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# The Presbyterian GUARDIAN

J. GRESHAM MACHEN • EDITOR 1936-1937

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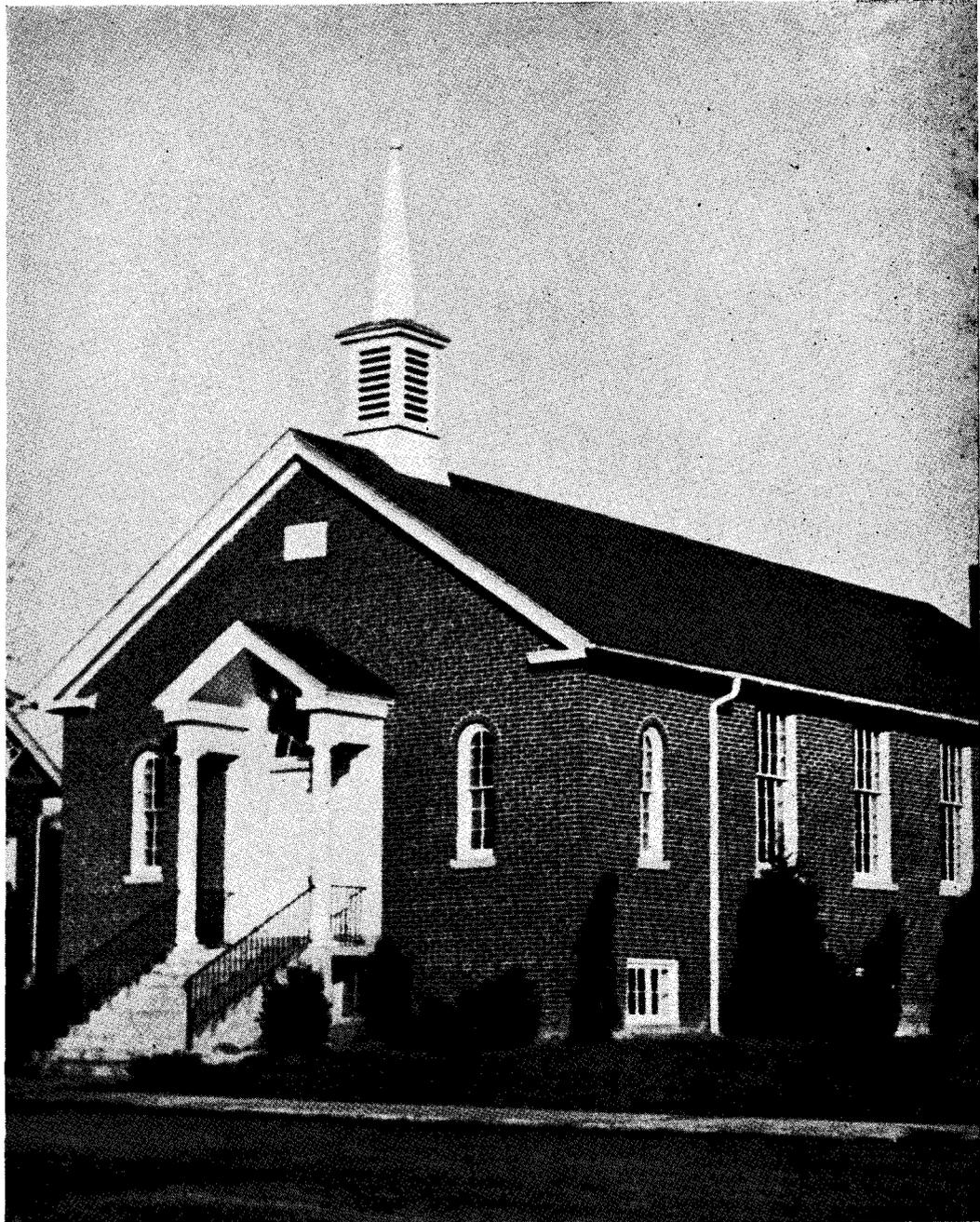
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CALVARY ORTHODOX PRESBYTERIAN CHURCH

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



## Tennis

Ah ha! Spring is here! And a young man's fancy often turns to—tennis! Lots of fun chasing up and down the court after a ball. Winning one “love” and losing the next. Heart breaking indeed. But playing tennis is more than just knowing certain principles and rules. A fellow with a corn on his big toe won't be dashing all over the place. Or if his muscles are stiff, he will not be anxious to leap for the “high-balls”—no relation to the beverage of the same name. Or if he has jittery nerves that long, fast drive coming straight at him may frighten him into unconsciousness. A discerning instructor would probably suggest the tennis player visit a chiropodist or psychologist, or prescribe “sitting-up exercises”. In time these disabilities can be remedied; but even then proper habits must be maintained to become and stay a good tennis player.

