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The Presbyterian GUARDIAN

J. GRESHAM MACHEN • EDITOR 1936-1937

The Faith of the Centurion

J. Gresham Machen

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Gospel Team Trip

Robley Johnston

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Testimony of the Synod

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Go Ye, Therefore

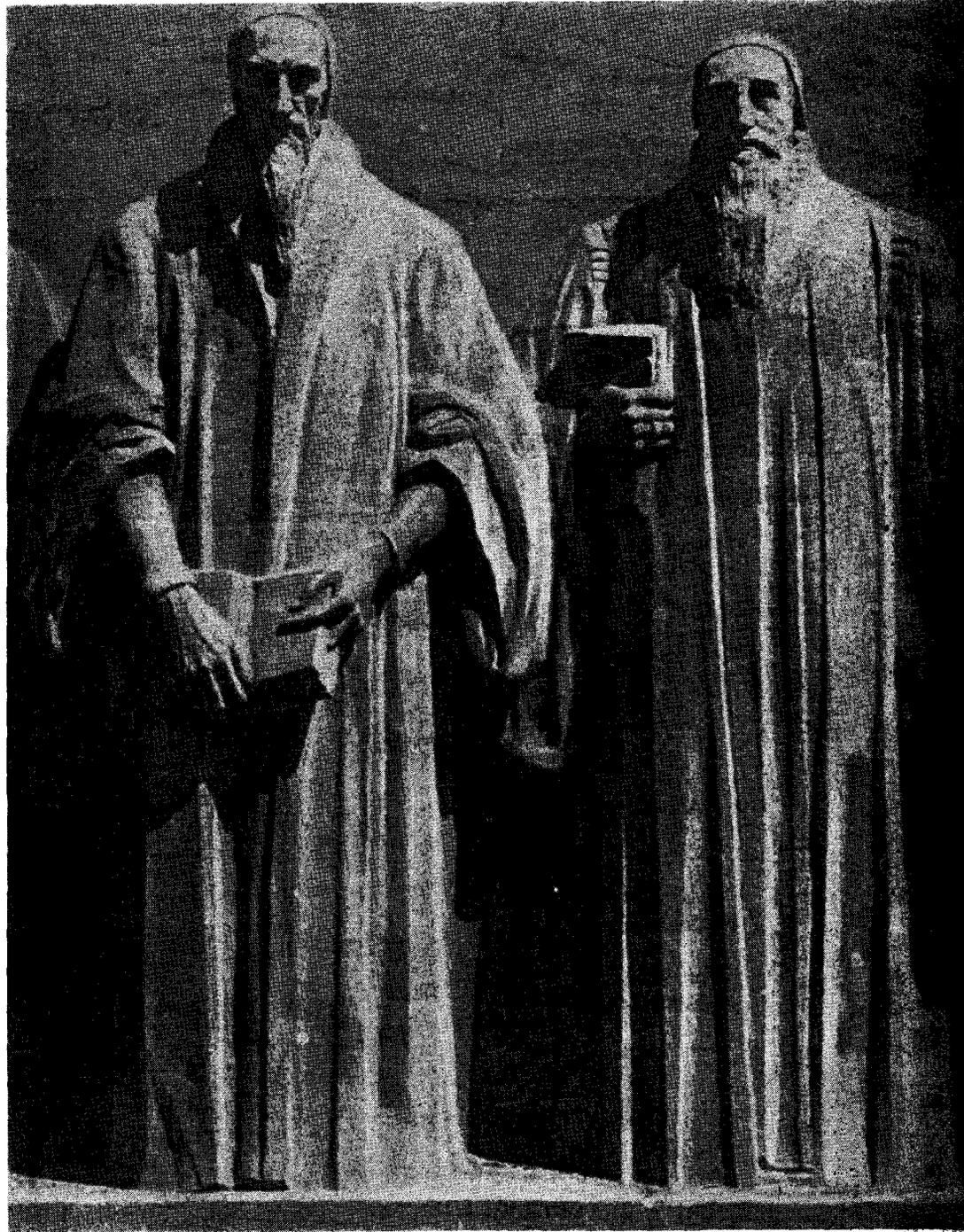
Clarence W. Duff

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The Christian Reformed Church

William Haverkamp

Guardian
News Commentator



Religious News Service Photo

CALVIN-BEZA

Enshrined in stone at Geneva—and in Reformed Christendom everywhere.

October 25, 1946

VOLUME 15. NO. 19

“Remember now thy creator in the days of thy youth.”



DO YOU ever get the blues? I do, sometimes. I suppose all of us do to greater or lesser extent. Some days things all seem to go wrong. Disappointments come that seem to be unbearable. Even as Christians who underneath it all know that God reigns and that all things are working together for good, we give way to the blues on occasion.

There is one particular cause for the blues of Christians that it might be well for us to think about together. This is the blues that comes to us when Christian people act in a fashion that seems to bring disrepute to the cause of Christ! Perhaps our very close Christian friend disappoints us by refusing to accept a challenge to Christian service which we think has come to him in an undeniably clear manner. Perhaps one of the elders in the church refuses to support a particular project for the expansion of the church's witness. Perhaps the pastor fails to keep a promise to be present at a meeting where you felt his presence was extremely important. Perhaps some of the preachers in the church appear to be disputing about matters which you think are of little importance and appear to be taking sides and causing unbelievers to laugh or to retreat even further from the gospel light.

Have such things as these ever caused you to have the blues? I believe they have. Is this right for a Christian to be distraught by the actions of other Christians which he believes cast disrepute upon the cause of Christ? I believe that it is a sign of Christian sincerity and love of the gospel for a Christian to be thus disturbed. If he did not care how the cause of Christ fared in the world we might doubt whether he had ever truly been saved.

However, let us at such a time as described give attention to these things:

1. Am I SURE that I know all the facts? Do I know what really

caused this Christian to say or do what he said or did? Do I know whether he was conscious of the effect caused by his deed? Do I know whether he afterward begged God forgiveness for what he did thoughtlessly? Do I know whether perhaps it did not occur to him to take any other path?

2. Am I SURE that I in his position would have taken a better action? Am I sure that I have not many times in my own life done things that to other people may seem as bad as this?

3. Am I SURE that in the sight of God this is truly displeasing? Am I sure that in time this might not prove to have been precisely what was needful or inevitable?

What I am trying to say is this: as Christians we must be very cautious not to make hasty judgment of the words and deeds of other Christians! We see so little of the whole situation. God alone sees it with perfect sight. God forbid that we should censure a fellow Christian who himself sees only in part, even as ourselves!

Now, perhaps this kind of taking stock mellowers our feelings. All well and good. Perhaps, however, after prayerful, thoughtful consideration we are still of the opinion that our fellow Christian is in the wrong, what action should we take? Should we tell everyone what we think and how upset we are that a Christian person could be guilty of such an act? What does God's word say? Following Biblical principles, we should go first to the erring Christian himself and attempt to get a clearer understanding of the situation and attempt to convince him of the error of his ways. Difficult, perhaps, but God's way is the best. If you missed Rev. Edward Kellogg's excellent sermon last issue, turn back to it in this connection.

It is lamentable that Christians ever do those things which cause their fellow Christians (and how much the more God) to be concerned. Let us

watch ourselves. Let us set a watch at our lips and let us be strict disciplinarians of our actions. By a closer walk with our Saviour through prayer and meditation upon His word, and by genuine effort on our part by the aid of God's Spirit, we can live as far as it is possible in such a way that others will not get the blues by viewing us but will rather be encouraged in their Christian lives!

Norma R. Ellis

Director, GUARDIAN YOUTH CENTER

“Whatsoever things are pure”

GOD'S laws were not given as the arbitrary commands of a selfish monarch. The more we study His laws the more clearly we see that to obey them brings not only glory to God but happiness to ourselves. Those who love the Lord with all their hearts and souls and might, keeping to their best ability the first table of the law, reap in their lives the blessings of God and the joys of fellowship with their Creator. Those who love their neighbor as themselves as much as is possible for them, striving to keep the second table of the law, reap in their lives friendships and pleasant social relationships that from the human standpoint make life rich and amiable.

Likewise, when God gave the commandment, “Thou shalt not commit adultery,” He gave a receipt for happy relationships between men and women. As is the case of all the other commandments, this one must be given a broad application. As the Shorter Catechism states it so simply, this commandment requires “the preservation of our own and our neighbor's chastity, in heart, speech, and behaviour.” And, negatively, this commandment forbids “all unchaste thoughts, words, and actions.”

(See “Youth,” page 298)

The Faith of the Centurion

A Sermon Preached on November 11, 1923
in the First Presbyterian Church, Princeton, N. J.

By the REV. J. GRESHAM MACHEN, D.D., Litt.D.

Luke 7:9 (part): "I say unto you, I have not found so great faith, no, not in Israel."

A WHILE ago I heard a sermon which seemed to me at the time to be the worst sermon that I had ever heard—unless a man can be said to "hear" the sermons that he preaches himself. It was a bad sermon, not because it was badly preached, or because it did not hold the attention of the congregation. On the contrary, it was most effectively preached and the large congregation was evidently impressed. But it was a bad sermon because the things that were said in it were not true.

The subject of the sermon was the incident that we have read today—the healing of the centurion's servant. That centurion, the preacher said in effect, knew nothing about theology; he knew nothing about the Nicene or Chalcedonian doctrine of the Person of Christ; he knew nothing about the creeds. But he simply trusted Jesus. So we, it was said, may be quite indifferent to the theological controversy now raging in the Church and like the centurion may simply take Jesus at His word and do what Jesus says.

