurture is the only appointed means of evangelizing children.* And by Christian nurture we mean that day-to-day loving instruction and firm restraint which teaches, both by word and example, the need of all for the saving Gospel and for leading a godly life. We should have no part of the popular short-cuts to the salvation of a child which deliberately set aside these God-appointed means. The "results" of such evangelism are dubious in the extreme. The numerical size of the "convert" lists will be very unimpressive when, at the great Day, all the results are in.

3. *The Christian or covenant home* (these two terms ought to be synony-

mous) is the divinely ordained agency for imparting this nurture. We should therefore leave no stone unturned in our efforts to win the parents of unevangelized children to Christ. From the standpoint of our primary objective this may seem a round about way to attain so simple a goal. But remember: the end in view is no less than the salvation of a soul that will never die. With such a prize in view we should be willing to pay any price to secure another gem for our Savior's crown. Remember also that this is God's way of evangelizing the children.

We would do well to borrow a page from the book of Rome. That hierarchy will do almost anything—even to the point of binding men's consciences—to secure the opportunity of rearing children, as yet unborn, in its teachings. We are often in such a hurry to be done with our task that we take children into communicant membership of the church at the early ages of eight or nine. But Rome has learned to wait with patience, and she has not waited in vain! We, only by the grace of God, have a purer Gospel and holier purposes: should we shrink from prolonging this biblical nurture as long as childhood lasts to acquire such holy ends?

4. *We must be prepared to administer that nurture directly where we are unable to do so indirectly through the parents.* This means that every opportunity must be sought and employed to teach the whole counsel of God to these spiritual orphans whose parents are both unable and unwilling to be their spiritual teachers.

5. It is for this very reason that *the Church is the proper agency to direct the over-all program of child evangelism.* It is the church that has the great Commission. It is the church which has the authority both to teach its communicant members and to enforce upon them the duty of imparting Christian nurture to their children. Moreover the church, above all other agencies, is equipped to impart directly that Christian nurture to children who come to her from Christless homes. She possesses the prestige to command the time and attentive interest of these unfortunate children for the purpose of teaching them the fear, the love and the service of God.

6. *Every church, worthy of the name, should have its program of juvenile evangelism, beginning with the*

covenant child and reaching out and down as far as it can reach. This means that the Sunday school and other church-sponsored agencies must coordinate their efforts in a program. The immediate object of this program is first to impart as much of saving truth as it possibly can to as many as it is able to reach, and, second, to direct them into regular participation in the corporate worship of the visible church. Sessions, consistories and other governing bodies should review their programs to see if their churches are geared to these goals.

7. *Salvation is of God.* We are interested in seeing our young charges born again into the everlasting kingdom of God and of His Christ. But the task of changing them does not belong to us. All that belongs to us is the patient nurture of which we have been speaking. Just the same, that which we must do is in vain unless it be followed with that which God alone can do. And the reason that we teach the children is that they might be renewed by the grace of God. It is only natural and right, therefore, that we should look for results. And the results for which we wait and pray are the fruits of God's saving operations in their child-hearts.

Now let this be clearly understood that many children, perhaps most of those reared in godly homes, are born again at an early age. Surely there is nothing in the child's make-up which makes its psychologically impossible for him to believe on Christ, rather everything to the contrary. Just when a child may be regenerated is not in question. What is in question is this: at what period in the life of the child may we be reasonably certain that the faith he manifests is *saving* faith? In answer, we should rejoice in all the expressions of a child's confidence in the Savior. Pastors, parents and teachers may devoutly hope that these sweet expressions are nothing less than the first faint signs of the life of God in their souls. Nevertheless we must wait patiently for surer evidence of the new birth. Such evidence of a new life, if it is present at all, will begin to be manifested in adolescence when the child begins to "put away childish things" in thought, word and action; when he or she begins to become a man or a woman in very truth. From this point on a declaration of faith in Christ, if it be both intelligent and credible, may be regarded as reliable evidence that

Christ lives and dwells within.

8. *The covenant youth, even though regenerated in childhood, needs to declare himself for Christ.* This does not mean that initial faith and repentance, which go to make conversion, must await the maturity of years. It does mean that his new-found view of himself and his environment, just because he is regenerated, is bound to include the knowledge that he is a sinner before God, standing in need of the mercy of Christ. And it is out of this self-knowledge that he will declare himself for Christ as his Savior and Lord. This declaration on the part of the subject of child evangelism is the capstone of all our building, it is the divine seal of approval upon our years of patient and prayerful labor, it is that which gives worth and meaning to all our labors in the Lord.

