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## Protestant Panorama

Edmund P. Clowney

## The Confession of the Church

J. Marcellus Kik

## The Reformed Episcopal Church

Howard D. Higgins

## Protestantism and the Bible

## Born Again on Guadalcanal

E. Lynne Wade



LIEUTENANT-COMMANDER WADE

"Who says a Calvinist is not a soul-winner?"

July 10, 1946

VOLUME 15, NO. 13

# Protestant Panorama

News of the Annual Assemblies of American Denominations

Reported by EDMUND P. CLOWNEY  
From Religious News Service, Religious Journals

**I**N THE past two months most of the denominations of American Protestantism have sent delegates to assemblies or conventions to determine church affairs. With travel restrictions gone, representatives gathered in cities, resorts, and college campuses all over the east and middle west. The average commissioner was inspired by the size of his church gathering, impressed with a close-up view of big name denomination leaders, and captivated with the glowing program presented by board secretaries. He loyally supported the policies proposed and the suggested personnel, and returned home with cherished memories of renewed friendships, tingling experiences of mass worship, and perhaps, a wistful longing that the operation of the home church could be so efficient and simple.

One resolution was found on the minute book of every denomination, large and small, almost without exception. In one form or another it demanded that President Truman end Mr. Myron C. Taylor's mission to the Vatican. Many denominations took steps committing themselves to a more intensive program of social action. In most cases this meant an even more all-out effort to propagate the Modernist social gospel, and a more absolute loyalty to the program of the Federal Council of Churches. Social action was put into practice in many bodies with the issuance of detailed recommendations on sundry political issues relating to labor, race relations, military conscription, the Bomb, foreign policy, etc. Liberal leadership successfully advanced its church union program throughout the denominations, and a few more churches streamlined their executive offices to gain efficiency, and, incidentally, to advance the hierarchy. One retiring moderator even envisioned a Protestant Pentagon rising from the plains of the mid-west where the swivel-chairs of denominational agencies might be massed in

a kind of Vatican City for Protestantism.

The usual attention was given to drives for membership and money. Giving for relief and reconstruction in war devastated areas occupied an important place in the budgets of most major denominations.

## Northern Baptist Conservatives Lose

**I**N CONTRAST with the perfunctory proceedings of most of the larger assemblies, a significant struggle marked the meeting of the Northern Baptist Convention in which a large number of conservatives have shown an increasing unwillingness to rest content with Modernistic denominational direction. At a pre-convention session, 1500 conservative delegates elected Dr. W. Theodore Taylor, pastor of the Central Baptist Church, NYC, as president of the Conservative Baptist Foreign Mission Society, a board organized in protest against the modernism of the American Baptist Foreign Mission Society.

Deeply concerned about their relationship to the Modernist-controlled Convention, the conservatives prepared a theological directive which they hoped to make the decisive test of the Convention's orthodoxy. They faced an immediate difficulty, however, as Baptists. The Christian Church has many times been forced to define the truths of the Word of God, in sharp distinction from the false teachings of heretics. These definitions are the creeds of the church. But the Baptist tradition has avoided creeds, claiming, for example, in the Indianapolis Convention, that "the New Testament is the all-sufficient ground of our faith and practice, and we need no other statement." How Modernists understand such a statement became plain again in the course of this year's debate. They are willing to accept the New Testament as a

creed because they believe it says so many different things that it doesn't bind one at all. Dr. Harold Phillips of Cleveland is reported as declaring, "James and John did not believe the same way; that's why they were Baptists." He contrasted allegedly contradictory accounts of the birth of Christ in the Gospels, and demanded the right to take his choice.

## Test Resolution

In a carefully framed resolution the conservatives sought to keep in line with the creedless Baptist tradition, and yet force a showdown with Modernist unbelief. The resolution advised Baptist agencies not to employ as secretaries or appoint as missionaries those who refused to affirm as true and trustworthy the record of the Incarnation in Matthew 1, and Luke 1, 2; the record of the Resurrection in Matthew 28, Mark 16, Luke 24, and John 20, 21; and the record of the miracles in the various Gospels. Affirmation of this statement was also to be required: "That the New Testament is inspired of God in all its contents and that the acceptance of its historical facts, revelation, teachings and doctrines are obligatory in Christian faith and practice." Conservatives in other denominations will find it difficult to understand why the Old Testament was excluded from this statement.

In the sharp debate which followed the Modernists of course wailed that this resolution would force a creed on the church. Dr. Pruden of Washington, D. C., President Truman's pastor, is reported to have declared, "I believe in soul liberty and religious freedom. As a Baptist I could not submit to any outward authority being imposed on my spirit."

Fundamentalists replied that the resolution was not a creed, but a simple test of sincerity in interpreting the Scriptures. After the pre-arranged six speeches had been made on each

(Continued on Page 203)

# The Confession of the Church

Condensed from an Address Delivered at the Seventeenth Annual Commencement Exercises of Westminster Theological Seminary

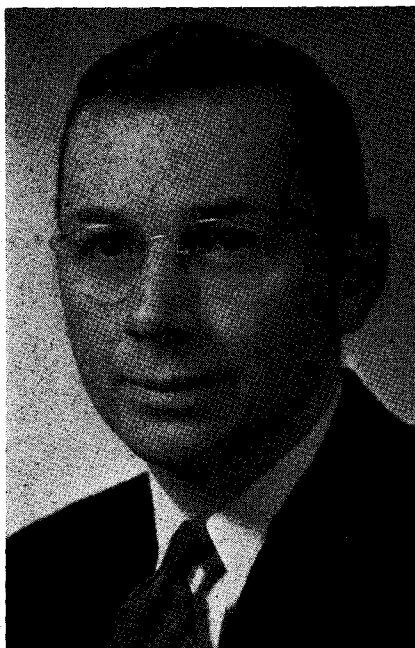
By the REV. J. MARCELLUS KIK  
Editor and Radio Preacher, Montreal, Canada

IT IS interesting to note how Jesus revealed the theological knowledge of those who listened to Him. It was by the means of a simple yet profound question. He asked His disciples: "Whom do men say that I the Son of man am?" They answered, "Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets." This estimation of Jesus revealed their ignorance.

Then Jesus turned to those who were to form the New Covenant Church and asked: "But whom say ye that I am?" Peter made the confession for the Church. He replied: "Thou art the Christ, the Son of the living God." To this true confession, Jesus answered: "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." It was not his superior intelligence nor even his close association with Jesus which enabled Peter to make this confession. It was a revelation of God the Father. Peter, as well as all the true Church, was born from above.

What would be your answer to that question? Perhaps you will say that the answer is simple: "Thou art the Christ, the Son of the living God." But wait just a moment. All that you have given in your answer is the formula. What do you mean when you say that Jesus is the Christ? What do you mean when you say that He is the Son of the living God? I remember coming from high school and with a great deal of pride asking Mother to pass the H<sub>2</sub>O. I knew the formula for water. It was a different story when my teacher asked me to define hydrogen and oxygen! Even so when you simply answer, "Thou art the Christ, the Son of the living God," all that you are giving is the formula.

Limiting ourselves now to the expression, "Thou art the Christ," what do you mean when you say that? Well, there would be a few that might answer, "We mean by that the name of Jesus—Jesus Christ. Just as we might say John Smith." That answer, of course, would reveal a lack of knowl-



REV. J. MARCELLUS KIK

Editor of "Bible Christianity," vigorous conservative Canadian monthly, and radio preacher.

edge. The term "Christ" means first of all an office. "Christ" is a transliteration of the Greek word "Christos" and the Greek "Christos" is a translation of the Hebrew word "Messiah" and the Hebrew word "Messiah" means "The Anointed One." When Peter replied "Thou art the Christ" actually he was saying, "Thou art the Messiah, the Anointed One."

That term for Peter had a definite meaning. Its meaning was determined by the prophecies of the Old Testament. We read in Deuteronomy 18:15 that Moses made this statement to the Jews: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." The Jews learned to call this promised prophet the Messiah. Then also we read in Psalm 110:4, "The Lord hath sworn, and will not repent, Thou art

a priest for ever after the order of Melchizedek." An anointed priest after the order of Melchizedek was to appear. And then we read in Psalm 2:6, "Yet have I set my king upon my holy hill of Zion." The Jews were looking for a Prophet greater than Moses, a Priest greater than Aaron, and a King greater than David. They called Him the Messiah. Thus it was a tremendous confession when Peter stated, "Thou art the Messiah."

If then we would give an intelligent answer to the question of Jesus, "Whom say ye that I am?" we must reply with Peter, "Thou art the Prophet, Priest, and King of God. Thou art the prophesied Messiah." But even that would not mean a correct answer. It is Christ who is the Examiner. He examines the heart as well as the mind. To give the answer in the spirit and with the correctness of Peter we must be able to say with our hearts, "Thou art my Prophet—my infallible Teacher. Thou art my Priest—One who has made the sacrifice for my sins. Thou art my King—One whom I will follow until death." Men cannot teach us such a confession; it must be taught of God. Only as we are moved by the Holy Spirit can we say, "Thou art the Christ, the Son of the living God." Our life begins with that confession. We have no life unless we make that confession.