From the point of view of common-sense reading of the Bible it was quite absurd. It was a rather extreme instance of that anti-historical forcing of the plain words of the Biblical books which has become so common within the last few years. Where is it said in this narrative that the centurion *did* anything; where is it said that he obeyed Jesus' commands? The point of the narrative is not that he did anything but rather that he did nothing; he simply believed that Jesus could do something, and he accepted that thing at Jesus' hands; he simply believed that Jesus could work the stupendous miracle of healing at a distance. In other words, the centurion is presented as one who had faith; and faith, as distinguished from the effects of faith, consists not in doing something but in receiving something. Faith may result in action, and cer-

tainly true faith in Jesus always will result in action, but faith itself is not doing but receiving.

That sermon was not particularly important in itself, and since you do not know who the preacher was it does not even make much difference whether I am reporting him correctly or not. But the sermon was important because it was like some tens of thousands of sermons that are being preached every Sunday. It was characteristic of the whole religious teaching of the present time. It was characteristic of the religious teaching of our time in the crassly erroneous opposition which it set up between faith and knowledge. The centurion, it was said, knew nothing about the Christology of the creeds; yet he believed in Jesus. Clearly the inference which was intended to be drawn was that opinions about Jesus are matter of indifference to faith in Jesus. No matter what a man thinks about the Person of Christ, it was maintained in effect, he may still trust Christ.

But surely such opposition to the use of the intellect in religion involves a totally false notion of what faith is. Will it really be held that I can trust a person irrespective of the opinions that I hold about the person? Let us take an example from ordinary life. Suppose I have a sum of money to invest. It is rather a wild supposition, but let us just suppose. I have a sum of money to invest, and not knowing much about the stock market I go to an acquaintance of mine and ask him to invest my savings for me. But another friend of mine hears of it and injects a word of caution. "You are certainly taking a great risk," he says to me. "What do you know about that man to whom you are entrusting your hard-earned savings? Are you sure that he is the kind of man whom you ought to trust?" In reply I say that I do know certain things about the man. "A while ago, he came to this town and succeeded in selling to the unwary inhabitants of it many shares of utterly worthless oil stock; and if he is not in jail, he certainly ought to be there."

"But," I continue, "opinions about a person may differ—that is an intellectual matter—and yet one may have faith in the person; faith is quite distinct from knowledge. Consequently, I can avoid the unpleasant duty of raking up the past of the speculative gentleman in question; I can avoid unseemly controversy as to whether he is a rascal or not; and can simply trust him all the same."

If I talked in that way about so serious a thing as money, I should probably be regarded as needing a guardian; yet it is in exactly that way that men talk with regard to the subject of religion; it is just in that way that they talk with regard to Jesus. Do you not see, my friends, that it is absolutely impossible to trust a person whom you hold to be untrustworthy? Yet if so, we cannot possibly be indifferent to what is called the "theological" controversy of the present day; for that controversy concerns just exactly the question whether Jesus is trustworthy or not. By one party in the church Jesus is presented as one in whom men can have confidence in this world and the next; by the other party He is so presented as that trust in Him would be ignoble if not absurd.

Yet there may be an objection. "Faith," it may be said, "seems to be such a wonderfully simple thing. What has the simple trust which that centurion reposed in Jesus to do with the subtleties of the Chalcedonian creed? What has it to do even with a question of fact like the question of the Virgin Birth? And may we not return from our theology or from our discussion of details of the New Testament presentation to the simplicity of the centurion's faith?" Of course there is one obvious answer to this objection. The plain fact is that we are not in the same situation as the centurion was with reference to Jesus. The centurion saw Jesus; we are separated from Him by nineteen centuries. That we should trust Him is a much more surprising thing than that the centurion should do so. How can we trust a

person who died some eighteen or nineteen hundred years before we were born? Theology (or what opponents call "theology" and believers call the gospel) has an answer to that question—and it is an answer which is absolutely necessary if we are now to trust Jesus. If we did not know anything more about Jesus than the centurion knew, it is quite possible that we might have trusted Him if we had met Him in His wanderings in Galilee. But it is hardly possible that we could trust Him today.

But there is another answer to the objection. Men say that faith is a simple thing, and has nothing to do with theological controversy. But is faith really so simple a thing? The answer is not so obvious as many people think that it is. Many things which seem to be simple are really highly complex. And such is the case with respect to trust in a person. Why is it that I trust one man and do not trust another? Sometimes it may seem to be a simple thing; sometimes I trust a man at first sight; trust in these cases seems to be instinctive. But surely "instinct," in human beings, is not so simple as it seems. It really depends upon a host of observations about the personal bearing of men who are trustworthy and those who are untrustworthy. And usually trust is not even apparently instinctive; usually it is built up by long years of observation of the person who is trusted. Why do I trust this man or that? Surely it is because I know him; I have seen him tried again and again, and he has rung true. The result seems to be very simple; at the end a look or a tone of the voice is sufficient to give me as in a flash an impression of the whole person. But that impression is really the result of many things that I know. And I can never be indifferent to what is said about the one whom I trust; I am indignant about slanders directed against him, and I seek to defend my high opinion of him by an appeal to the facts.

So it is in the case of our relation to Jesus. We are committing to Him the most precious thing that we possess—our immortal souls. We are committing to Him the destinies of society. It is a stupendous act of trust. And it can be justified only by an appeal to facts.

The facts which justify our appeal to Jesus concern not only His goodness but also His power. We might be-

lieve in His goodness and yet not trust Him with these eternal concerns of the soul. He might have the will to help and not the power. We might be in the position of the child in the touching story who when all on shipboard were in terror because of an awful storm learned that his father was on the bridge and went calmly to sleep. The confidence of the child very probably was misplaced; but it was misplaced not because the captain was not faithful and good, but because the best of men has no power to command the wind and the sea that they should obey him. Is our confidence in Jesus equally misplaced? It is misplaced if Jesus be the poor, weak enthusiast that He is represented as being by naturalistic Modernism. But very different is the case if Jesus was the mighty Person presented to us in the Word of God. The question as to which was the real Jesus may be decided in one way or it may be decided in the other. But at any rate it cannot be ignored. You ought not to trust Jesus if Jesus be unworthy of your trust.

Why then do those who reduce Jesus to the level of humanity, who regard Him—when traditional language is stripped off—simply as a Jewish teacher of long ago, the initiator of the "Christ-life"—why do such persons speak of having faith in Jesus? They do so, I think, because they are slipping insensibly into a false use of terms; when they say "faith in Jesus" they mean not faith in Jesus but merely faith in the teaching of Jesus. And that is a very different thing. It is one thing to hold that the ethical principles which Jesus enunciated will solve the problems of society, and quite another thing to come into that intimate, present relation to Jesus which we call faith; it is one thing to follow the example of Jesus and quite a different thing to trust Him. A man can admire General Washington and accept the principles of his life; yet one cannot be said to trust him, for the simple reason that he died over a hundred years ago. His soldiers could trust him; for in their day he was alive: but we cannot trust him because now he is dead. And when persons who believe that Jesus was simply a great teacher of long ago, and are not particularly interested in any personal identity between that mystic experience which they call Christ in the soul and the historic person Jesus of

Nazareth—when such persons speak of "faith in Jesus" the term is merely a survival, now meaningless, of a usage which had meaning only when Jesus was regarded as what He is said in the New Testament to be. Real faith in Jesus can exist only when the lofty claims of Jesus are regarded as sober fact and when He is regarded as the eternal Son of God come voluntarily to earth for our redemption, manifesting His glory even in the days of His flesh, and now risen from the dead and holding communion with those who commit their lives to Him.

What is our decision? Shall we regard Jesus, with the Modernist Church, as the fairest flower of humanity; or shall we regard Him as the Lord of Glory? Shall we accept only His teaching, or shall we trust Him as our Saviour and Lord?

Education of Ministers

The Presbyterian Church in America has always been concerned to maintain a highly educated ministry. This fact has occasionally involved the church in difficulties, especially when the demand for ministers has been great. It was an insistence upon the privilege of using men not fully qualified, if circumstances seemed to require it, that led to the separate existence of the Cumberland Presbyterian Church. And it was a failure to satisfy fully the requirements concerning the education of ministers which the Synod had set up, that had a part in the Old Light-New Light split in Presbyterianism in the eighteenth century.

Now we are informed that the Tennessee Synod of the Southern Presbyterian Church has refused to approve a proposal that the Assembly be asked to authorize the use of volunteer laymen as full time ministers regardless of theological preparation. A similar attempt to obtain permission for the use of unqualified ministerial help was refused after World War I.

There can be no compromise with ignorance in the work of the church. All the more when the going is difficult is there need for the full preaching of the full counsel of God, by men fully qualified to be able students of the Word. The church needs to impress upon its youth the solemn obligation of a call to the ministry.

The Westminster Gospel Team Trip

By ROBLEY JOHNSTON

THE practical problems of life and the ministry sometimes seem very remote and unreal to many a cloistered seminary student. But in the minds of five young men from Westminster Theological Seminary some of those problems at least loomed quite large on Saturday morning, June 1. On that day the gospel team from Westminster Seminary set out on a tour of the United States which took them 13,000 miles through thirty states. Their program of singing and preaching the gospel in some sixty churches from coast to coast represented the most ambitious campaign of its kind Westminster Seminary had ever undertaken. Preaching the gospel was not a novelty for Westminster Seminary, but for a gospel team to sing and preach from one end of the country to the other—that was something new!