### Do You Have Corns?

Our Christian life has some things in common with learning to play tennis. Some of us have “corns.” You know corns come from wearing misfitted shoes. How can we survive without “corns” when every day we are living misfitted lives: walking in the shoes of the children of this world when we are children of God. Do we have jittery nerves because we are trying to serve God and mammon at the same time? Are the “muscles” of our spiritual graces and senses stiff because of inactivity. This was a charge against some early Hebrew Christians. Read Hebrews 5:11-14.

### Walking in the Twilight

Perhaps there is no greater problem confronting Christian young people today than that of distinguishing between right and wrong, truth and error. It is not merely a problem

because there is so much false teaching and practice filling the schools, churches, and literature; but, because in our day, perhaps more than in any other, these errors are coming to us in the very name of Christ Jesus and in Biblical language. We have come far into the harbor of safety if we are convinced that our enemy is clever, and out to deceive the very elect if he can. Coleridge speaks of undiscerning and unsuspecting Christians as walking “in the twilight among snares and pitfalls.”

### How Are Your Senses?

In Hebrews 5:14 we learn that those who could judge or discern good and evil were those who had exercised their senses. What is meant by “senses”? Webster's unabridged dictionary gives no less than 27 various shades of the word's meaning. Very helpful! But generally speaking there are three meanings: 1. sensuous perception or the gratification of fleshly appetites; 2. sensations, referring to our five senses, seeing, hearing, smelling, etc; 3. perception by the faculties of the mind such as discrimination and judgment. It would seem from the context of this verse that the writer is using the second meaning of the word “senses” but as a figure of speech to convey the third meaning. Infants or young children have senses but they do not know how to use them, therefore they must be fed milk. A nurse may easily induce a child to swallow even palatable poisons. But as we grow older we learn to exercise our sense of smell and taste and thus employ them to distinguish between things that are harmful or nourishing for our well-being. By this comparison he intimates that a full-grown Christian attains, by the habit of exercising his mind, an ability to separate good and evil. We know that if we do not constantly use our physical muscles

and organs we would never grow from childhood to adulthood. So it is with our spiritual graces and the gift of a sound and enlightened mind. If we do not employ them correctly they become dull and waste away. Nor are senses, whether natural or spiritual, made sharp and discerning by occasional and spasmodic effort. They must be exercised and trained by regular practice.

### More About Senses

Just as our sense of seeing needs an object; smelling, an odor; hearing, a sound; so our minds need knowledge. This knowledge with which we fill our minds will greatly determine the sort of judgments we will make in a given matter. We should never think we have learned too much doctrine, listened to too many lessons, read too many books, or pondered over too many ideas. It is only by learning what is true, learning that truth to the greatest extent of our capacity and then using it as a criterion and standard of judgment in all that we hear or see, that we shall grow from spiritual childhood to spiritual maturity and be able to discern, to separate good from evil, right from wrong. II John 8-10.

—NAN J. MICHELSEN

**T**HE next issue of the Guardian may be delayed a few days in order that we may include a report of the General Assembly, which convenes in Cedar Grove, Wisconsin, on May 22nd. If the Assembly is prolonged we will include a report of a portion of it only in the next issue.

# Eighteenth Annual Commencement at Westminster Seminary

Meetings and Exercises Mark End of Another Academic Year

By the REV. LESLIE W. SLOAT

**T**HE GREAT task of Westminster Theological Seminary is the training of men for the work of preaching the Gospel of Jesus Christ. So the end of each academic year, when those students who have completed the course of study are graduated and sent forth into the work of the Kingdom, marks the high point in the life of the institution. It is also one of the most enjoyable seasons, when alumni, and friends gather at the Seminary to renew their fellowship with one another and with the institution they have come to love and that has come to mean so much in their lives.

The present year was no exception. Although the weather was not as favorable as it has been on previous occasions and the commencement exercises themselves had to be held indoors, the occasion was both enjoyable and inspiring for all who were able to attend.

## Baccalaureate Service

The general program started officially with the Baccalaureate service on Sunday afternoon. The service this year was conducted by the Rev. Professor Ned B. Stonehouse, Th.D., of the Seminary faculty. The sermon, prepared especially for the members of the graduating class who attended in a body, was based on the words of Paul in Ephesians 4: "Speaking the Truth in Love." Dr. Stonehouse emphasized the solemn responsibility of the minister to fulfill the divine command contained in these words. He pointed out the rich privilege of the minister in being united to and in possession of the truth of God. And he showed that the minister must hold and proclaim the truth in a spirit of love,—love for God, for the members of the Kingdom of God, and for the sinners who are as yet outside the fold of the Kingdom.