It is a confession, however, that we make not only at the beginning of our Christian life but throughout our life. The searching question, "Whom say ye that I am?" comes at every turn. It comes to the Christian in the pulpit as well as to the Christian in the pew.

## "Thou art the Prophet"

Do not think for one moment that it is an easy thing at all times to say to Jesus, "Thou art the Christ." One learns in the ministry the need of grace to say: "Thou art the Prophet." It may be your lot to have within your congregation several good and devoted Christians who believe the notations in the Scofield Bible are as inspired as the Word itself. To them the pro-

phetic interpretations of men are the Scriptures. It would be so easy to remain silent or to cater to their pet beliefs. It is then that one must, often at a price, confess: "Thou, O Jesus, art the Prophet."

It is so easy to admonish one's people to seek the Kingdom of God first but it is not so easy to hear the Prophet speaking to one's own heart. It is so easy to admonish people to believe that all things will work together for good but how difficult it is to hear the Prophet speak thus to us as we walk through the valley of trial and tribulation. It is so easy to admonish the congregation to love Christ more than father, mother, wife, or children but how difficult it is for the minister to yield to the Prophet's teaching. It is no light thing to say to Jesus, "Thou art the Prophet."

In the ministry there are temptations to be sensational, to use an unsanctified imagination, to give forth popular unscriptural interpretations, to become politically minded, and to display one's own wisdom rather than the wisdom of Christ. Again and again in the secret of our studies we must cry out, "Thou, O Jesus, art the Prophet." It is that confession that must burn away the wood, hay, and stubble of our preaching.

Then I do not think that we have glorified the prophetic office of Christ enough. It seems little known that all revelation from Genesis to the book of Revelation is an exercise of the prophetic office of Christ. There are those who would divide the teachings of the Gospels from the teaching of the Epistles. And I am not so sure but that we help that in the popular mind by speaking about a Pauline theology and a Pauline eschatology without impressing the fact that the theology of Paul is the theology of Christ. Reformed theology has become associated with Paul rather than with Christ. It is simply because we have not clearly emphasized that the teachings of Paul result from the prophetic office of Christ.

It also should be clearly emphasized that the prophetic office of Jesus continues unto this day. It is exercised through the written Word, the Holy Spirit, and the Church. That which has been revealed by Christ is applied by the Spirit through the instrumentality of the Church. In the Church Christ has chosen pastors and teachers "for the perfecting of the saints, for

the work of the ministry, for the edifying of the body of Christ." The prophetic office of Christ is exercised through the ministry. That grave responsibility should cause the ministry again and again to confess: "Thou art the Prophet."

#### "Thou art the Priest"

Besides confessing Jesus as Prophet we also confess Him as Priest. This is a blessed office of the Messiah. It is the foundation of the prophetic and kingly office of Jesus. It is an office dear to the heart of every blood-bought Christian. There are two aspects of that office: sacrifice and intercession. The atoning sacrifice of our Lord must constantly be the theme of our preaching. Not only that, it must be our confession day and night. God has ways and means of revealing the awful depth of the sin of His own children. The terrifying revelation of that sin causes them out of the depth of their hearts to confess, "Thou art the Priest." Woe be unto that preacher who does not daily realize the need of the sacrifice which was given once and for all!

How thankful we are, too, that intercession is also part of the office of our Priest. The office is not limited to the sacrificial death of Christ some several thousand years ago. Jesus is a living Priest ever making intercession for His people. And if Peter needed His intercessory prayer how much more do we!

Upon the ascension of Christ He entered into the Holy of Holies not made with hands. There He completed the sacrifice made at Calvary. Part of His priestly office is to present continually to God the evidence of His sacrifice. The Spirit showed the apostle John that Jesus is seen in heaven as "a Lamb as it had been slain." Thus He is seen daily in the heavenly Temple. And as Satan makes accusation after accusation against the redeemed upon earth, God beholds the Lamb standing in the Holy of Holies. In the midst of our sins we confess not "Thou wast the Priest" but "Thou art the Priest."

#### "Thou art the King"

Besides confessing Him as Priest and as Prophet we also confess Him as King. This is not an easy confession to make. It is the glory of the Reformed faith to testify to the sovereignty of God. We realize, of course, in this

dispensation it is a testimony to the sovereignty of the Messiah. God has delegated His sovereignty to the Son of man. Therefore Jesus stated: "All power is given unto me in heaven and in earth." This sovereignty of Jesus enabled Peter to testify on the day of Pentecost: "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." And Paul testified to the Ephesians: "And hath put all things under his feet, and gave him to be the head over all things to the church." Surely, it is a clear teaching that the Son of man is sovereign now—that He is now the King of kings.

Time and time again in our ministry we are confronted with the Kingship of Jesus. One is constantly tempted to rebel against the Kingship of Jesus. Will one preach to please the King or to please the people? God brings to every minister occasions when he must decide to bow to the King or to the people. The failure to make the right decision may explain why some wander away from the Reformed faith into a theology which is not so rigid in its demands for obedience. It is not always easy to say to Jesus: "Thou art the King."

But I think it is even harder to confess Christ as King in our family life. Will I allow the Son of man to rule my family life? Do we love the Son of man more than a beloved wife or dear children? It is easy to shout that we are Calvinists in the pulpit but it is exceedingly difficult to acknowledge the sovereignty of Jesus in our family and social life. It is nothing but hypocrisy to shout "Thou art the King" in the pulpit and muffle that cry in the home.

And yet if there is ever a time when we need to shout that confession from the pulpit it is now. I remember listening to a radio evangelist who pleaded with the people to make Jesus King over their lives—as though Jesus were not already the Messiah, as though Jesus were not already sovereign. Jesus is already King over all whether believers or unbelievers. The disposing of them is in His hands.

The prerogative of making Jesus King is God's and God's alone. "Yet have I set my king upon my holy hill of Zion." "God hath made that same Jesus, whom ye have crucified, both Lord and Christ." "Him hath God (See "Kik," Page 206)

# The Reformed Episcopal Church

## Part One: Its History

By REV. HOWARD D. HIGGINS, D.D.  
Bishop of the New York and Philadelphia Synod  
of the Reformed Episcopal Church

THE Reformed Episcopal Church, founded in 1874 in America, is the Church of the English Reformation, which Reformation was never completed in England, owing to the succession of monarchs with varying allegiance to Romish, Protestant, and compromising ideas. The Church of England, in its origin, was more political and less doctrinal than the Protestant Churches on the continent. To be sure, there were men in England of a thoroughgoing Reformed faith who strove to bring the Church of England into the family of the Reformed Churches in doctrine and practice. Some of these men died for their faith; some of them left the Church of England to cast their lot with dissenter bodies; some of them were able to live and minister in the Church of their fathers bearing a continual witness to Reformed principles and ever striving to abolish Romish practices and to reform the canons and *The Book of Common Prayer*. In this endeavor they were not successful.

It was this English Church of a quasi-reformation which was brought to America by the colonists as part of the Anglican Church. There were Low Churchmen who de-emphasized ritualism and rejected sacramental grace and the idea of a special "priesthood." The leaders of this point of view were Dr. William White, Chaplain of the Continental Congress and rector of Christ Church, Philadelphia, and Dr. Provost, rector of Trinity Church, New York. There were also High Churchmen who found their leadership in Dr. Samuel Seabury, Connecticut Tory.

### The Reformed Constitution

With the American Revolution came the desire of Anglicans in America to have their own church independent of the Church of England of which the king of England was the official head and over which the English Parliament had control. The Episcopal Church, no longer the Church of England, but of America, must have some permanent organiza-

tion and must minister to new conditions in a new land. A Convention was held in Annapolis, Md., August 13, 1783, at which time the term "Protestant Episcopal" was first used. Further Conventions in 1784 and 1785 worked on a Constitution for the American Church and a revised *Book of Common Prayer*. The Church was moving in the direction of a real Reformation. Under Dr. White it prepared a Liturgy which was a revision of the English Prayer Book. The changes were designed to make the Book the expression of the worship of a Reformed Church. The words "priest" and "altar" did not occur; the "Declaration of Absolution to be made by the Priest" was made simply "A Declaration concerning the forgiveness of sins to be made by the Minister." In the Baptismal Service, the words, "Seeing now, dearly beloved, that this child is regenerate and grafted into the body of Christ's Church," and "that it hath pleased Thee to regenerate this infant with Thy Holy Spirit," were no longer to be found. The Communion Service was carefully worded to guard against any teaching of a "real presence" in the elements of bread and wine.

Colonists of this persuasion sent Dr. White and Dr. Provost to England where they were consecrated Bishops in Lambeth Chapel, February 4, 1786.