Coast to Coast! Seldom have those words meant so much as they did to us as we began to travel the highways of the nation. Not only were we to see the country from coast to coast, but it was to be our joy to proclaim the good news of salvation from the flat shores of New Jersey to the rocky coast of California. Across the country we were to meet and learn to love a host of Christian people—men, women and children scattered all over the country, yet people of like precious faith as that which we hoped to declare. In town and country all over the nation it would be our privilege to observe the progress and the needs of the church and to learn to know dozens of faithful ministers of the gospel whose work it will be ours someday to augment.

The month of May was spent in preparation for the trip. We practised and planned, and searched for a trailer to carry our luggage. We tramped the streets and stores of Philadelphia in search of suitable clothes to wear in the services. And then, on the last day of May we loaded the trailer. Had we taken everything we had planned it would have almost required a special train, but one by one, unnecessary items were eliminated and things found their places in the little

red trailer that faithfully followed us around the country. Then, on Saturday morning, June 1 we set out.

Our destination that first day was Rochester, N. Y.—and we had to go through mountains, storms and high water to get there. The Susquehanna river had a short time before flooded several of the areas through which our route took us and we were turned aside from Elmira, N. Y. and were forced to find our way around that city as best we could. The trailer slowed us down on the hills and we lost our way three times in Scranton, Pa. Altogether, it did not look like a very auspicious beginning when we arrived in Rochester about one o'clock Sunday morning.

The work of the summer got officially under way without incident at eleven o'clock that same Sunday morning in the Covenant Orthodox Presbyterian Church of Rochester. There were three services that day which set the pace for three months of preaching and singing. During the month of June we visited twenty-five churches in New York, Massachusetts, New Jersey, Delaware, Maryland and Pennsylvania. It was a new experience for most of us to be preaching the gospel almost every night in the week as well as on Sundays and although our brief stays gave little visible evidence of results, yet it was a peculiar joy to be so constantly engaged in making known the glories of our God and King.

The joys of preaching were enhanced in these first weeks of travel by the pleasant weather and countryside through which we journeyed. The verdant Poconos of Pennsylvania, the delightful fingerlakes of upstate New York and the cool drives through the mountains of western Massachusetts kept us in good spirits in those weeks. We roamed with keen interest over the historic sites of Concord and we visited the famed halls of Harvard University. There was even a taste of "vacation at the shore" when we visited the Gospel Pavilion on the boardwalk at Wildwood, N. J. By the time we reached Wildwood our routine seemed to have impressed itself so

much upon our minds that we tumbled into our five beds in the Pavilion in the exact order in which we sat on the platform in our services!

July and August were not so full of meetings as was June. It had taken us one month to cover the very small area around New York and Philadelphia and now we had only two months to cross the country and return! The speedometer began to record those long miles as we left Silver Spring, Md. and rolled over the turnpike through the Allegheny mountains toward Pittsburgh, Pa. We were among the first guests to worship with the Covenant Orthodox Presbyterian Church of Pittsburgh in their new church, for they had occupied their new home only a few months earlier. It was our pleasure to hear from the lips of the Rev. Calvin Cummings himself the thrilling story of how God had worked in their behalf and turned the opposition to their work into a positive interest in the church among many in the community. It was even more of a pleasure to occupy the pulpit of that beautiful little church to sing and preach the same gospel which had set this brave group of Christians on their way. Everywhere we went folks seemed to enjoy the services and frequently expressed the wish to keep us longer, but it was at places like this church in Blackridge that we realized that the blessing which we received from the faithful people we met was far greater than that which they received from the service.

Now that we had left the eastern seacoast, our journey developed in great strides. Indiana one day, Wisconsin the next; then Illinois and Iowa, Nebraska and South Dakota—all in two weeks! Here in the midwest we had our largest meetings of the whole summer. The large Orthodox Presbyterian churches in Oostburg and Cedar Grove, Wis. gave us fine receptions. We visited the Davies family in northern Wisconsin and preached and sang redemption's story to an audience largely composed of Indians. On Sunday, July 14, we arrived on the Wheaton College campus and in the evening conducted the service in the

College Church. This was our largest service of the tour with approximately four hundred persons present. It was also our greatest opportunity to accomplish one of our avowed tasks—to interest young men in Westminster Seminary. If this service was one of our best, it was because we wanted very much to demonstrate that Westminster was sending out effective and zealous witnesses for Christ.

We were unable to leave South Dakota on schedule, for our car was in need of repairs and a whole day was lost here before we began our last dash for the coast. One question filled our minds—would we make it over the Rockies? And pending the answering of that question were many others—What was the west coast like? Would we be enchanted by California?—for three of us had never seen that favorite state of all Californians.

We passed through the Black Hills safely and pleasantly, stopping long enough to see the impressive monument on Mt. Rushmore, and pushed on to the first great mountain range, the Big Horns in Wyoming. By slow and tortuous climbing we crossed the Big Horns late at night and now looked rather dubiously toward the Rockies proper in Yellowstone National Park. In Yellowstone, amid towering snow capped peaks, we crawled at a snail's pace through the pine forests of the mountains. And then, by driving hard across Idaho and Oregon we arrived in Portland, Ore. after midnight Saturday, July 27, to face our largest single day of the tour.

Here, through the good offices of the Rev. Lawrence Eyres, we had splendid opportunities. We visited Sunday School in the Hinson Memorial Baptist Church and returned again to sing and speak in the young people's service. The evening service was held in the Church of the Great Commission and some new friends were won in these places for the seminary. We held our morning service in the tent in which the First Orthodox Presbyterian Church of Portland was meeting while their new church was being built. And on Monday we broadcast the "good news" on a program sponsored by the Christian Businessmen's Association. Here again, as in many other places along the west coast, we rejoiced with these people for God's rich blessing on them in the splendid progress they were making in spite of severe opposition.

Before our whirlwind campaign through California, we spent two days with the young people of the Suttle Lake Young People's Conference high in the mountains of Oregon and then entered California on the beautiful redwood highway, driving along the rugged west coast to San Francisco. We have no gold sunsets over the Golden Gate to report, for we crossed the Golden Gate long after the sun had set. In the San Francisco-Oakland area we had four services and a radio broadcast. The radio broadcasts here and in Portland were new experiences for most of us, but though they were in some respects rather terrifying, we came off very well—so we were told.

By the middle of August we had held four more services—these in Southern California with Rev. Messers. Robert Graham, Robert Brown and Bruce Hunt. Mr. Hunt had just received word that he would be able to leave for Korea by October 31 and so we spent several hours listening to his plans for his labors there. On August 14 we left California for our longest single jump. Our next service was in Lexington, Miss. For some time now our thoughts had been turned toward home and Philadelphia and once we were on our way the miles couldn't go by too swiftly.

Sunday, August 18, saw us in Fort Worth, Texas. We had planned to enjoy something here we hadn't done for almost three months—to go to church just to listen. We worshipped in the Westminster Presbyterian Church and were warmly welcomed by the pastor at the close of the service when he invited us to take his evening service. Glad of another opportunity to preach the "good news" and to make friends for the Seminary we readily accepted and enjoyed the warm fellowship of Christians we had not known before. Our last services were in Mississippi, Alabama, Florida and North Carolina, and though there were only four meetings, the traveling kept us engaged until our arrival back in Philadelphia on September 1.

It would be impossible to tell of all the hospitality and kindness we were shown everywhere we went. The people seemed genuinely appreciative of the ministry in both song and sermon and their most frequent criticism was that the quartet didn't sing enough.

The value of the tour cannot be measured in visible and tangible terms, for our one day stays prevented much of

that, but the sounding forth of the message of salvation cannot but bear much fruit. The preaching of the gospel in churches, tents, pavilions and on the air in a host of cities will, we believe, by God's grace result in glory to our God. We witnessed everywhere we went the workings of God's grace in the lives of men and churches, giving proof of the power of the gospel. If a postscript were to be written to this adventure for Christ, it might well be this: "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation."

German Evangelicals

It is not yet clear whether the Evangelical Church, the united body of German protestants formed over a year ago, will last as a unit or be broken into parts.

Some time after the Reformation both Lutheran and Reformed Churches were in existence in Germany. During the nineteenth century many Lutheran and Reformed Churches existing in the same territory were merged. The process began in 1817 on the 300th anniversary of Luther's Ninety-Five Theses when the king of Prussia forced a union of the Lutheran and Reformed Churches in his dominions over violent protests. The evils soon became apparent to men like the great Old Testament scholar, E. W. Hengstenberg, but the union persisted. Hitler tried to force the German *Landeskirchen* (recognized Churches) all into one union, and that is what the present-day Evangelical Church attempts to be.

Germans, as well as others, however, have awakened in recent years to the importance of doctrine and whether a body that tries to hold together Lutheran, Reformed and United elements will be able to present any kind of satisfactory doctrinal teaching is questionable.

The Evangelical Church is carrying on a strong youth movement, one of the strongest now existing in Germany. Karl Barth taught all last summer in Bonn, the university which he was forced by Nazi pressure to leave. He reports that the students are enthusiastic about doctrine but utterly ignorant on the subject. Now Barth is back at his regular post in Basel pleading for patience and affection in dealing with German youth.

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1505 Race Street, Philadelphia 2, Pa.

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Reformation Day

REFORMATION Day, the 31st of October, is again at hand. Should it not receive far more attention among us than it has in the past? The day which set in motion the Reformation, so full of blessed meaning for the church of Christ, ought to be remembered with profound gratitude. The church lives indeed, not by its memories of the past, but by the presence and power of the Holy Spirit speaking and acting in and through the Word of God. It must ever look anew to the outpouring of the Spirit of God. And there are other reformations and revivals which may also be gratefully recalled. But there can be no doubt that the Reformation of the sixteenth century is distinguished by its epochal significance for the life of the Christian church. In large measure the church is a living force today because it has been moving forward on the mighty stream unleashed on October 31, 1517.