Kromminga

(Continued from p. 153)

Our Progress

THE QUESTION OF NUMBERS

If in the third place we consider how effectively the orthodox have discharged their task, I think we should be careful not to stumble at the outset, over the fact that the vast crowds of people have not come flocking to the orthodox tent. It would be nice to have a tremendous appeal that brings the people into the church in droves. But numbers, while important in themselves, have never been the final criterion for success or failure of the Christian faith. We may dwell on that thought for just a moment. It is an intriguing question, although one which it is impossible to answer with any finality, how many people in any age of the church's history have been true convinced believers. It would be quite impossible to marshal any convincing statistics on this score, because if it is hard or impossible for us to read the hearts of men in our own day, how shall we begin to read the hearts of people in past ages. But it is quite certain that the Christian church that fought an uphill battle in the days before the conversion of the emperor Constantine, numbered only a small fraction of the citizens of the Roman empire. It is equally certain that the vast multitudes of people that flocked into the Christian church after Con-

stantine's conversion, did not all represent the greatest heights of orthodoxy or the greatest depths of commitment to the Christian faith. If we proceed to the middle ages we must again make large reservations with respect to the quality of the Christianity there represented. For simple mission methods and royal edicts commanding the subjects to accept the faith, forced baptisms, and formalized theology certainly do not indicate that every member, every citizen of the European continent in the middle ages, or anywhere near that proportion were convinced Christians. And who today will say that the vast multitudes in Christian England where five per cent of the people are active in the church, in Christian Bolivia, where according to one book of statistics there are more Roman Catholics than there are people, or in Christian America, which in some respects seems to be a darker continent than Africa — who will dare to say that the vast multitudes in those nations and many others like them are real convinced Christians.

THE QUESTION OF RELEVANCE

Let it never be said that the orthodox are not interested in numbers. But on the other hand, if a lack of a majority has not been a condemnation of the Christian church in the past it need not be so today. A far more serious danger that threatens is the loss of relevance, the loss of influence, the loss of a voice. The significant movements in our day are passing orthodoxy by. The men who make religious news, who get their names in the news magazines and newspapers, are not by the wildest stretch of the imagination orthodox men. Some of them, in fact, are only by a liberal stretch of the imagination Christian men. When orthodoxy does speak up — the orthodox leaders — which is not as often as it should be, they are dismissed as fanatics, or flailed as throwbacks to a bygone or forgotten age. The situation hasn't risen because the orthodox haven't been diligent, in a sense. They have spent literally millions of dollars for Christian schools, Christian colleges, and Seminaries, Christian hospitals, Christian press, Christian labor, Christian radio. And yet when the books are written describing the influence of Calvinism in our day, it seems that the efforts of the orthodox are passed by. They have spent numberless hours in the study of the Word of God in preparation for

appearing in the pulpit. They have devoted other countless hours to the catechising of the young, much study and also many prayers and sighs and tears have gone into the instruction of the young people. But though they preach twice a Sunday, catechise diligently, teach, teach, teach, it seems they have all they can do to give their own people a sufficient conception of the truth, let alone convincing those who are without.

We adherents of the orthodox Christian faith maintain that our tradition is a world and life view. And we claim also that it is the best basis for bringing unbelievers to the Christian faith. And yet we are not outstandingly successful in winning converts. And world and life view or no, the fact is that those who take the lead in the educational planning and execution and in social advance are not adherents of the orthodox faith and frequently occupy a position which we sharply criticize. There has been a sufficiency of diligence but there has been, I should say, a lack of imagination. The horizons have been shrunken. Orthodoxy in our country today has been almost lost in the public eye by being submerged in fundamentalism, much as the A-millennial position has been largely lost from view in the battle between post-millennialists and premillennialists.

This is the situation that confronts us, a situation in which our scholars when they do speak up are given scant attention and are passed by as people that are not quite in the thick of things, but are walking off there somewhere all by themselves. And when it is suggested that the old liberalism is bankrupt the only alternative seems to be to go farther ahead into an even more refined humanism. Any real repudiation of past errors seems to be out of the question. And the worst danger of all that threatens, subjectively at least, is that finally we become resigned to this state of affairs and that we accept our role as people without relevance to the theological scene, with some pain at first, but after a while with a feeling of comfortable complacency. It's nice and quiet behind the lines.