### Dr. Seabury's Success

While part of the Episcopalians in America had thus been moving very definitely in the direction of giving to the world for the first time a Church of the English Reformation which should be truly a Reformed Church, others, in Connecticut, were moving in quite the opposite direction. In the little settlement of Woodbury a group of clergy, intent on perpetuating High Church principles in America, elected Dr. Seabury and sent him to England for consecration. After a year's delay, unable to obtain consecration from the English bishops, Dr. Seabury went to Scotland and was consecrated at the hands of the Non-Jurors, November 14, 1784,

agreeing to introduce the Scottish Liturgy in America. He kept his word. He was not present at any Convention of the Protestant Episcopal Church until 1789. He was not wanted. In the Convention of 1789, Bishops White and Seabury constituted the House of Bishops. The peace-loving White was no match for the astute Seabury, and the Proposed *Book of Common Prayer* of 1785 gave way to one into which sacerdotalism crept back and Romanizing germs appeared.

Thus, at its beginning, the Protestant Episcopal Church contained two parties, with strong feelings both politically and ecclesiastically. In what direction would the Church go? John Jay, first Chief Justice of the United States, observed: "It is well known that our Church was formed after the Revolution, with an eye to what was then believed to be the simplicity of the Gospel; and there appears to be some reason to regret that the motives which then governed have since been less operative." With the passing of years they became less and less operative as ritualism and sacerdotalism gained headway. The "Tractarian" or sacerdotal movement of the middle of the nineteenth century, led by Pusey, Newman and others, began in Oxford. Its purpose was to restore the teachings and practices of pre-Reformation days to the Church of England. It spread its influence in America. Every effort was made by the Evangelical Party in the Church to stem the tide of sacerdotalism. The Latimer Society had been formed; the House of Bishops was petitioned again and again to retain the essentially Reformed character of the Church, but without avail. Ritualism grew. Efforts were made to secure a few essential reforms in the *Book of Common Prayer*, but the reformers were in the minority.

In October, 1873, the Evangelical Alliance met in New York City. On October 12, a memorable Communion Service was held in the Fifth Avenue Presbyterian Church in connection with the sessions of the Alliance.

Bishop George David Cummins, Assistant Bishop of Kentucky, and outspoken leader of the Low Church, Evangelical Party, assisted in the distribution of the wine. This raised a furor among High Churchmen which amounted to persecution and brought upon Bishop Cummins the sharp rebuke of his superior. It was clear that the Church was committed to a form of worship essentially sacerdotal, to a policy essentially exclusive, and that it would resist all attempts to bring it to an adherence to Reformed principles and doctrine.

Bishop Cummins therefore resigned from the Protestant Episcopal Church on November 10, 1873, and wrote to Bishop Benjamin Bosworth Smith, of Kentucky, in part as follows: "As I cannot surrender the right and privilege to meet my fellow-Christians of other Churches around the table of our dear Lord, I must take my place where I can do so without alienating those of my own household of faith. I, therefore, leave the communion in which I have labored in the sacred ministry for over twenty-eight years, and transfer my work and office to another sphere of labor."

### New Church Organized

On November 13, the Call to organize the Reformed Episcopal Church was written and signed. In response to this Call, on December 2, 1873, a group met in the Y.M.C.A. at Twenty-third Street and Fourth Avenue, New York City. They adopted the name, "Reformed Episcopal Church" and the following Declaration of Principles:

I. The Reformed Episcopal Church, holding "the faith once delivered unto the saints," declares its belief in the Holy Scriptures of the Old and New Testaments as the Word of God, and the sole rule of faith and practice; in the creed, "commonly called the Apostles' Creed"; in the Divine institution of the sacraments of Baptism and the Lord's Supper; and in the doctrines of grace substantially as they are set forth in the Thirty-nine Articles of Religion.

II. This Church recognizes and adheres to Episcopacy, not as of Divine right, but as a very ancient and desirable form of Church polity.

III. This Church, retaining a Liturgy which shall not be imperative or repressive of freedom in prayer, ac-

cepts the Book of Common Prayer as it was revised, proposed and recommended for use by the General Convention of the Protestant Episcopal Church, A.D. 1785, reserving full liberty to alter, abridge, enlarge, and amend the same, as may seem most conducive to the edification of the people, "provided that the substance of the faith be kept entire."

IV. This Church condemns and rejects the following erroneous and strange doctrines as contrary to God's Word:

*First.* That the Church of Christ exists only in one order or form of ecclesiastical polity.

*Second.* That Christian ministers are "priests" in another sense than that in which all believers are a "royal priesthood."

*Third.* That the Lord's Table is an altar on which the oblation of the Body and Blood of Christ is offered anew to the Father.

*Fourth.* That the presence of Christ in the Lord's Supper is a presence in the elements of bread and wine.

*Fifth.* That Regeneration is inseparably connected with Baptism.

Thus there came into being for the first time a Reformed Church, episcopal in government, liturgical in worship, and historically the Church of the English Reformation. Here the English Reformation finally was achieved.

The movement spread and today there is a Reformed Episcopal Church in Canada and in England, not organically united to the Church in America, but one with it in principles, doctrine, polity, and worship.

The Reformed Episcopal Church in America has sixty-six parishes, and seventy-four ministers, of whom four are Bishops, fifty-four are Presbyters, and sixteen are Deacons. The communicant membership is a little less than ten thousand. The denomination has its own Publication Society and Theological Seminary; and the *Episcopal Recorder*, an independent monthly now in its one hundred and twenty-fourth year of publication, is published solely in the interest of the Reformed Episcopal Church. It maintains, through its Board of Foreign Missions, a mission work in India with boys' schools, a hospital, evangelistic stations. Plans for the expansion of the foreign mission work into other fields are under way.

(To be continued)

### Methodists Assail 'Labor Chaplain'

METHODIST Bishop G. Bromley Oxnam has announced that he will refer his recent appointment of the Rev. Charles C. Webber as "chaplain to labor" to the Council of Bishops of the Methodist Church for advice. Webber, while appointed by Oxnam, who heads the New York East conference of the church, was working in the Richmond, Va., area, headed by Bishop William W. Peele.

Webber's activities as field secretary of the Amalgamated Clothing Workers of America, Virginia state director of the CIO, and director of its Political Action Committee are perfectly compatible with Federal Council President Oxnam's conception of the sacred calling, but Virginia Methodists thought differently when Webber led the political campaign against Senator Harry F. Byrd, and insisted on discussing controversial labor issues in the Men's Bible Class of Smithfield's Trinity Methodist church, although forbidden by church leaders to do so. The quarterly conference of Trinity Church and of First Church, Charlottesville, sent strong protests to Bishop Peele, who conferred with Oxnam. In his recent statement Bishop Oxnam expressed his great esteem of Bishop Peele, explained that Webber had been appointed to a "type of service," not a territory.

### Anti-Released Time Committee Loses

PHILADELPHIA (RNS)—A released-time religious education program has been approved by the Upper Darby school board here for public school children in the fifth and sixth grades. Under the plan the pupils will be permitted to attend religious classes one hour a week on school time.

The board's action followed backing of the plan by the Upper Darby Council of Week-Day Religious Education headed by the Rev. Roy E. Grace of the Beverly Hills United Presbyterian church. It was opposed by a Committee to Maintain Separation of Public Schools and Church.

Mr. Grace said that if the experiment proves successful during the year beginning in September, it may be extended to children in all grades.

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**Protestantism and  
the Bible**

FOR several decades now attention has been directed to the sad plight of Protestantism—a decadent, divided Protestantism—which evidently lacks strength to stay the avalanche of modern infidelity and immorality. Meanwhile, Roman Catholicism, itself supposedly enmeshed in medievalism and without real spiritual strength, presses forward with renewed energy, seizes the spotlight, and often makes Protestantism look ridiculous to both earnest inquirers and mere bystanders. In this situation it is not surprising that even liberal Protestants have become exercised with the question of the future of Protestantism. One recent expression of this is in the new book by the English liberal C. Anderson Scott, entitled *Romanism and the Gospel*. And in America *The Christian Century* has focused attention on the same subject. Most recently its editor, Charles Clayton Morrison, has been publishing an arresting series of articles prepared by himself under the general caption, "Can Protestantism Win America?" These articles are well worth reading and pondering because they present a challenge to all Christians.

It is pathetic, however, that liberal Protestantism, so acute and informative in its diagnosis of modern Protestantism, is so far from offering a sound cure for its ills. This tragic shortcoming never appears more clearly than in the articles of Dr. Morrison, and perhaps most pointedly of all in the tenth of the series, entitled "Protestant Misuse of the Bible," published in the issue of June 5, 1946. The

entire article constitutes a thoroughgoing attack upon the authority of the Bible, maintaining that the view of the Bible found in the Protestant creeds, and asserted most fully and emphatically by Calvinists, is the root source of all the weaknesses of Protestantism. This view of the Bible, moreover, is held to be tragically harmful to the life of the Church and responsible for its disunity.

The historic doctrine of the authority of the Bible is dubbed "biblicism," and it is argued that the Bible is thus accorded a place which only Jesus Christ rightly occupies. But this already involves a basic error as to the true Protestant position. For no true Protestant will allow that his acknowledgment of the authority of Scripture finds any other ultimate origin or justification than in his commitment to the authority of Jesus Christ. Actually, of course, the modernists find a disjunction between the authority of Christ and the authority of the Bible because the Christ whom they honor is not the Christ who speaks in and through the Bible. Dr. Morrison himself is clear on this point. For he insists that Christ is not "in the Bible." Rather the Christ whose authority he sets over against the authority of the Bible is the Christ who is to be found "in the living community of believers from which he has never withdrawn his living presence." But this is the typical Modernistic approach which, in the name of "the living Christ," substitutes individual and communal experience for divine authority, and lands in subjectivism and skepticism. It claims to have Christ on its side, but its Christ is one created after its own modern viewpoint. Its Christ is not the divine Christ to whom the Bible bears witness.