Today, more than ever before, there is need for Protestants to take stock of their heritage. For the evidence is all about us that Protestantism has entered upon a period of dreadful declension. It is no longer sure of its own foundations. In fact, as the recent articles in *The Christian Century* on the future of Protestantism show, the foundation of the infallible Scripture is being assailed as inimical to the best interests of the church. And everywhere there appear the tragic consequences for the life of our times of the rejection of the authority of the Word of God. More attention will probably be given by the churches to Hallowe'en than to Reformation Day. The shocking ascendancy of divorce is

only one proof of the breakdown of morality which has made itself felt within the organized church.

If our celebration of Reformation Day is to possess any real spiritual significance, it will, to be sure, demand more than a nostalgic meditation upon the good old days of the past. If our thinking about the historical situation reduces us to inactivity, we had better not engage in it. But the consideration of history may arouse us to fruitful action if it is integrated with our religious faith and life. History may be a teacher of life if it brings renewed devotion to the God of history. What is demanded at the present time, then, is that the truths and principles which were so full of power at the time of the Reformation should again be seized and should seize us. A steadfast commitment to our God-glorifying faith, and a new zeal to proclaim it in these days of unbelief and apathy, will constitute a celebration of Reformation Day of solid and lasting worth.

Synod's Testimony

We take pleasure in publishing in this issue the Testimony adopted by the recent Ecumenical Synod held in Grand Rapids, which was reported in recent issues. The Testimony is a vigorous and fervent re-affirmation of the faith of the Reformers in the infallibility of the Bible. It insists, in the face of the modern attack upon the authority of the Scriptures, both within and without the organized church, that only the Scriptures provide the immovable foundation and offer the unassailable certainty on which the life of the individual and society can rest—a foundation and certainty that men have been seeking elsewhere in vain.

Although the Testimony is not conceived of as being an expansion of the Reformed confessions, it is timely in its concern to distinguish sharply between their historic doctrine and various modern errors. It insists, for example, that, however fully one may recognize the human factor in inspiration, the final result may not be conceived of as "a human fallible witness to the divine revelation, since this constitutes an attack on the glorious work of the Spirit of God, and undermines the certainty of a childlike faith." It also gives prominence to the necessity of the acknowledgment of the historical character of the creation and of the fall of man. In these mat-

ters the Testimony evidently has in view conceptions and interpretations of the Bible of the Barthian type.

A further interesting aspect of the Testimony is its sense of the urgency of the times and its emphasis upon the significance of the return of our Lord. Perhaps the fact that the document was drafted by a European professor, Dr. G. C. Berkouwer, of the Free University of Amsterdam, may partially explain this emphasis. The Christian church of the Netherlands has passed through years of tribulation and even now is deeply conscious of the crisis in which the world stands. Whether or not the historical situation partially accounts for the eschatological accent of the Testimony, it is to be welcomed because it is true to the Scriptures. The New Testament constantly places its readers in the perspective of the consummation, and calls them to faithfulness in the service of their Lord as they await His glorious return.

Machen Books

In these days of crisis and apostasy, the divine Word still shines brightly. We should never forget that they are still days of grace and opportunity. It is a particular source of encouragement that books that make effective witness to the faith of the Reformers are still being published and read. The reception accorded *The Infallible Word* is a case in point. And now a new evidence is forthcoming in the good prospect of a wider use of the books of Dr. Machen. Harpers recently undertook a new printing of *The Virgin Birth of Christ*. And Eerdmans has undertaken the publication of five other books which have been out of print. Of these two are just off the press. They are *Christianity and Liberalism* and *What Is Faith?*, which have been among the most widely read religious books of our day. Some notion of the content and flavor of the latter may be gained from reading the sermon on "The Faith of the Century," published in this issue, which was utilized in the composition of that volume. These are books that ought to be read and reread, not only by ministers and other Christian leaders, but by all Christian people who desire instruction in the Christian faith. They may also be used effectively, as they have been in the past, to undergird the faith of our youth.

Testimony of the First Ecumenical Synod

THE Reformed Churches of North America, South Africa, and the Netherlands, now assembled in a preparatory Ecumenical Synod, and fully conscious of their responsibility, both with respect to the many-sided interests of their own ecclesiastical life, and over against the world round about them, are deeply convinced that the Reformed witness to the truth of God has special significance, especially in the chaotic struggle of the spirits in our time. They have this conviction, not on the basis of a historically determined or scientific foundation, but as the assurance of simple faith, the faith which, according to the word of Scripture, overcometh the world, I John 5:4. It is our duty all the more to testify to this simple and child like faith, in the midst of the world, now that the world has been shaken to its very foundations, and there is on every hand a vain search for an immovable foundation and an unassailable certainty, on which the life of society and of the individual can rest.

It is precisely in this restless search that the conviction of the Church increases, that she must witness, with the boldness of faith to the fulness of God's revelation, which has gone forth into the world in Holy Scripture and which is accepted by the Church—be it in weakness and imperfection—as a light unto our path and a lamp unto our feet. As it is, the Reformed Churches behold with misgivings the growing aversion to this only and unshakable foundation, an aversion the danger of which becomes more clearly evident from day to day in the awful consequences which it has for the life of nations, families, and individuals.

One of the most disturbing developments in the history of the Church is that the opposition is found even in her own bosom. Not only is very sharp criticism of Holy Scripture voiced from the side of the world and unbelief; but even from the side of those who profess the name of Jesus Christ the authority of Holy Writ is being impaired in an alarming manner, so that man's vision of Him, of whom the Scriptures testify, is in many ways obscured.

From various quarters the Word of God is being stripped, ever increasingly, of its beneficent value, being regarded wholly or, in part, as the fruit of human deliberations and thoughts. However much the Church recognizes the wonderful work of the Holy Spirit in fully employing the life of men which they received in God's providence, she nevertheless warns against every attempt to obscure this work of the Holy Spirit by conceiving of the result, even in the least degree, as a human fallible witness to the divine revelation, since this constitutes an attack on the glorious work of the Spirit of God, and undermines the certainty of a childlike faith.

May the ancient confession of the authority of Holy Scriptures, as it is found in our Confessions, furnish the necessary warning and admonition against all such attempts whether new or old. Our Saviour himself has, in the great temptation at the beginning of his public ministry, withstood the assault of Satan three times with an appeal, not to the great thoughts of his own deep heart, but only by appealing to, and using as a shield, a word; a written word of his Father. The Church should not be ashamed to follow—though it be only at a distance—the footsteps of her Lord along this path, and thus to withstand the great temptation of complete conformation to the world, and to continue her great task from day to day.

To her great regret she will have to do this in the midst of a shaken and divided world. But what grieves her fully as much is that she will have to pursue her way amid a deeply incisive disunion of the Churches. In this disunity she will have to be on her guard against the pride which threatens even the life of the Churches in their confession of the truth; but at the same time she may not hesitate to fulfil her divine calling by confessing the truth clearly and positively, and thus to pray and labor for the unity of the whole Church under one Shepherd.

This unity of the Church, mediated by the truth, she will seek all the more as she remembers the word which the Lord voiced in prayer to his Father, "that the world may believe that Thou hast sent Me." For though she is

separated from the world as a chosen generation, it is precisely this separation from the world that comprises her calling in the world. Only then will she be able to approach the world effectively if, with daily submission to the rule of her Lord, she herself, in the deep conviction of faith, give testimony to the holiness of God's Word and of his holy commandment. Therefore she observes the development of the life of our age with deep concern. She perceives the root of the crisis, which is gripping all of life and which causes the leaders of the nations to pursue their way without the light which alone can guide the nations. She would therefore neglect her calling if, even amid the gloomy development of modern political life, she failed to lift up her voice in speaking the word that was given, not merely for the individual life of the soul, but also, as a rule of life, for all nations and governments, and for the turbulent whole of human life in all its differentiations, as it is on its way to the great future coming of Jesus Christ.

Mindful of her calling, the Church will never lose herself in the world; but in the communion of the saints, in the service of the Word and of prayer, and in the use of the holy sacraments, she will rather be strengthened from the inexhaustible fountain of the Word of salvation, and thus prove to be a blessing to the world. She will have to live her life consistently and perform her task faithfully in the unshakable faith that the witness of the Church can safeguard her against the dangers of this time. These dangers, are not only the dangers of bold unbelief, but also, and fully as much, those of the dimming of our Catholic undoubted Christian faith, so that it is at times barely discernible.

She will also have to be deeply conscious of her task in connection with the bond of faith between the old and the young, and the transmission of the truth from one generation to another. She must be diligent in promoting the education of the youth of the Covenant in Christian schools, established and controlled by the parents, during that period of their lives which is decisive for their future years. Moreover, she must needs pray to the Lord of the Church, that no rupture may come about to retard her progress in the world, and that it may be her privilege to spread abroad the praise of God

from generation to generation.

In her Creed the Church confesses the fulness of the triune God; and she can view history, in no other way than in the light of Scripture which, coming from God, sheds a radiant light on creation, the fall, and redemption. She takes a firm stand in opposition to those who reject this light more or less openly. Over against those who do this in connection with the very starting point of Scripture, namely, the creation of heaven and earth as a sovereign act of God, accomplished once for all, and who endanger this truth by reducing the creative act of God to a historical process of growth throughout all ages, or by rendering it altogether uncertain on the basis of a critical evolution of Scripture—the Church confesses that, without the Biblical teaching of creation, all history becomes unintelligible and senseless, and the Biblical doctrines of the fall and redemption, as confessed by the Church, are seriously undermined.