QUARRELS WITHIN

And if we may continue with this rather brutal self-analysis for a while, we adherents of the orthodox faith have sometimes manifested a disgraceful and debilitating tendency to quarrel among ourselves, to exhibit jealousy and backbiting and intra-camp disputes. This is,

I suppose, a besetting evil of orthodoxy which we may well recognize as a peculiar pitfall to which we are susceptible. That is to say, if we are insistent upon the truth the question inevitably arises, whose version of the truth. What shall we do with respect to those things on which we're not quite sure. Shall we admit that there are any details that we haven't yet settled? How shall we react to those people who differ with us in minor matters? Are there any minor matters? These things, I say, are a peculiar pitfall of orthodoxy. It's understandable how we get into this situation. And it would be convenient to dismiss all the intra-camp quarrels as evidences of zeal for the truth. But the hard and miserable fact is that all of the disputes cannot be laid at the door of zeal for the truth. There is a liberal admixture of human frailty, of jealousy and envy and pride and vanity involved in this story. It is something for which we ought to repent. Because the cause in which we are engaged is something far bigger and better than that. We cannot lightly excuse ourselves.

If then we look at the manner in which our task has been performed in the past, we find many things to criticize. Oh, of course, if it were only a matter of comparing ourselves with other groups to see whether we had contributed a larger portion of our income or had approached our task with greater zeal than some other people, then we might console ourselves with some of these comfortable considerations. But if anybody thinks that we have drawn the picture a little too starkly—and perhaps we have—let us give this excuse, that our task and our calling is so great that we ought to be quite brutal with ourselves, brutally frank, so that we may be spurred on to the proper performance of that task. But if the question is this,—has the truth of God been adequately presented to a world in need?—then we must bow in shame, and confess that we have not done the very utmost, we have not given the last limit of our devotion, we have not yet suffered unto blood in the service of Jesus Christ. Far rather than to cover up our short comings, it is the course of wisdom, of humility and of consecration, to consider them—to consider this description that I have given as substantially correct, whatever limitations we wish to make, and then proceed to ask how we can improve upon the performance of that task. (To be concluded)

Gaffin

(Continued from p. 151)

in erecting church buildings and schools. The Southern Baptists have erected four large churches in Taipei. Recently a magnificent new one was completed here in Taichung. The Southern Baptists report that they have fourteen churches in Formosa already. Their lavish use of money makes them very attractive. For those of us who are seeking to build self-supporting and self-propagating churches this kind of competition is hard to meet. Since our sufficiency is of the Lord we know that we do not have to meet any kind of competition by the use of material means. It is "not by might nor by power but by my Spirit, saith the Lord."

Orthodox Presbyterian Work

The work of the Orthodox Presbyterian Mission on Formosa is now centered in two places, Taipei and Taichung. In Taipei the Rev. and Mrs. John D. Johnston are carrying on a preaching and teaching ministry with regular services and meetings in their home and the adjoining yard. Mr. Johnston has been teaching in the Taipei Theological Seminary of the Formosan Presbyterian Church and he carries on part time work in some of the churches to the south of Taipei.

In Taichung our work is also a preaching and teaching ministry. We have one Bible class in our home. Our living quarters are not at all suitable for holding meetings. However this problem will soon be overcome because the Lord has providentially shown us a building at a moderate rent where we can realize our desire to open a Christian book room in Taichung. Here we can provide the Scriptures and good Christian literature for sale or distribution and have a reading room open throughout the day and evening.

Here we can have room for meetings during the week and on Sundays. We feel that with such a place we will be better able to get good Reformed literature before the Presbyterian church in particular and before other Christians and non-Christians in general. We shall need a little capital to get this work started, but as it progresses we believe that it will be self-supporting.

Then there is the country evangelism which must be carried on out at Tai Ping. To this country town we go twice a week, on Saturday evening and Sunday morning. We go one time in the evening for it is then that we find the older people in from the fields, and the young people are not pressed to prepare their studies for the next day is Sunday. Here we meet in the porch and courtyard of the district magistrate, whose wife is very glad to have us come and preach to her people. She heard the Gospel about three years ago when she was in Taichung visiting some Christian friends. Recently her husband who is a chronic alcoholic came not for the first time, but came and listened to the whole meeting. He was at least partially under the influence of liquor, but he gave evidence of a greater interest than he has ever shown before.

In conclusion let me say that we have a great challenge and opportunity in this mission field of Formosa. We have the opportunity and challenge of building a true Presbyterian church no matter what the so-called Presbyterian church does. We have the opportunity and challenge to reach the unevangelized in the mountains and on the plains, and in the cities. We have the opportunity and challenge to reach the

Mainlanders with the Gospel so that when the time comes to go back to the Mainland many will be prepared spiritually to enter into that gigantic work of reconstruction. There are other mission fields in the Orient which present a great challenge and opportunity, but when we consider size and power of the Chinese peoples, is there any other field which presents a greater challenge or opportunity? May our Orthodox Presbyterian Church be able to meet this challenge with more men and women who will come out and learn this difficult language and labor in God's grace and power to evangelize and organize churches among this great people.

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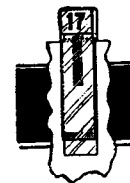
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