Dr. Morrison's article is also concerned to make the claim, not indeed with any particular novelty, that Luther, at least originally, held to a more liberal view of the Bible than came to be the accepted position of Protestantism. Luther's view of the Bible was not always as clearly formu-

lated and as consistently held as that of Calvin. But many modern scholars, followed here by Dr. Morrison, have gone astray in their estimate of Luther's basic approach. For example, Dr. Morrison repeats the expression of Luther that the Epistle of James was an "epistle of straw," and asserts that this proves that Luther aimed to free the Christian man from "slavish bibliolatry." But this is a quite mistaken interpretation of Luther. Strange as it may seem at first blush, this unhappy characterization of the Epistle of James does not, according to Luther's own thought, display a low view of the Bible, but rather the contrary. For Luther's point is that he cannot reconcile its contents with the inspiration of the New Testament. It was because of his high view of the authority of the Scriptures that Luther could not bring himself to acknowledge James as a part of the New Testament. His understanding of James is inadequate, and displays certain basic weaknesses in his outlook, but it may not be appealed to as proof of a minimizing of the authority of the Bible.

Moreover, the historical argument is invalid which asserts that the Reformers set up the Bible as authoritative as a substitute for papal authority in the interest of uniting Protestantism. This overlooks the secure place which the doctrine of the authority of the Bible occupied in the Christian church from the beginning.

Back of the modern evaluation of these matters is a basic indifference to truth or doctrine. Here is a pragmatism which places consequences above principles. In this context this philosophy expresses itself in the form that the doctrine of the authority of the Bible is to be set aside because it makes for disunity in Protestantism. The Bible indeed is divisive, but it is divisive because Christ is divisive. He came not to bring peace, but a sword, to set a man against the members of his immediate family, to be a stumblingblock and rock of offense. True unity and progress are not to be achieved by setting aside the exclusiveness of Christianity and the hard words of Jesus Christ. Rather only as the Christian church again bows in repentance and worship before Christ, acknowledging His authority at its true worth, and also yielding obedience to His Word, will it again be "terrible as an army with banners."

**THE Virgin Birth of Christ,**  
by Dr. J. Gresham Machen,  
recently republished by Har-  
per Brothers, sells for \$3,  
rather than \$2.50 as previ-  
ously announced.

## Notes From a Navy Chaplain's Log

### Part Eleven: Born Again on Guadalcanal

By E. LYNNE WADE, Lieutenant-Commander, USN  
Senior Chaplain, U.S.S. *Consolation*

**B**ESIDES Shebuel, whom I told you about in my last excerpt from the Log, other Solomon Islanders, including Hermon, Shemuel, and Aziel attended the various services and meetings faithfully, and Hermon taught my Bible class on Guadalcanal several times on the evenings when I was at Tulagi. Aziel was soon moved to another camp several miles away, but he came when he could. He immediately organized a class of his own, however, for the natives in his camp, and taught them the Word. One Sunday when I returned just before lunch from my third morning service, tired and hot and dusty, Aziel was waiting in my tent with four native boys. He told me they were heathen boys, but he had tried to tell them how to be saved and he wanted me to bring them to make their decisions for Christ. I went over the plan of salvation with them as simply and clearly as I could, using the considerable fund of pidgin English I had picked up by that time, and then, when it seemed clear there was nothing more to say, and that they were ready to commit themselves in faith to Christ, we all got down on our knees and I prayed, then Aziel prayed, and then I asked the boys, each one in turn, to pray, confessing his sin, and telling God he believed that His Son, the Lord Jesus, had died for him, thanking Him, and asking Him to enable him to live for Christ. I told them to pray in their own language. Each one did so, and Aziel told me their prayers were genuine confessions of repentance and faith. Later he told me that all four had remained faithful, and two had grown into especially outstanding Christians.

#### Shebuel's Rifle

Shebuel was one of the native soldiers at the time of our first meeting and for several months thereafter, rather than being a laborer, as were

most of the Solomon Island boys. He had his own rifle, bayonet, uniform, ammunition and belt, etc. The only meetings he ever missed were when he was sick, or when he was out on a jungle patrol, serving sometimes as a guide to our troops, and at other times hunting for Jap snipers or radio operators.

He never said anything to us about his experiences on those patrols, but one day Ray noticed three notches in the stock of his rifle and inquired as to their significance. Shebuel told him in a very matter-of-fact way that they represented three Jap snipers he had killed on patrols. Once upon a time, let us remember, there was another "man after God's own heart" who had to take the weapons of war in his hands to kill other men.

On the last of the three snipers he killed, Shebuel had found something he had wanted to get for me personally for a long time, because he knew how much I wanted them—a pair of good Jap binoculars. He brought them to me as a gift with genuine pleasure. I then gave him something I knew he also wanted very much—a wrist-watch. It wasn't much to look at, but it kept good time, and he was delighted. I might mention that it is an invariable custom with the Solomon Island natives to exchange gifts. It is un-

thinkable to receive a gift without giving one in return.

Before continuing my story of native life and missionary work in those islands, including a trip to Malaita, where I saw it practically untouched by the war and the presence of troops, I want to take you back again to the time shortly after we moved to our new camp. This is the story of one man, chiefly, but several other important characters enter in. This man is Ray Devinney, from Blairsville, Pennsylvania. Do not confuse him with Ray Brink, my Seabee assistant.

#### Visitors from the Infantry

About that same time, the Army had moved its 35th Infantry of the 25th Division into a camp next to us, and its outer edge extended to within about an eighth of a mile from the back of my tent. Those boys had fought well in the Guadalcanal campaign, clear to the end, and had been settled down in this area for a "rest."

But what a "rest" it was! Most of them still had to sleep on the ground, with nothing but a blanket or two. (Remember those rains.) There was no such thing as a tent with screening or decks. Their food was simply impossible. No bathing or laundry facilities closer than the river—it was a place to rot rather than to rest. Naturally our fine new Seabee camp looked to them like something out of a fairy tale or a pleasant dream. They soon became regular visitors in droves. Our chow, which we still thought was terrible, seemed like mother's home cooking to them. Our showers were a surpassing luxury, and one by one they began to acquire from our generous stock real cots and even a mattress or two.

One morning as I sat out in my little back yard reading my Bible, I saw two of the soldiers from that camp passing nearby, heading "home." I waved a hand at them, but they had

#### New Members

**W**ELCOMED recently in Orthodox Presbyterian homes were: Rebecca and Rachel Davies, twin daughters of Rev. and Mrs. John Davies, of Gresham, Wis.; Eugene Elliott, Jr., son of OPC pastor in Baltimore; Daniel Paul, son of Rev. and Mrs. Carlo Lazarro of Bethany OPC, Passaic. Rev. and Mrs. James Moore, of the Southern Presbyterian Church, have a third child, Kathrine Alun.



already noticed, apparently, the large rosewood cross in front of my tent that some of my Seabees had made for me, and realizing I was a Chaplain, started over to visit me. One was tall and slender—his name was Vonn Hoffman. The other was shorter and stockier—that was Ray Devinney.

We had a pleasant conversation—neither seemed to know the first thing about what it means to be a Christian—but they were both church-members, and interested in such things, so when I invited them to come to the Bible classes, they promised they would. They did so that night, and every single night afterward for the five months they remained on Guadalcanal.

### The Institutes in the Solomons

Something soon happened to both Ray and Vonn—a miracle of transforming power wrought by God's special grace. They were absolutely nothing half-way or half-hearted about their faith and testimony. Several things in particular evidenced that for everyone to behold. First was their love for the Word of God, and their insatiable thirst for deeper and yet deeper knowledge of it. Many a time I returned to my tent at various hours of the day to find one or both of them completely engrossed in one of the few precious volumes I had been able to bring to Guadalcanal—Calvin's *Institutes*, Davis' *Bible Dictionary*, Orr's *Christian View of God and the World*, Boettner's *Reformed Doctrine of Predestination*, or perhaps Matthew Henry's *Commentary*, or something from Spurgeon's *Treasury of David*. They read the Westminster Confession of Faith and the Catechisms. They always read my copies of the *PRESBYTERIAN GUARDIAN* when I received them. And Ray vowed he would have a Thompson Bible before he left the Solomons. And have one he did in spite of many obstacles—it was almost a miracle the way he got it—but that is another story I must forebear to tell, since this whole narrative is getting too long anyway. As a result, however, Ray and Vonn became thorough-going Calvinists—intelligent, understanding ones, I mean—which is to say, they became consistent, Biblical Christians.