The confession of both the divine creation and the fall of man stands in indissoluble connection with the blessed expectation which has been opened up to us by Jesus Christ. And the exhortation of the Savior himself, to search the Scriptures of both the Old and the New Testament, with a truly listening ear, may serve to strengthen the Church in her conviction that she need not be ashamed of the guidance of her Lord.

The struggle of the Church goes on through the course of the centuries. But it also increases in intensity as the day of the appearance of Jesus Christ draws near. The work of God in history moves forward to its consummation. From the beginning of the saving deeds, called forth by the fall and misery of man, we behold Him going forth in the amazing way of his covenant, and see the generations incorporated in the covenant of grace. In the light of his revelation we behold him going forth for the restoration of our and our children's life in Jesus Christ, in promise and demand, and in the fulfillment of the promise by the Holy Spirit. We behold him in the maintenance and execution of his work, without allowing a single one of his words to fall to the ground; and we behold the history of redemption moving forward, through the depth of Israel's fall, to his New Testament Church. The Church is conscious of the fact that she is living in

the last days, and that the Holy Spirit is dwelling in her. She is conscious of drawing sustenance from the treasures of the covenant of grace—the same in the old and in the new dispensations—and knows that now the words of God have been entrusted to her in the midst of the world.

The Church will have to discharge her calling with fear and trembling, pursuing her course through the world without any feeling of self-sufficiency. She must be aware of the fact that the expectation of her coming Lord does not relieve her of her daily calling, but is rather precisely the power-

ful motive for all her labors in the world. May she always be filled with longing, with a strong desire, for the day of Christ, of which our fathers bore witness in the concluding articles of our Confession; and may she echo their prayer for his speedy coming. And may she, in her expectation of that coming, stand on the basis of the word of Scripture: "And we have the word of prophecy made more sure; whereunto ye do well that ye take heed as unto a light shining in a dark place, until the day dawn, and the daystar arise in your hearts" (2 Peter 1:19).

The Christian Reformed Church

Part Two: Present Situation

By the REV. WILLIAM HAVERKAMP

IN THE first article the origin and development of the Christian Reformed Church was considered. In accordance with the plan of the editor, we shall now consider the present situation and outlook of this denomination.

Any one at all familiar with the Christian Reformed Church and its history will be impressed with its interest in sound faith and practice. Among other things, this is evident from the content and method of preaching which prevails in this denomination. The constitution requires that "The ministers shall on Sunday explain briefly the sum of Christian doctrine comprehended in the Heidelberg Catechism so that as much as possible the explanation shall be annually completed, according to the division of the Catechism itself for that purpose." Until this day this rule is followed, and the church faithfully indoctrinated in the faith of the fathers. It is readily seen that this practice is beneficial for the church, for it makes for a full-orbed presentation of the counsel of God and saves the church from becoming victim of the doctrinal predilections of the minister. If it were not for this rule some aspects of Christian doctrine might be altogether ignored or seldom presented.

Also the other preaching in the Christian Reformed Church is calculated to promote knowledge of God's truth. Motto or topical preaching is

frowned upon and expository preaching is the rule. It is to be hoped that this shall continue, for experience shows that only the faithful presentation of the Word of God can keep a church strong.

In both faith and practice the doctrine of the covenant of grace has received much attention in the Christian Reformed Church. This is reflected in the serious interest of the church in the nurture of the covenant children. Until this day the church makes much of catechetical instruction. For several years of their life the lambs of the flock are instructed by the ministers in the truth of God as set forth in the creeds of the church. As one will readily surmise, this instruction is a wonderful aid in building up the church of God in the knowledge of His truth. It prepares for the minister an audience that can digest a thorough message from the Word.

This covenantal consciousness comes to expression also in the promotion of Christian day-school education in Christian Reformed circles. This movement, although not ecclesiastical, is fostered and promoted by the church's faithful insistence on the need of a covenantal instruction in the school which shall harmonize with the nurture in home and church. The late Dr. Machen pointed to these institutions of Christian education as the secret of the strength of the Christian Reformed Church. In this matter of Christian education there is one

danger that is by no means imaginary, namely, that people just coast along on the momentum of tradition. During the days of depression there were several parents who showed that they were not ready in difficult times to make the sacrifice involved. Just now, while we are enjoying financial prosperity the schools are over-crowded and many new schools are being opened. One of the challenges confronting the Christian Reformed Church is to deepen this Christian school conviction to such an extent that it will stand the test of days of economic depression or other situations that call for great sacrifice.

In the light of the foregoing it is not difficult to understand that the Christian Reformed Church believes in the need of a well trained ministry. It sets the standards high and maintains them zealously. This zeal was interestingly demonstrated when the movement for a Reformed Bible Institute for the training of lay-workers began. Many of the ministers felt uneasy about this movement because they feared that eventually it might lead to short-cuts to the ministry. Be it said to the credit of the Reformed Bible Institute, which eventually came into existence, that it loyally emphasizes the need of a trained ministry, and makes it clear that its training is designed to prepare only lay-workers.

For the training of its ministry the Christian Reformed Church maintains its own Calvin Seminary at Grand Rapids, Mich. This institution, in which nearly all of the Christian Reformed ministers have been trained, has established an excellent reputation for loyalty to the reformed faith, and high scholastic standards. The literary department originally designed to give preparatory training to those who intended to enter the seminary, eventually grew into a full-fledged college, namely Calvin College. This college lets the light of the Word of God, as confessed in the reformed creeds, shine in every department of learning. It presents the reformed world and life view to those who are preparing for various professions and positions in life. The maintenance of these institutions requires large sums of money, but hitherto the church has nobly met its obligations.

It has sometimes been charged that, while the Christian Reformed Church has emphasized the need of Christian education, it has failed to be inter-

ested in missions. It will not be difficult to refute this charge. Even in the early days of the church when the membership was very small, collections for missions were begun. At first these contributions were turned over to the church in the Netherlands for support of its mission work. As early as 1889 a missionary was sent out to labor among the Indians in Dakota. This missionary became utterly discouraged and was recalled at his own request after two years. In spite of this serious set-back interest in missions increased. Today the Christian Reformed Church carries on a large missionary program among the Navaho and Zuni tribes in our Great South West. This mission celebrates its semi-centennial this month. A field is also maintained in China and recently the Synod of the Christian Reformed Church decided to open up another field in that vast country. In the Sudan a flourishing mission field was taken over some years ago and this field continues to be expanded.

The denomination maintains two missions among the Jews, and has a large program of home-mission work with several missionaries in scattered fields. A large number of local congregations, either by themselves or in cooperation with neighboring churches carry on gospel mission work. Indeed, there is still need of expansion on every front, but wonderful progress has been made during the last fifty years. Aware of the opportunities which radio presents, the Christian Reformed Church has for several years maintained the "Back to God Hour" program. Only recently a full-time radio preacher was appointed. We would invite all readers of THE PRESBYTERIAN GUARDIAN to become acquainted with this program.

It would be interesting to inquire in detail about some of the distinct practices of the Christian Reformed Church. Due to lack of space we can only enumerate some of them. The Christian Reformed Church excludes members of secret oath-bound societies from its membership. It maintains the practice of close communion. In its worship the psalter has a large place although also a select number of hymns are sung. Discipline of those who err in doctrine and life is faithfully exercised.

In its relations toward other churches the Christian Reformed Church has hitherto zealously guarded against compromise of its soundness

in faith and practice. Many years ago it severed its relationship with the Federal Council of Churches because of the prevailing modernism in that body. A few years ago it affiliated with the National Association of Evangelicals. Both at conventions and in board meetings the representatives of the Christian Reformed Church have constantly urged that the Association refrain from engaging in any activities which properly belong to the organized church, but limit itself to such activities as are a common interest of all the affiliated groups.

The Christian Reformed Church has looked askance upon the widespread clamor for church union, because it feels that this present day church union movement ignores the demands of doctrinal purity. However, the church is deeply interested in co-operating to the fullest possible extent with such groups as maintain the reformed faith and practice.

As the writer sees it, the future of the Christian Reformed Church will depend, under God, to quite an extent upon the question whether its leaders and members will withstand the trend of the times in the direction of a broad evangelicalism which will eventually lead to full orb'd fundamentalism. The preventive for such a deterioration lies in a faithful and enthusiastic presentation of the glorious reformed heritage in every phase and teaching of the church, and a readiness to bear the reproach involved in loyalty to the historic reformed faith.

Youth

(Concluded from page 290)

This commandment brings home to us the fact that God requires us to be pure, holy, all the way through! This does not apply only to married people. It does not apply only to our overt or secret actions. It applies to our conversation. God despises light stories and unbecoming jokes. And it applies to our innermost thoughts.

THINK ON THESE THINGS

1. What would you say to the young person who claimed to intend to have a fling now, although intending to settle down after marriage?

2. What does Psalm 110 tell us is the means by which the heart of a young man (or woman) is to be cleansed?

Go Ye, Therefore

A Call from Eritrea

By the REV. CLARENCE W. DUFF

BY THE providence of God our Orthodox Presbyterian Church is at work in Eritrea. The original plan of our Committee on Foreign Missions and those of us who represent them here was for a field over the border in Ethiopia. God shut that door to us for the time being, but He opened another, a not insignificant one. Today three families are at work in three different language areas. There lies before us the glorious prospect, by God's grace, of the establishment of Saho, Dankali and Tigre churches that shall spread and shall preach Christ throughout all these areas where now the false prophet is so generally followed. We believe Christ will build His church here. But an urgent and immediate need is for more missionaries.