A second evidence of their regeneration was their prayers. It became a special treat to hear them pray, and I found myself anticipating their nightly

offering with more spiritual hunger than a child anticipates the physical delight of some specially tasty morsel for the tongue. They were straight from the heart and permeated with the Word—as different each night from their prayer the night before as the beautiful sunsets over those islands differed every night from one another.

### Zeal in Witnessing

A third evidence that especially pleased me was their zeal in witnessing. Ray was particularly uncommon in his boldness. He was a member of his company band, and he soon had almost half of the other members of the band attending the meetings. All in all, some eight or ten actually accepted Christ as their personal Saviour, and several became outstanding Christians.

Ray began working on his Roman Catholic buddies. He was still such a new Christian he didn't know much of the Word yet, but he had no trouble silencing his Roman Catholic friends. They told him that even though they could not answer him, they knew their Chaplain could, so asked him to talk to the Chaplain. He said he would if they would, in turn, talk to "his" Chaplain.

They went to the Roman Catholic Chaplain first. According to Ray's account, the Chaplain talked about a lot of things that didn't mean anything to Ray, but Ray finally worked the conversation back to something more relevant. The matter of Mary's sinlessness came up, and out of a clear sky, Ray remembered a certain verse. He asked the Chaplain why it was that Mary said, "My spirit hath rejoiced in God my Saviour" if she was not a sinner, since only sinners need a Saviour. That silenced the priest to his own confusion right then and there before his own boys, so the conversation ended. When those boys came to talk to me, however, they had developed quite a belligerent attitude, yet in spite of that, we had real hopes that one had come to know Christ as his Saviour.

Ray was also immediately concerned about the salvation of his folks at home. He said he thought probably his mother was saved, though he felt she did not understand it very well. He doubted very much that his father or sister was saved. He would write and try to tell them, but could I help out? I told him I had a friend who

was pastor of our Orthodox Presbyterian Church in Pittsburgh and who is just the kind of faithful servant of Christ who would be willing to go all the way to Blairsville just to talk to his folks about their relationship to Christ.

### Message Home

I wrote to Cal Cummings all about it and he made the visit. He wrote to Ray and said it appeared to him that Ray's diagnosis of his family's spiritual condition was correct. He had presented Christ to them from the Word, had had prayer with them, and was continuing to pray that God would bless their united witness. Ray's family were overwhelmed with gratitude, and particularly with surprise that anyone would be willing to go to such time and trouble and expense for no other reason than that of Cal's visit. It made a great impression on them.

The end of this part of the story came to me in March of 1945 while I was in training for my duty aboard the *U.S.S. Consolation*. I received a brief letter from Cal Cummings. Here are a few actual quotations from that letter:

"Dear Lynne: I have just come from a season of precious fellowship in Christ with Ray Devinney, who is home on furlough." (Mind you, Ray had not been home, but overseas, and through three bitter combat campaigns, for over four years.) "He sat up until 4:00 A.M. the first night he was home dealing with his father and sister about their salvation. They have both accepted Christ. His mother was already a Christian."

Isn't that wonderful, I ask you? The first and most important thing in that young man's mind and heart on his return home was to win his loved ones to the Lord Jesus. Everything else could wait—all the things that had happened at home during the long years he had been away; all the thrilling and interesting war experiences he had had; the many interesting and beautiful things and places he had seen; the renewal of his boyhood friendships and acquaintances—all these and everything else were as nothing to the eternal importance of bringing his father and sister into a saving relationship with the Lord Jesus Christ. This is like a page from the very Gospel of John itself, where we read in the first chapter concerning Andrew, "He first findeth his own

brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ. And he brought him to Jesus."

### Soul-Winning Calvinist

A final sentence from Cal's letter thrilled my whole being—"I found Ray to be all you represented him to be—a true Calvinist." I wish I could tell this story to the whole of evangelical Christianity. Who says a Calvinist is not a soul-winner? If anyone is qualified to judge a man's Calvinism, Cal Cummings is. But note that he says, "a true Calvinist." There are many who call themselves Calvinists who are not, just as there are many who call themselves Presbyterians who are not, and still more who call themselves Christians who are not. Ray Devinney is a true Calvinist because, among other things, he is a soul-winner, and no one has the right to call himself a Calvinist who is not deeply concerned about the eternal salvation of the lost souls of men, beginning in his own home and unto the uttermost parts of the world. O brethren beloved, let us glory in this precious heritage of our Reformed Faith, for in doing so we glory only in Christ Himself, for as Spurgeon, one of the world's greatest soul-winners, said, "It is a misnomer to call it Calvinism; Calvinism is a nickname—Calvinism is the Gospel."

And I should like to tell the whole world something else—that Gospel, that Calvinism, if you please—was the only Gospel, the only doctrine, that really met the needs, and satisfied the hearts and minds of the men who were in the midst of danger and death, loneliness and privation, day after day, week after week, and month after month—and continued to meet that need and hold them fast in the peace of God. If my own combat experience proved nothing else, it proved that conclusively. For true Calvinism begins with repentance toward God and faith toward our Lord Jesus Christ, and goes on to encompass the whole counsel of God. Nothing one whit less can be called true Calvinism, and that includes such "offensive" doctrines as the limited atonement, which Spurgeon called "personal redemption," irresistible grace, and all the rest. Ray Devinney believes these things with all his heart, because he believes the Bible, and Ray Devinney is first and foremost a soul-winner.

### Peace Within

Just one other thing about Vonn Hoffman. He told me, some time during their five month encampment near us, that during their campaign on Guadalcanal, he had been part of a small group of men who were on two separate occasions ambushed and surrounded by the Japs, so that their position seemed absolutely hopeless. He simply could not describe the terror that gripped his whole being. It was then he had begun to realize he was not really prepared to meet God. When their five months of "rest" were over, the 35th Infantry was sent to the island of Vella Lavella, in the central Solomons, and played a prominent part in its capture after about three weeks of bitter and costly fighting. They returned to Guadalcanal for some ten days, awaiting transportation to New Zealand. We renewed our previous fellowship in Christ daily for that period. The first thing Vonn had to tell me was how he had again, strangely, been one of a small party of men who had twice been ambushed and surrounded by the Japs in a seemingly hopeless situation. But this time, every trace of fear was completely lacking, and there was nothing but the sweetest peace, keeping his heart and mind through the Lord

Jesus Christ. It was a peace as indescribable as his previous terror had been.

"Peace, perfect peace, in this dark world of sin:

The blood of Jesus whispers peace within.

Peace, perfect peace, with sorrows surging 'round:

On Jesus' bosom nought but calm is found.

Peace, perfect peace, with loved ones far away:

In Jesus' keeping we are safe, and they.

Peace, perfect peace, our future all unknown:

Jesus we know, and He is on the throne.

Peace, perfect peace, death shadowing us and ours:

Jesus has vanquished death and all its powers."

Praise God—what a Gospel!

Can you wonder that these men thanked God fervently for bringing them to Guadalcanal? Most everyone else who went out there hated the place, called it "the rock," looked upon it as a veritable prison. But there many a man learned the fear of God, and was born again of the Holy Spirit into the family and household of the Father.

### Approving Presbyterian Merger



Religious News Service Photo

*Asheville, N. C.*—Representatives of the Presbyterian Church in the U.S.A. and the Presbyterian Church in the U.S. (Southern) are shown during a three-day meeting here at which they discussed the proposed plan of union for the two branches of the Church. Left to right are: Dr. H. Ray Anderson, Chicago (U.S.A.); Judge P. F. Henderson, Aiken, S. C. (U.S.); Henry Barraclough, Philadelphia (U.S.A.); Dr. William B. Pugh, Philadelphia, stated clerk of the Presbyterian Church in the U.S.A.; Dr. Dunbar H. Ogden, New Orleans, chairman of the committee (U.S.); Dr. Ralph W. Lloyd, Maryville, Tenn. (U.S.A.); Dr. Stuart Nye Hutchinson, Pittsburgh (U.S.A.); Dr. Frank H. Caldwell, Louisville, Ky. (U.S.); Judge Charles G. Rose, Fayetteville, N. C. (U.S.), and Nelson Rhodes, Danville, Ky. (U.S.A.).

## Protestant Panorama

### News of the Denominational Assemblies

(Concluded from page 194)

side, the Roger Williams Fellowship party of Modernists and the Fundamentalist Fellowship both sought to bring the matter to immediate vote, the one group confident of victory, the other zealous to witness to the gospel by forcing the Convention to declare for or against the truth.

#### "Neutral" Motion

The effort failed, and the "neutral" party proposed a substitute motion, which, amended by Fundamentalists, was passed in the following form:

**We affirm our faith in the New Testament as a divinely inspired record and therefore a trustworthy, authoritative and all sufficient rule of faith and practice. We rededicate ourselves to Jesus Christ as Lord and Saviour and call our entire denomination to the common task of sharing the whole gospel with the world.**

This wording was regarded as sufficiently vague by the Modernists, who accepted the Fundamentalist's additions, leaving that party in confused frustration. In all other matters the Fundamentalists were crushingly defeated. An amendment which they offered to revoke the Convention voting rights of salaried board officers and secretaries of cooperating groups lost: 819 for, more than 4,000 against. The Modernist slate of officers was elected: the Rev. E. T. Dahlberg, of Syracuse, as president; Prof. Kenneth S. Latour-ette of Yale University as head of the Foreign Mission Society. The attempt to eliminate the Federal Council of Churches from the unified budget was defeated.

#### Modernist Ultimatum

The most significant action of the Modernist majority is one calculated to remove the threat of future Fundamentalist challenge. The by-laws were amended to apportion the voting delegate strength of individual churches participating in the Convention in accordance with the percentage of the gifts of the particular church to the denominational unified budget. The Modernists did not need this action to acquire voting strength (it was passed 4-to-1); but it provides an effective ultimatum to the Fundamentalists: support the Federal Coun-

cil and the Modernistic boards or lose your vote! The Modernist *Christian Century* reports (June 5) the sentiment that "this action would do more to clear the Baptist air than anything else done at the convention," and in a later editorial, "The Dawn of Baptist Unity" (June 12) hails this step as the basis of a "remarkable reintegration" in the church!

#### Southern Presbyterians Move Toward Union

**T**HE crucial issue facing the Presbyterian Church in the U.S., that of union with the larger, liberal, northern Presbyterian Church, was postponed one more year when the committee engaged in revising the proposed plan of union was unable to bring in a report. The committee promised a report in time for the next Assembly.

The church, however, continued to move in the direction of the merger. When Rev. Harrison Ray Anderson, Fourth Presbyterian Church, Chicago, fraternal delegate of the U.S.A. body, concluded an eloquent address looking forward to the day when "elders and ministers from each church will join arm in arm and march along together singing, 'Blest Be the Tie That Binds . . . ' and 'Praise God from Whom All Blessings Flow,'" it is reported that the Assembly in unprecedented fashion rose to its feet and cheered. The newly elected moderator, Dr. J. B. Green, of Columbia Theological Seminary, Decatur, Ga., responded to Mr. Anderson that, "We have heard your plea for forgiveness and if this Assembly were to be called on to vote, it would grant that forgiveness now. . . . It was sin that divided us and it is sin that keeps us divided, and all the sin is not on your side."

#### Unionists in Control

Overtures seeking the dissolution of the union committee, those seeking an early vote on the question, and one advocating federal rather than organic union were all defeated by the assembly. An overture requesting negotiations toward union with the United

Presbyterian Church, insofar as these do not interfere with the USA merger, was approved. An action was taken aimed at increasing the intimacy of the US church with the USA church, recommending exchanging of pulpits between the two denominations and joint meetings of the presbyteries, synods, and even the General Assemblies of the two bodies, with inspirational services conducted together and business sessions separately. The committee on union was given power to arrange for such a joint General Assembly "as soon as may be practicable." It was reported to the press that this may be arranged before the next annual assemblies of the churches.

That the looming merger cast shadows of an impending split resulting in a continuing Southern Presbyterian Church became evident in a sharp discussion of a move to assign church properties to local congregations. Against this it was argued that an amendment to the form of government would not help in safeguarding properties of churches refusing to enter the union, since in that event the old form of government would be superseded by the one incorporated in the plan of union. The committee was instructed to consider this matter in preparing the plan of union. A stronger motion directing the committee to include a congregational ownership scheme in the plan was lost.

#### Federal Council Debated

Overtures to withdraw from active participation in the Federal Council of Churches to a consultative relation with that organization found support in a minority report of the committee on "Foreign Relations" presented by Rev. Cary N. Weisiger III, Augusta, Ga., and signed by seven. Arguing that a consultative relationship would bring the church peace on the issue, since it would not then be bound by the pronouncements of the FC, Weisiger declared that the voice of the church is a "very precious instrument" and must be guarded as such. Later he challenged that it was far more essential that the church have a true voice than that it have a loud voice. But the Assembly voted against any withdrawal from active membership in the Council by a reported ballot of 214-78. In the controversial debate of the Assembly, commissioners were limited to two speeches, one of ten minutes, one of five.

Other significant actions of the Assembly were: the erection of a separate committee on Negro work with a budget of \$100,000, to work toward the formation of a Negro Presbyterian Church, composed of congregations from the US, USA, and UP Churches, and for the advancement of evangelism and education among the Negroes; establishment of a \$7,500,000, five-year "program of progress" toward spiritual and social goals; the organization of a permanent department of "Christian Relations" dealing with social and moral problems, with a budget of \$20,000; the launching of a "Stewardship Enlistment Year," a new Youth Fellowship program, and a relief campaign. Total membership of the denomination was reported at 593,613.

### Peace Reigns Among USA Presbyterians

**I**N STRIKING contrast with the stormy sessions of the Northern Baptist Convention and the sharp disagreements of the Assembly of the Southern Presbyterian Church, all was peaceful in the 158th General Assembly of the Presbyterian Church in the United States of America, meeting at Atlantic City. Even the liberals found the harmony a little oppressive. "The present absence of theological controversy in the Church is both encouraging and slightly alarming," editorializes the *Presbyterian Tribune* in its June number. "Ideally the Church ought to be free from controversy and dissension as becomes the Body of Christ," the editorial continues, but even the *Tribune* hesitates to conclude that the USA church has quite achieved that ideal. Not without a trace of nostalgia the *Tribune* memorializes the passing of its last opponent, *The Presbyterian*, which has just passed into the hands of neo-orthodox receiver President Mackay of Princeton: "No longer will it be the voice of fundamentalism—if, indeed fundamentalism exists longer in our Church. If it does, then it will not be long before another magazine is founded to be its exponent."

### Women Pastors

The Assembly approved the ordination of women as pastors, despite the teaching of the New Testament to the contrary, and sent the matter down to the presbyteries for approval. Mod-

erator Frederick W. Evans, of Troy, N. Y., who has been commended for his witty conduct of Assembly business, is reported to have reminded the commissioners as they were about to vote on this issue, that a report might reach their home as to how they voted, and they might have to give a hard accounting to their wives. Lay preachers were also recognized as authorized to occupy a pulpit under the supervision of an ordained man. This matter also is subject to approval by the presbyteries.

### Episcopal Merger

The two major emphases of the Assembly were church union and social action. In a pre-assembly conference on evangelism, Governor Edward Martin, of Pennsylvania, called on the denomination to help revive in members of all Christian churches a sense of unity. "This unity," he said, "should be strong enough to brush aside the small differences which divide us." President Ralph W. Lloyd of Maryville College, chairman of the Department of Church Cooperation and Union, reported definite progress toward union both with the Presbyterian Church US, and the Protestant Episcopal Church. Dr. Henry Sloane Coffin, arch-Modernist former moderator, joined Dr. Lloyd in describing negotiations with the Episcopal body, stating that a new "Basis of Union" will be discussed by that church in its General Convention in Philadelphia in September. The new document was described as protecting Presbyterian ordination, but yet protecting the office of the episcopacy. "Under the new plan," declares the *Church Times*, "the bishop and the presbytery would necessarily work together and the authority of the bishop would come from that of the presbytery." Conservative Southern Presbyterians have objected to sections of the form of government proposed as the basis of union with the USA body which elevate the bishop, or minister, above the other elders, seeing in them the tension of the Episcopal union endeavor.

The Assembly gave the department authorization to continue its work, and not content with wooing the Southern and Episcopal churches, instructed its Department to open negotiations with some third church. "Historic leadership" in church union was claimed for the denomination.

### Social Action

The Social Action board of the church also prefaced its 11-point program with a plea for unity of action among the denominations leading toward church union. The Assembly then went on to urge that the atom-bomb test be canceled, and that manufacture of the bombs be stopped, that international disarmament be instituted, that peace-time conscription be abolished, that friendship with Russia be cultivated, that the Federal Council be urged to lead on in the matter of labor-management relations. There were occasional skirmishes in the discussion of political issues, on which some of the commissioners apparently held very decided opinions.

### Evangelism Plans

A three-year evangelistic program, beginning with the first of next year, was decided upon. The first year will be spent in preparation, the second in evangelizing those whom the church has already reached, the third in reaching out to the unchurched. The board of National Missions, besieged with 250 applications to start new churches in new areas created by the reshuffling of population in recent years, received a \$500,000 budget allotment, with permission to obtain more from the general fund if necessary. Comity arrangements with other denominations in entering new areas are to be followed. Two hundred fifty foreign missionaries have already returned to the field, it was reported, and 103 more are ready to go out in the fall. A total budget of more than 12 million dollars was adopted by the denomination. Further streamlining of the departments was called for, and a new public relations department was established under the direction of the General Council.

### United Presbyterians Plan Merger

**M**ODERATOR Lytle R. Free, of the United Presbyterian Assembly meeting in Tarkio, Mo., intimated that the crossing of the Scotch thistle with the Dutch tulip would result in the beautification of both. The commissioners voted into existence a committee to work toward the immediate accomplishment of the horticultural marvel in preparing a plan of union with the Reformed Church in America. The Reformed Church had en-

thusiastically taken a similar action at Buck Hill Falls, Pa., a week earlier. The joint committees have since met and drafted the tentative plan of union, which will be studied and revised during the year by the churches, and referred to next year's assemblies. Favorable action taken then will refer the matter to the presbyteries and classes, and the assemblies of 1948 can consummate the union if no obstacles appear.