When these areas were thrown open to us by the British Military Administration we felt the opportunity to enter them in the name of Christ and the gospel could not be passed by. It is not an easy thing in these days to find an open door for true Christian mission work. Especially have Mohammedan fields been extremely difficult of entrance. For an appreciation of the difficulties read pages 76 to 89 in Dr. Samuel M. Zwemer's book "The Unoccupied Mission Fields of Africa and Asia."¹ Though published in 1911 most of what he says regarding the barriers to entrance to Moslem lands still remains true. It is still generally true, for instance, in most places that "today we must face the fact that it is the tendency of nearly all the local representatives of governments professedly Christian, including the British Government, to facilitate and encourage the spread of the Mohammedan religion and to restrict, and in some cases prevent, the propagation of Christianity in unoccupied territory. In all the Mohammedan region outside of Egypt proper, the British Government practically prohibits religious work for fear of arousing Mohammedan fanaticism."²

¹ "The Unoccupied Mission Fields of Africa and Asia," by Samuel M. Zwemer, F.R.G.S. New York, Student Volunteer Movement for Foreign Missions, 1911.

² *Ibid.*, p. 76.

Of recent years, notably in Northern Nigeria, there has been to some degree a reversal of the above attitude. I do not believe, however, that our people realize how unusual and exceptional is the opening of the Moslem areas that we have entered in Eritrea. It is surely only by God's own mighty working that three predominantly Mohammedan areas have been granted our church for missionary effort. It would be a tragic mistake indeed if we did not at the earliest moment possible fully occupy them. It is always so easy to wait and let the door close again.

We felt duty bound to enter these fields. We knew, however, that one man and one woman in each field would never be an adequate staff. It must always be precarious to make the work in any one tribe dependent on one family alone. There are too many uncertainties. The climate is sometimes trying. Health may necessitate changes in location. At home one pastor or missionary may succeed another in a certain field of labor without great disturbance to the work. But on the foreign field new workers are in many ways helpless until they acquire a language and understand something of the ways of the strange people among whom they have to live.

Furloughs must be kept in mind. Will someone have a language learned sufficiently to be useful while the other is home for a time? Once the church is established in a certain tribe, it may be feasible, or even desirable, to let it carry on alone for a time. But in the early stages of the work at least continuity is important. It is none too early for reinforcements to be sent.

The doors are open today. It is true that the authorities have not promised us entry permits for other workers, but if men and women were ready to come we believe it is very probable they would grant permits. If the government changes, the probabilities for permits are considerably less, we fear. The fields are white unto the harvest. Our church is giving liberally, so we are told, to the cause of missions. The opportunity may be passing. Have we not in the Orthodox Presbyterian Church men and women ready to

accept the challenge of a needy field, to obey the command of Christ and go with the gospel into this bit of all the world? It would be a shame if we let the present opportunity pass. For most effective prosecution of the work in Eritrea we need at least four more people now and more as soon as certain restricted areas in the Saho field may be opened to the work. Two married couples or four single people would satisfy the immediate requirements. We think our fields ought to be "manned" so far as possible, but there ought to be abundant scope for the work of single women too as the work progresses and a variety of talents is required. Let them be preparing on the field as soon as possible. When there are converts they must be taught. There will be a great field for labor in the production of Christian literature in different languages. Parts, at least, of the Bible must be translated or revised.

Let us plan for the future too. Our mission work must expand. Here in Eritrea there are other needy areas. Over in Ethiopia there are big un-reached fields. In the far east we look forward to the reopening of doors and the expansion of our Church's work. Let us be interesting our young people in the missionary calling. In our churches and Sunday Schools and Machen Leagues, in our Christian Day Schools and Seminaries, in our Summer Bible Schools and Camps and Conferences, let us keep before our boys and girls and young men and women the great commission. Let us encourage them to dedicate their lives to God's service, and to be willing for that service to be in the ministry or on the mission field if God so leads as they continue their preparation for life work. Let us follow up with counsel and encouragement those who express such a desire. Other missions of an undenominational or independent type will offer them encouragement, and require less in the way of preparation than does our church. Let us make it plain that our church is interested in the services of its young people, and encourage them that they may not fall out along the long path of preparation. Undenominational missions have taken the field so largely in mission work because of defection of the churches from the truth. Now we have a true church with a sound message and a full one. Let us take that message to the ends of the earth.

Orthodox Presbyterian Church News

Presbytery of California

Covenant Church, Berkeley: The pastor, the Rev. Robert K. Churchill, is teaching a course to the University students at Horton Hall, on the Philosophy of religion. A men's Bible class is being organized at the church. . . . A group of men are now painting the church building.

Beverly Church, Los Angeles: Since June 2nd the sum of \$1500 has been received into the building fund. Building of the new structure will start as soon as a C. P. A. permit can be secured. . . . The pastor, the Rev. Dwight Poundstone, who has been recovering from an attack of polio, resumed preaching at both Sunday services on September 8th. A group of the young people who attended the Blue Ridge Bible Conference are planning to read the whole Bible in the course of a year.

First Church, Long Beach: The congregation expects to move into its new building the first Sunday of November. All but \$5000 of an estimated cost of \$35000 has been raised.

Grace Church, Los Angeles: During the pastor's absence in September the pulpit was ably supplied by Mr. Charles Svendsen, a recent graduate of Westminster Seminary. . . . Work on the building is proceeding slowly, with some prospect it may be ready for use in November. . . . An electric sign similar to the one at the East Orange, N. J. church has been ordered.

Westminster Church, Los Angeles: Elder Henry E. Wade was appointed by Presbytery a member of the committee erected to receive the Calvary Memorial Church of Manhattan Beach into our denomination. . . . Many from the church were present at a farewell party for the Rev. Bruce Hunt, missionary to Korea, and gave him a paratroopers sleeping bag to take with him.

First Church, San Francisco: During the pastor's vacation, the pulpit was supplied by the Rev. Claude Curtiss, Dr. Ralph Byron, and Mr. Edward Case. . . . The congregation is looking forward to a visit from the Rev. Leslie A. Dunn, of Wildwood, N. J., who is on a trip to the coast, and is showing pictures of the Gospel Pavilion work in churches he visits. . . . An anonymous

gift of \$500 has helped further to decrease the church's debt to the Home Missions Committee.

Presbytery of the Dakotas

First Church and Logan-Fontanelle Chapel, Omaha, Neb.: A LOYALTY-MONTH campaign during September succeeded in improving attendance at the church over that of a year ago. Attendance also increased at the Chapel, though financial contributions have been so low as to jeopardize the work there. A display of Bibles and Christian literature has been placed in one of the Chapel windows to attract passers-by.

Bancroft, Manchester, and Yale Churches, S. D.: The Rev. George J. Willis, field secretary of Westminster Seminary, was a recent guest preacher here. . . . In response to the appeal in the GUARDIAN, 525 pounds of clothing and shoes have been shipped to congregations in the Netherlands.

Presbytery of New Jersey

Grace Chapel, Warren Point: The Rev. James E. Moore of Baltimore, former Army chaplain, addressed the men's club on October 8. . . . A communicant's class for high school age young people meets regularly, as a follow-up of decisions for Christ at the Deerwander Conference. . . . An evening service was inaugurated on October 6th.

Grace Church, Trenton: During the pastor's absence on his honeymoon trip, the pulpit was supplied by the Rev. Messrs. Leslie Sloat, Henry Phillips, Lawrence Gilmore, John Murray, and Thomas Cooper. . . . A series of sermons on "What does our Church stand for?" has been started at the morning services. . . . The Senior Machen League held an "Open House" on October 4th, which included a surprise shower of canned goods for the pastor's wife, the former Miss Jane Mullen of Vineland.

Faith Church, Pittsgrove: The pulpit, vacant since the first of June, has been supplied during recent weeks by Mr. John Richmond, a Senior at Westminster Seminary, the Rev. Thomas Cooper, brother of the former pastor, and Mr. Roy Lambert, a graduate student at Westminster. . . . A

covered dish supper on October 11th provided the occasion for the reading of a history of the organization of the church, in commemoration of its tenth anniversary.

Calvary Church, Wildwood: The members and friends of Calvary Church were saddened on September 25th by the death of Mrs. Carl Larsen. Mrs. Larsen, the mother of Inez Larsen Dunn who passed away two years ago, was well known to many members of the Orthodox Presbyterian Church who have had the privilege of visiting the Wildwood congregation. Mr. and Mrs. Larsen were for many years members of a Swedish Mission Covenant congregation in Chicago. Recently they have made their home with the Rev. Leslie A. Dunn. Though they have clung to their first love and remained loyal to the Mission Covenant, they gladly made Calvary their church home after coming to Wildwood, and their friendly ways and Christian character have endeared them to the congregation of Calvary church. . . . The Rev. Leslie A. Dunn is currently on a trip to the west coast, during which he is showing films of the work at the Gospel Pavilion in churches which he visits.

Presbytery of New York and New England

First Church, Hamden, Conn.: The Machen League is centering its attention on the Shorter Catechism for the winter months, while the Senior young people's group is beginning a study of the Confession of Faith. . . . A touch-football team stands ready to take on all comers who wish to visit New Haven and be entertained as their guests. . . . Among the young people absent for the winter are Barbara Shepard who is majoring in music at Wheaton, and Harold Dorman who is at Calvin.

Calvary Church, Worcester, N. Y.: The presbyterial missionary, the Rev. Kelly Tucker, visited the church early in September, and spoke of his work to a gathering of the congregation.

Presbytery of Ohio

Covenant Church, Indianapolis: The last three Sundays in September marked a new record in attendance at Sunday School, with 50 or more present each Sunday. . . . A group of members are planning to take a corre-
(See "O.P.C. News," page 302)

The GUARDIAN NEWS COMMENTATOR

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

Roman Catholic Church Enlarges Educational Facilities

Also Uses Bible, Films to Propagate Faith

ONE of the greatest attractions of the Roman Catholic Church is its wide variety and scope of ministration. All of the duties of the church, and more too (!), are given attention.

The Roman Church is well aware that the current age is an age where education counts. Just as the veterans know it, and are crowding into the colleges, so the Church knows it and is making every effort to expand its educational facilities.

Rev. Emmanuel Suarez of Spain has just been elected Master General of the Dominican Order. The Dominicans, whose official name is *Ordo Predicatorum*, or Order of Preachers, are one of the oldest educational orders of the Church founded in the 13th century by the Spaniard, Dominic de Guzman. Dominic was a contemporary of the famous Francis of Assisi, who gained a modern reputation by preaching to the birds and wild creatures. Dominic, however, was more concerned by the growth of heresy in southern France and gathered his friars (brothers) to preach doctrine. Ever since, they have specialized on that work. Their name was turned, in the middle ages, into a nickname by splitting it in two, *Domini canes*—"dogs of the Lord," because of their heresy hunting.

In England, and sometimes in this country, one finds them today holding preaching missions in university towns and centers of learning.

In line with this activity, the Roman Church is beginning the rapid development of the Mediaeval Institute at the University of Notre Dame, South Bend, Indiana into a major institution of research in this country. The direc-

torship has just been assumed by the Rev. Gerald B. Phelan who has been most successful in recent years in building up the Pontifical Institute of Mediaeval Studies at Toronto until its fame has become widespread. Now apparently a still larger center is to arise at Notre Dame. Only college graduates will be permitted to enter and a knowledge of Latin, French and German is, of course, prerequisite. Regular operations will begin next spring.

America is becoming increasingly important in the plans of the hierarchy. Missionary activities at home are growing. Negro schools in the south received \$300,000 this year from the American Board of Catholic Missions. The American share in Catholic foreign missions is also rising rapidly. In 1940 there were 900 American Romanist missionaries overseas; now there are 3,093. Every Romanist is urged to join the Society for the Propagation of the Faith.

The Church is attempting to recover old territory. For the past half century or so Irish immigration into Scotland has been an important factor in reestablishing Romanism there. Bruce Marshall's early novel, *Father Malachy's Miracle*, is an interesting reflection of this. Now the Roman Archbishop of Edinburgh is devoting his golden jubilee ordination gift to the establishment of a seminary for priests in Scotland. In Yorkshire, just across the border in England, the Church of England has sold the ruin of Fountains Abbey, an old mediaeval Cistercian foundation, to the Roman Church. It is proposed that a new Romanist church and monastery be built on the grounds.

The lay Catholic in North America has a much better chance to have the text of the Bible brought to his attention than formerly. A few years ago the Confraternity of Christian Doctrine published in this country a new English version of the New Testament. Then Ronald Knox, one of the brilliant sons of old evangelical Bishop Knox of the Church of England, who is now a Roman Catholic monsignor, published an English text of his own first in England and then, more recently in this country. In many ways it is an attractive piece of work.

Now the Catholic Biblical Association of America hopes to publish within a year the first five books of the Old Testament in a new English dress reported to be based on the Hebrew text. Work on the translation has been going on for five years but much more time will be required. Laymen are actually being urged by Roman authorities to read the Bible.

Another method of propagating Romanism is the moving picture. There has been a veritable deluge of films favorable to Roman Catholicism in this country recently. Spanish auspices are now completing a technicolor life of Loyola, the founder of the Jesuits, whose story appeared recently in these columns.

Assumption of Mary

The field of dogma is probably about to be enriched by an addition. For many years it has been thought probable that the next dogma to be approved would be that of the Assumption of Mary. It now seems likely that action will be taken. Most Catholics believe this teaching—that the body of Mary was miraculously transported to heaven soon after her death. But if it is made a dogma, Catholics will be required to accept it as true. The city council of Jerez, Spain, the capital of Sherry wine, has even decided that the matter is important

enough for them to send a petition to the Pope requesting the definition of the Assumption as a dogma.

PROTESTANTISM

Evangelicals Meet

The fifth annual convention of the American Council of Christian Churches was held at the end of September in Wilkes-Barre, Pa. The Council seems to love to make political exhortations to the government. It urged the authorities to protect us from sabotage by identifying every Communist in America.

Every Christian citizen has a tremendous obligation to do his political duty, but Churches are not placed by God in the position of conducting or supporting particular political actions. Perhaps the body should be supplemented by a Council of Christian Church Members for Political and Social Action.

Two more bodies were accepted into membership in the American Council, the Evangelical Methodist Church, which supports anti-modernist Methodism and the Iowa Eldership of the Church of God.

A new series of Evangelical International Sunday school lessons to replace the International lessons now being published under modernist auspices is to be ready for use in January, 1947. The American Council is sponsoring them.

Its rival body, the National Association of Evangelicals, has backed the National Sunday School Association which held its first convention early this month in the splendid auditorium and other facilities of the Moody Church in Chicago. The Association intends to reemphasize the importance of the teacher and to advocate better teacher training. It will work, for the present at least, with existing types of Sunday school lessons.

Federal Council Evangelism

The New England phase of the Great Awakening, the revival movement which swept the colonies in the eighteenth century, had its beginnings in the church at Northampton under the ministry of Jonathan Edwards. Edwards, so far as we know, was not trying to have a revival. He was simply trying to be a faithful preacher of the

Word of God, expounding and applying it to his people. He looked upon the revival which took place as something that happened to him and his people, and in later years published several books describing and analyzing it.

Much of the revivalism that has occurred in our country since that time has been characterized by a study of Edwards' methods rather than by a concern for his message. The various stages of the revival which he described have been often more or less artificially stimulated, while there has frequently been a notable lack of any full presentation of the Gospel message. It is this concern with the methods rather than the message that has brought the term "revivalism" into disrepute in many conservative quarters.

We are now informed that the Federal Council is planning for a world-wide revival of evangelism in 1950, with 1949 as a year of preparation. New evangelistic techniques, including visitation evangelism, are to be developed for the purpose. No doubt the Federal Council program, if carried out, will produce considerable excitement. But since its message will lack those cardinal doctrinal elements of which Edwards was not ashamed, we can hardly be encouraged to expect from it another Great Awakening.

RADIO

Religious Radio Association

A Religious Radio Association has been organized in New York for the purpose of establishing fellowship and a sharing of common interests among persons concerned with the broadcasting of religious programs. The Association will work for the maintenance of high standards for religious programs, and will also collect and disseminate information concerning the extent and nature of religious radio service, and the reaction of the public to it. The Constitution of the Association distinctly forbids it or its officers from seeking in any way to determine the content of programs, beyond certain standards of principle which are listed.

The first of these statements of principle is that "The exposition of doctrine shall be affirmative. Religious broadcasts shall not be used to attack

other creeds or races." One wonders just what of good or evil may be involved in such a principle. This especially applies when we discover that the Association is an inter-faith movement and that the nominations for officers listed on the first ballot propose a Jewish rabbi for vice-president and a Jesuit for a second vice-president. Does the principle stated above mean that the radio cannot be used to show the un-Scriptural character of the worship of Mary, saints and images, in a Protestant exposition of the second Commandment? Does it mean that a Christian minister shall not preach emphatically on the deity and Messiahship of Jesus, because in doing so he is "attacking" the Jewish religion?

Much misunderstanding has, we believe, been created in the minds of many people by confused thinking on the subject of religious liberty. When I preach the Christian's gospel, which is the only Gospel, to a group either in person or on the radio, and there are Jews in that audience, I cannot be charged with stirring up anti-Semitism, for example, because I seek to show the errors of the Jewish religion as I declare the glories of the Messiah and His saving work. Yet often Jews have made just that claim, and sought to hinder Christian preaching on that basis. And the Roman Catholics have certainly not been ready to grant to Protestants the right of a free proclamation of the gospel in Catholic controlled areas. Witness the situation in South America in recent years.

Mr. J. Elwin Wright, whose name has appeared on these pages before in connection with religious broadcasting, is the chairman of the membership committee of the Association. Willard Johnson is the nominee for President.

O.P.C. News

(Continued from page 300)

spondence course, "Studies in the Epistles," from the Reformed Bible Institute of Grand Rapids. . . . Mrs. Mark Hyatt, a member of the original Warren Park Chapel group, recently became a communicant member of Covenant Church.

Trinity Chapel, Newport, Ky.: The week of September 22nd to 29th was observed as the tenth anniversary of the founding of the Chapel. The Rev.

Robert S. Marsden preached on the first Sunday, and on Monday evening presented the Home Mission moving picture film. On the second Sunday, a special service called "The People's Service" was held. Several of the Chapel women spoke touchingly of the influence which their late leader, Mrs. Shaw, had had and continued to have upon their lives.

First Church, Cincinnati: The Rev. Martin Bohn and the Rev. Robert S. Marsden occupied the pulpit during the vacation in September of the pastor, the Rev. Charles Ellis. Plans for the organization of a women's society were made at a recent gathering of the ladies of the church.