### Approve Council

Both churches voted to continue participation in the Federal Council of Churches. UP continuance in the Council was reportedly approved by unanimous vote, but one commissioner, at least, Rev. Robert Smoot, of Baltimore, declares he voted a hearty, "No!" The second portion of the motion declared: "That this Assembly heartily concur in the recommendation of our two representatives on the Executive Committee of the Federal Council, Roy E. Grace and Francis J. Scott, D.D., who say in their report:

**'Instead of saying so much against the Council, let us do something to make the Council the kind of an organization we wish it to be, significantly standing for the best in Protestantism and Christianity, that kind of Christianity which gives the evangelical conviction of the deity of our Lord.'**"

Another motion passed by the Assembly declared that "No minister not a member of our church who is not a graduate of our theological seminary, shall be given access as a candidate to any United Presbyterian pulpit . . . until he has been investigated, examined, and approved" by the presbyterial authorities and has signed a statement "evidencing his willingness to subscribe to and abide by the doctrinal standards and practices of the United Presbyterian Church."

The denomination was stunned to learn that the Ethiopian government had taken over the W. S. George Memorial Hospital in Addis Ababa. The property had been confiscated by the Italians, and the present government simply inherited it with the collapse of Italian power. Progress was reported in other foreign missions endeavors, and in the denomination's current World-Wide Christian Advance campaign. For relief work, \$150,000 was added to this drive.

### Congregational Council Plans Social Action

**V**YING with the Presbyterian Church USA in zeal for leadership in church union, and outstripping it in loyalty to the Federal Council's "social action" program, the General Council of the Congregational Christian Churches, meeting in Grinnell, Iowa, called on the FC to convene "a plenary session of representatives of American churches to consider the possibility of immediate closer unity of American denominations which already accord one another mutual recognition of ministries and sacraments." At the same time the denomination continued to study union plans with the Evangelical and Reformed Church, but it was urged that multilateral union rather than individual mergers must be sought. Although the Council meets biennially, the executive committee was empowered to call a Council meeting next year if merger action with the Evangelical and Reformed body were in readiness.

### Social Platform

The Council adopted as its own the FC statement issued at Columbus, condemning racial segregation in the church, and "welcomed" the study on the relation of Christianity to the economic order now being made by the FC. It declared that human rights must invariably be placed above property rights, and deplored "the reckless waste in many phases of our economic life." Congregationalist churches were urged to combat vindictive treatment of Germany and Japan, and an amendment of Dr. Allen Hunter, California pacifist clergyman, expressed contrition for the "evil we have done to one another." A host of recommendations were passed on specific political issues dealing with foreign relations, immigration, relief, imperialism, armament reduction, peacetime conscription, atom control, national redevelopment and housing authority, social medicine, social security, Federal aid to education, the Employment-Production act, the FEPC.

A move to eliminate the Council for Social Action as an official agency of the denomination was defeated by a vote of 437-24. The Council was charged with being "left-wing and labor-controlled." The Rev. Howard E. Mather, seeking to eliminate this

Council, said there should be "a little more religion and a little less politics in the Church."

### Pacifists Organize

The new moderator, Dr. Albert W. Palmer, joined with other denominational leaders to form a Congregational Christian Pacifist Fellowship. Dr. Palmer introduced a resolution calling for a "prompt and impartial investigation" of the government's treatment of conscientious objectors.

It was revealed that two-thirds of the Congregationalist ministry is being supplied by other churches. "This makes for a good union church, but it is not doing our share of the job," declared Dr. Frederick L. Fagley, a secretary of the denomination. Urging more Christian Education, Dr. Douglas Horton, in the biennial address on the "state of the church," declared that the denominations which are growing most rapidly are those that take this responsibility seriously. "We need have no fear of the process of indoctrination," he asserted, "for young people can be indoctrinated in the gracious and cooperative ways of our own fellowship as easily as they can in the narrower practices of the more truculent sects."

### Other Assemblies

**T**HE General Assembly of the Presbyterian Church in Canada voted to continue its affiliation with the Church of Christ in China, despite the inclusivist character of that body. An amendment to refer the matter to the presbyteries was defeated by a close vote, which revealed growing conservative strength.

### Church of Scotland

Admission of women to the eldership in the Church of Scotland was referred to an Assembly Committee. Last year 39 presbyteries approved and 27 disapproved. Individual congregations and local sessions were then polled; the congregations disapproved by almost four to one, the sessions two to one. The presbyteries then revised their stand, and voted 44-22 against the ordination of women.

### Cumberland Presbyterian

Declaring that it cannot countenance such an "unholy union" the General Assembly of the Cumberland Presbyterian Church, meeting in Bir-

mingham, Ala., voted not to affiliate with the World Council of Churches. A commission report stated that the World Council "lacks a sufficient statement of the essential doctrines of the Christian faith." Like the Federal Council of Churches, it declared, the World Council is "strongly liberal and modernistic in its leadership," and "has as its ultimate end the organic union of all denominations and religions."

#### Associate Presbyterian

The singing of hymns and psalms will be optional in the churches of the Associated Reformed Presbyterian Church following a 108-97 vote in the presbyteries, it was announced at the General Synod meeting in Bonclarken, N. C. The change in the form of worship of the denomination permitting the use of uninspired songs in worship came after the matter had been referred to the six presbyteries.

#### Augustana Lutheran

By unanimous vote, the Lutheran Augustana Synod meeting in Duluth, Minn., favored a federation of all Lutheran bodies in America as a preliminary step toward organic union. The Synod also approved a proposed common Lutheran hymnal, and expressed satisfaction over the growth of the ecumenical movement, especially in the World Council of Churches, of which the Synod is a member. At the same time the Synod declared,

**If our Church yields to the contemporary pressures to preach a modernized Gospel, which minimizes the guilt of sin, discounts the vicarious atonement on the cross, and reduces the means of grace to mere symbols, and subjects the divinely inspired truth, the Holy Bible, to rationalization, and offers an 'ethical way' to a heaven on earth . . . then the door will close for us.**

#### Lutheran Bodies

The United Evangelical Lutheran Church, meeting in Blair, Neb., voted down a resolution to establish a "consultative relationship" with the World Council of Churches, even if membership should be opened on a confessional rather than a geographical basis. The Lutheran Free Church, meeting in Fargo, N. D., and the Norwegian Lutheran Church in America, meeting in Minneapolis, took similar actions. The last body has

changed its name to the "Evangelical Lutheran Church."

#### Southern Baptist

The Southern Baptist Convention adopted a revised Constitution, retiring the old document after a century of use. The new constitution describes the convention as "a general organization for Baptists in the U.S. and its territories." When it was argued that the liberal Northern Baptist Convention might interpret this as a bid for conservatives to enter the Southern body, Dr. L. E. Barton, of Alabama, chairman of the revision committee replied, "The Convention has never shut its doors against any group of Baptists in this country who for doctrinal and other reasons could not cooperate with conventions of the territory in which they are located." The new constitution specifically apportions representation by membership, and not by percentage of gifts to the Convention's cooperative work: the reverse of the measure passed at the Northern Convention.

#### Kik

(Concluded from Page 196)

exalted with his right hand to be a Prince and a Saviour." "God hath put all things under his feet, and gave him to be the head over all things to the church."

We do not crown Him with many crowns and crown Him Lord of all. What crown could we give Him? The only crown that we have given Him is a crown of thorns. The crowns that we possess are His gifts and we cast them before His throne in acknowledgment that all the glory of them belongs to Him. We must not plead with people to make Jesus King but we must plead with them to acknowledge the Kingship of Jesus. And we must plead with Christ that people may receive the changing touch of the sceptre rather than the awful blow of the rod. The disposing of us all is in the hands of the King.

The evangelist to whom I referred may have meant that he wanted people to acknowledge the kingship of Christ rather than to make Him king. We will be as charitable to him as possible. But there was no mistaking him when he pleaded with Christians to rededicate themselves to the service of Christ that they might hasten the day of the crowning of Jesus as King at

His second coming. He stated that Jesus is not king now but at His second coming He will be made King and establish His throne at Jerusalem. And then and then only He will become the Lord of the earth. That sort of teaching is an absolute denial of the confession of Peter that Jesus is the Christ. It is an absolute denial of the claim of Christ: "All power is given unto me in heaven and in earth." It is an absolute denial of the testimony of Peter on the day of Pentecost that God "hath made that same Jesus, whom ye have crucified, both Lord and Christ," and of the teaching of Paul that God "hath put all things under his feet, and gave him to be the head over all things to the church." It is a denial that Jesus is the Messiah.

We all realize the terrible blight of modernism upon the life of the Church. We are all fearful of what the new modernism may do to the remnant of the Church. But I feel, not without some justification, that this type of teaching with its denial of the present Kingship of Jesus is in some ways more dangerous and subtle than either modernism or the new modernism. Ever since its introduction into the Christian Church at the beginning of the nineteenth century the Church has become weaker and weaker. It has siphoned earnest Christians from churches which do not hold that teaching and dissipated their strength into independent tabernacles and sects. This weakening of the Church has caused it to be an easy prey for modernism and other heresies. Acknowledging that Jesus is King is a vital part of the confession of the Christian Church.