Presbytery of Philadelphia

Faith Church, Harrisville: After serving here for six years, the Rev. Charles G. Schaufele has resigned from Faith and New Hope Churches, to undertake mission work in National City, California, where the Rev. Bruce Hunt has recently been laboring. A reception for Mr. Schaufele was held on September 10th by the congregations of the two churches, and the Hilltop Sunday School which he organized two years ago. Mr. Schaufele was presented with a purse containing over two hundred dollars, and the best wishes of the congregation went with him as he left for the west. . . . A pulpit committee has been elected to direct the supplying of the pulpit till a new pastor is called. Mr. Robert Eckhardt who assisted Mr. Schaufele during the summer months, has returned to resume his studies at Westminster Seminary. He was also presented with a purse upon his departure.

St. Andrew's Church, Baltimore, Md.: The branch Sunday School on Preston Street has been forced to close, due to the sale of the property that was being used. . . . The pastor, the Rev. Edwards E. Elliott expects to assist the Rev. James E. Moore in evangelistic services at the Owings Mills mission, a branch of Mr. Moore's Church. . . . Work among the Presbyterian boys at McDonogh School has been resumed. Weekly classes are being held.

Calvary Church, Middletown, Pa.: The Rev. Robert L. Atwell was installed as pastor at the service on Sunday evening, October 6th. The Rev. John Galbraith preached the sermon, and the Rev. Robert S. Marsden and

the Rev. Herbert Hoefinger took part in the service. . . . New high marks in attendance at Sunday School are attributed in part to the visitation work of Miss Margaret Duff. . . . A petition has been filed with the Housing Authority in Harrisburg for permission to conduct church services at Olmstead. . . . The pastor is preaching a series of sermons Sunday evenings on "What We Believe and Why We Believe It."

Bethany Church, Nottingham: A permit to build an addition to the present church structure has been refused by the authorities. . . . The Missionary and Prayer Band, which has just completed a series of studies in the Book of Acts, plans to present a pictorial film of a portion of Paul's ministry, entitled "Faith Triumphant," at a meeting in November. . . . Three covenant children were baptized on October 6th.

Covenant Church, Pittsburgh: In spite of the electric power strike which eliminated all trolley and bus service, nearly a hundred persons attended the service of dedication on September 29th. Gifts received on the occasion totaled \$642, to which was added the cancellation of a \$1000 note. The response from the neighborhood continues to be largely one of indifference, though visitors frequently attend the services.

Westminster Chapel, Evergreen Park, Ill.: The Rev. George W. Marston who is serving the Committee on Home Missions and Church Extension in the Chicago area, is to be an instructor in the Reformed Bible Institute Chicago Evening School for the coming year. . . . At a recent vesper service of the Westchester Chapel there were five O. P. C. ministers present in addition to Mr. Marston. . . . The Rev. Floyd E. Hamilton presented the cause of the Committee on Christian Education at the service of Westminster Chapel on October 6th.

Quarryville Conference Report

The Board of Directors of the Quarryville Conference Association heard satisfying reports of the 1946 season at its meeting on October 7th. Four conferences were held during the summer, and the total attendance was 397, an increase of about one hundred over last year. The report indicated that nearly nine thousand meals were served, at an average cost

per meal of 18¼ cents—and that included meat!

The Conference has expanded its physical facilities by the erection of a new dormitory, called Memorial Hall, which cost about \$16,000. A farm across the road from the Faith Church of Quarryville was also purchased, and a large building there remodeled for a boy's dormitory. Present accommodations can care for over two hundred guests at a time, and include private and semi-private rooms as well as the large dormitory rooms.

Tentative plans for the 1947 conferences were drawn up. There will be a camp for girls the last week in June, a young people's conference the week of the Fourth of July, a camp for boys the following week, and a general conference the last week of August.



Your FAMILY ALTAR

Redemption Thoughts

NOVEMBER 1

JOHN 16:1-11 (8)

AMONG the three duties of the Holy Spirit, as mentioned in this passage, is that of "reproving the world of sin." In His divine exposition of this thought Jesus makes the specific point that rejection of Him is the primary sin for which the world will be reprovved. Friends, reject Him no longer.

NOVEMBER 2

TITUS 3 (5, 6)

Note the abundance of mercy and grace that God hath bestowed upon us in Christ Jesus. He gave abundant mercy in saving, cleansing and sanctifying us; abundant filling with His Holy Spirit; abundant hope and inheritance prepared for us; therefore let our hearts rejoice.

NOVEMBER 3

PSALM 25 (14)

You and I dwell in a Christian land. We are surrounded by Christian influences and customs derived from our Puritan forefathers. Despite this, and the daily expounding of the Word of Life, few give evidence of understanding spiritual truths. The answer to this riddle is in the memory selection. Do you possess His secret?

NOVEMBER 4

PROV. 1:1-9 (7)

If the fear of the Lord is the beginning of knowledge then what of the vast claims of ungodly men? Our brother Floyd E. Hamilton reasons well when he states that a trained scientist may isolate far more facts in his field than a Christian; but the Christian has far better ability to interpret these facts, for he alone does it in the light of God's revelation.

NOVEMBER 5

EZEK. 18:19-32 (31)

It is no strange thing in our day for men to question the justice of God. Israel did of old. Men, still self-willed and presumptuous, continue in the same way of sinful accusation. God points His finger at the sore spot and we find it to be our own perverted selves. In mercy God calls us to repentance.

NOVEMBER 6

PROV. 16:20-33 (23)

"Out of the heart are the issues of life." And out of the heart issues the utterance of the lips. When God, by His Holy Spirit, hath renewed the heart then do the lips speak wisely. Dark and evil things no longer fall from our lips, rather our conversation is of the Light.

NOVEMBER 7

PROV. 28:1-13 (13)

Many a man has salved his conscience with regard to some sin, Sabbath breaking or dishonesty by saying others have done the same or worse. This man shall not prosper! God will be merciful to him who confesseth his fraud or other sin and forsaketh the evil way. Remember, there is something higher and nobler than material prosperity.

NOVEMBER 8

ECC. 8:1-9 (5)

Many a task depends for its accomplishment upon time and judgment. These two elements require wisdom. God hath promised wisdom to His children who ask. Many a Christian undertaking conceived in prayer has been brought to completion in spite of the discouraging and disparaging remarks of unbelievers and worldly Christians.

NOVEMBER 9

DANIEL 12 (3)

What a glorious prospect is ahead of the Scripturally wise! Having received wisdom from God to lead a godly life, they now look forward to

that time when they shall shine as the brightness of the firmament. Wise is he who applieth himself to turning many unto righteousness! Unto what are you applying your talents in this day of grace?

NOVEMBER 10

I CORINTHIANS 2 (14)

Regeneration is essential to spiritual knowledge. Apart from the Spirit no man can discern the truths of God in their spiritual intent. Naturally, if the carnal man cannot know these things he will not receive them. Thus we see the necessity to pray for God to do His perfect work of regeneration, in order that the word which we preach may be received.

NOVEMBER 11

II COR. 4:1-7 (6)

The same God who gave us light whereby we might see the things about us has also given us light in our hearts that we might see the things about Him. As it is impossible to see without light, so it is impossible to understand without enlightenment. In Christ we may behold His glory.

NOVEMBER 12

EPH. 5:1-16 (8)

Having been brought from darkness to light by the grace of God we are to walk in the light. God's Word is as a powerful spotlight illuminating the road ahead and pointing the way for us to go. Apart from that light we cannot proceed in the way that He would have us go. Walk as children of the light!

NOVEMBER 13

COL. 1:1-17 (12, 13)

As each gleam of new light from the Word illumines the soul lift your head in thanks to God as naturally as a bird lifts its head to drink. As each new evidence of the work of Satan in the darkened hearts of men strikes you, lift up your head in thanksgiving for your deliverance from the powers of darkness.

NOVEMBER 14

I THES. 5:1-13 (5, 6)

A two-fold responsibility falls upon those who enjoy walking in the light. The first is to remain in the light by instant and joyous obedience until Christ shall be revealed. The second is to carry the light to those who dwell in darkness, that they too might be brought to the light of Christ.

NOVEMBER 15

I PET. 2:1-10 (9)

The chief end of man, especially

those who are called from darkness to light, is to glorify God and enjoy Him forever. We may show forth His praise, His glory, by not stumbling at His Word. For this cause God elected, crowned, sanctified and possessed us. Meditate on your position in Christ and exalt His name!

NOVEMBER 16

I JOHN 2:1-11 (10)

The fact that we are walking in the light and have the light of Christ within is revealed not only by our praise of God but also by our love of our Christian brother. Among brethren there should be a warmth of affection which will make its impact upon the non-Christian world.

NOVEMBER 17

I THES. 4:1-9 (9)

"Ye are taught of God." For his secular education Paul sat at the feet of Gamaliel. For his spiritual instruction he was taught of God. Degrees earned are enhanced in value according to the university bestowing them. But the most ignorant may be wise in the knowledge of Christ if he is taught of God.

NOVEMBER 18

I SAM. 7:1-9 (3)

In response to the convicting and converting work of the Holy Spirit men are to put away their idols and prepare their hearts to serve the Lord. The chosen people of God must show their faith by their active opposition to all that is sinful within and without, and their conscious reaching out for that which is righteous.

NOVEMBER 19

ISA. 42:10-23 (18)

Just as many, who were healed by Christ, were told to do the humanly impossible so also must deaf men hear the gospel and blind men see the way of life. That which is impossible with men is possible with God for He hath all power. God openeth the ears and the eyes of the heart that we may be converted.

—HENRY D. PHILLIPS

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