Yes, with renewed vigor the Church must confess that Jesus is the Christ. That Jesus is Prophet, Priest, and King must constantly be proclaimed. The confession of Peter with all its implications must be the confession of the Church.

#### The Gates of Hell

Concerning the Church making this confession Jesus states, "the gates of hell shall not prevail against it." The history of Christ's Church bears out this prophecy. When the disciples began to spread abroad the Church's confession at Pentecost, Satan came forth from the gates of death as a dragon breathing out fire. Stephen was stoned, James beheaded, Peter, according to tradition, was crucified.

Christians of the first two centuries were cast to the lions and made human torches, but nothing could stop their confession: "Thou art the Christ, the Son of the living God." Pagan Rome was conquered. The power of hell had failed.

But the counsels of the gates of hell were also directed against the Church. Satan retired as a dragon to emerge as a cunning serpent. He began his subtle teaching that Christ was not the prophet, but that man was the infallible teacher, that Christ was not an all-sufficient Priest, but that other mediators were needed. Deluded, the greater part of the church crowned a man with three crowns, and confessed that the pope was the infallible teacher, the mediator, the king. When the gates of hell seemed to have prevailed, God's providence raised up Martin Luther, who painfully learned that Christ was the only prophet and priest, and who defied the pope to worship Him alone as King.

As the Reformation spread, the gates of hell sent forth persecuting fury once more, but the martyrs were found in a spreading tide that enveloped the civilized world. Then, once again, in the latter part of the nineteenth century, Satan whispered the counsels of hell, and rationalistic critics denied the authority of Christ speaking in His word. Man did not need a crucified priest. Man is able to save himself. A new modernist hierarchy arose to enslave the Church.

It is desperately necessary today that the Church renew the confession of Peter. The gates of hell will not prevail against the Church that makes and lives that confession. Christians in the pulpit and in the pew, confess that Jesus is the Christ and the walls of Jerusalem will again be rebuilt, and the knowledge of God will cover the earth as the waters cover the sea!

### Scotch Plan Revised Version

EDINBURGH (RNS)—The General Assembly of the Church of Scotland named a special commission of 21 members which will report to the next Assembly on a proposal for setting up a commission to prepare a new translation of the Bible.

Action was taken on a motion by the Rev. George Hendry, of the Bridge of Allan, who declared that "language is a living thing which grows and changes" and that translation is the Church's responsibility.



## Your FAMILY ALTAR

### ROMANS

JULY 20. ROMANS 8:12-25 (16)\*  
**I**N ALL the blessings of the Christian life there is nothing more glorious nor more heartening than the persuasion of the witness of the Holy Spirit to our spirits that we are the children of God through Jesus Christ our Lord. By the help of the Holy Spirit we are enabled to discern the grace of God unto us, and the fruits of that grace within us. (Read with this I John 3.)

JULY 21. ROMANS 8:26-39 (35a)  
 What can be said in a few brief lines about a passage so wonderfully strong? The Spirit adds His intercession to that of the Savior. God's divine purposes as wrought through His providences are for our good. God's foreordained plan for the elect, whereby they are conformed to the image of His Son and brought unto glory is marvelous in our eyes. The eternal security of the child of God is most strengthening.

JULY 22. ROMANS 9:1-13 (1, 2)  
 Paul's genuine love and continual solicitude for his kinsmen, according to the flesh, is an impressive example of the true Christian attitude. Paul does not minimize doctrinal instruction, as is witnessed by this great epistle. Equal to his zeal for the truth is his love for his fellowman. The two cannot be separated. He who protests his love for man and reveals his doctrinal indifference is off the track. Similarly, he who only speaks of God's glory but reveals little passion for souls is not enjoying the fullest blessing of Christian life and service.

JULY 23. ROMANS 9:14-33 (16)  
 In contemplating the great structure of the Reformed Faith to which we adhere, there is no more central truth than this sixteenth verse. Man may extend or expend himself entirely, in so-called works of merit or even in the scattering of the seed of the Word, but all must face the fact that it is GOD who showeth MERCY. See I Corinthians 9:26, 27.

JULY 24. ROMANS 10 (9)  
 Heart belief in Christ is the only

\* To be memorized.

way of salvation. Here is added the necessity of open confession. Such confession is made properly in uniting with an evangelical church. But it would seem from the Scriptures that further confession is also in mind. Every disciple of Christ should be a witnessing one. There are many opportunities to testify to the saving and keeping love of Christ; by God's providence they are opened to us as we redeem or buy up the occasions of business, social, or casual contacts. "Let the redeemed of the Lord say so!"

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## JULY 25. ROMANS 11:1-10 (4)

There are occasions when Satan tries to convince us that no one else is making a stand for Christ but ourselves. If you are confined to your home and see few if any Christian friends; if you are living in some isolated and ungodly community with no spiritual acquaintances; then are you open to such a temptation. But be persuaded that God has His seven thousand elect ones refusing to bow to idols, yea, seven million whose hearts are pure toward God!

## JULY 26. ROMANS 11:11-24 (22)

Except God had told us why Israel was cut off we might lament the loss of those people to the gospel these many years. But now that the light has come to us we, in turn, have a responsibility to Israel. For God has revealed that not all Israel are cast away from Him and even that the nation shall be restored. Pray and work for the salvation of those Jews with whom you have any contacts.

## JULY 27. ROMANS 11:25-36 (36)

As we contemplate some mystery of the Scriptures or consider some mysterious providence we are sometimes confused and sometimes perplexed. Occasionally, some are repelled. But consider that the world was made by and for our Lord God, that He ordereth all circumstances to fulfill His glorious purposes, and let your heart rest content in Him.

## JULY 28. ROMANS 12:1-8 (1)

Just because we have not set ourselves in these devotionals to the exposition of the doctrinal argument of this epistle let it not be thought that it is slight. Paul has set forth the greatest doctrinal treatise of all time. And on the basis of the great cardinal points touched upon he calls forth from the people a corresponding consecration of life. Reread and respond to verses 1 and 2.

## JULY 29. ROMANS 12:9-21 (15)

Have you ever found it harder to enjoy a friend's prosperity than to pray for some one who has wronged you? This may be because you do not pray in earnest and honest faith. But it may also be because you have not come to the place where envy cannot touch you. Covetousness will disappear as sympathy grows. Cultivate that grace and grub out that weed.

## JULY 30. ROMANS 13: 1-14 (14)

In this materialistic age it is exceedingly easy for the Christian to slip into the same frame of mind.

Therefore, Paul's words come with real force when he admonishes the believers to put on Christ (in His humility and sacrificial life) and store not up material possessions (which are soon destroyed).

## JULY 31. ROMANS 14:1-12 (7)

Beside being a materialistic age this is also a critical and selfish period. We are all too free to criticize those who do not agree exactly with us. It is even to be feared that we believe that no one else has as good judgment as we do. Selfishly we adhere to our own ways despite the effect upon others about us. This ought not so to be, for no man liveth unto himself! All must live to show themselves well-pleasing unto God.

## AUGUST 1. ROMANS 14:13-23 (17)

So many liken the kingdom to material supply and demand. They demand that God supply. But His is a spiritual kingdom. If we were shorn of all our family, our possessions, our health we should still find righteousness, peace, and joy in His kingdom. Furthermore, we should endeavor to preserve peace among our brethren, though differences arise. No personal sacrifice is too great if thereby we can further the kingdom and the welfare of our Christian brethren.

## AUGUST 2. ROMANS 15:1-13 (13)

The fulness of the spiritual life fructifies in abounding hope. Abounding hope is to the Christian life what vitality, is to the physical. It gives drive, zeal, sacrificial effort, and unmeasured service to Christ and His kingdom. May the God of hope so fill you, my beloved brother in Christ!

## AUGUST 3. ROMANS 15:14-33 (29)

With what noble purpose Paul carried out his ministry! With what full persuasion of his high calling! Yes, every minister ought to be persuaded and prepared to come unto the brethren with the "fulness of the blessing of the gospel of Christ."

## AUGUST 4. ROMANS 16 (3, 4)

Is not your heart warmed by the evident fervency of Paul's love for those who assisted in the labors of the church? How careful he is to acknowledge their hospitality, their meeting of the little needs that daily arise, their extension of the gospel in surrounding parts. Oh, that we might have an appreciation for the thoughtful act and the sacrificial kindness of those who help in the Church of Jesus Christ!

—HENRY D. PHILLIPS

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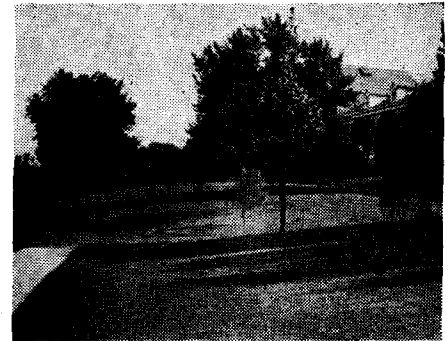
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