## Board of Trustees

On Tuesday the Board of Trustees of the Seminary held its regular

Spring meeting. Among other items of business, it reappointed Mr. David W. Kerr as instructor in Old Testament, continued the appointment of the Rev. George J. Willis as Field Representative, and gave the Rev. Arthur W. Kuschke, Jr., a permanent appointment as Librarian.

Five resignations from membership on the Board were accepted, and five new members were elected. The Board adopted the following statement, which was read publicly during the course of the Commencement proceedings on Wednesday afternoon:

### Statement of the Board

"The Board of Trustees of Westminster Theological Seminary has accepted the resignations of the following members of the Board: Rev. Alexander K. Davison, Rev. Lawrence B. Gilmore, Rev. Edwin H. Rian, Mr. J. Enoch Faw and Mr. Matthew McCroddan. The Board appreciates many of the services which these men have rendered to the Seminary, and records its sorrow that they find themselves out of accord with the policies of the institution.

"The Board is grateful to be able to announce that the following have been elected and have agreed to serve as Trustees of the Seminary: Rev. J. Marcellus Kik, Rev. Robert S. Marsden, Rev. Nicholas J. Monsma, Rev. W. Stanford Reid, and Mr. Glenn A. Andreas.

"The Board affirms its determination to promote the great design of the Seminary, namely, to train men for the gospel ministry who shall truly believe, and cordially love, and therefore endeavor to propagate and defend, in its genuineness, simplicity and fullness the glorious system of religious belief and practice which is contained in the Word of God and summarized in the Westminster Confession of Faith and Catechisms.

"The members of the Board of Trustees earnestly covet the prayers of the many faithful alumni and friends of the Seminary. With renewed devotion to the whole counsel

of God we invite the cordial support of God's people everywhere.

"The past year has been one of great blessing spiritually and materially in the life of the institution. Registrations for the ensuing academic year have been received in larger numbers than the Seminary has experienced for some years. Students from foreign countries are being attracted to the Seminary in a truly heartening manner. The future is filled with hope in God and the Word of His grace. Under His grace may we be led forth in triumph."

The present officers and members of the Board of Trustees are, President—The Rev. John P. Clelland; Vice-President—The Rev. John J. DeWaard; Secretary—The Rev. Calvin K. Cummings; Treasurer—Mr. Murray Forst Thompson, Esq.; and members R. R. Stuart, Arthur Armour, George B. Crippen, Rev. Adrian De Young, Rev. W. A. McIlwaine, Rev. R. S. Marsden, Rev. J. M. Kik, Rev. W. S. Reid, Rev. N. J. Monsma, G. A. Andreas.

## Alumni Association

The Executive Committee of the Alumni Association also held its spring meeting on Tuesday afternoon, and on Tuesday evening the annual Alumni banquet was held at the Casa Conti Hotel in Glenside. Although the number of alumni attending was not as large as it has been on some occasions, some 65 persons were present, and all rejoiced in the atmosphere of good Christian fellowship which prevailed. The regular and graduate students who were receiving their first degree from the Seminary attended as the guests of the Alumni Association. Each was introduced and told briefly of what the Seminary had meant to him, and something of his plans for the future. Several of the alumni were called on for brief speeches. The Rev. Jacob Eppinga who was present from Dearborn, Michigan, proved that his capabilities as a humorist have not been

lost, by bringing down the house with typical "Eppingonian" stories. Professor Paul Woolley reported on the Seminary affairs, and on the student enrollment. He indicated that the tradition of having one or more students from the Orient, broken during the war years, was being reestablished and that two students from Korea are expected at the Seminary next fall.

The addresses of the evening were given by Professor Cornelius Van Til of the Seminary, and by the Rev. Adrian De Young, a minister of the Southern Presbyterian Church. Dr. Van Til spoke on "Facing the Future with Confidence." He showed how many modern writers and thinkers are becoming seriously concerned over whether civilization and culture as we know it will survive the present storms arising on the horizon. Where previously the concern was over certain details in our way of living, now the concern is coming to be the very existence of our culture as such. He maintained that the only answer to the dark shadows which threaten is an earnest and vigorous adherence to and presentation of the message of the Word of God, in its fulness and completeness as interpreted by Reformed theology. We must be ready, said Dr. Van Til, as was Dr. Machen, to carry the banner all the way to the top of the mountain. We cannot be content to go a third of the way, or half way, or even two-thirds of the way, and then give up the struggle. We must go all the way to the top, and unfurl triumphantly the glorious banner of the Gospel, as God has infallibly revealed it in His Word.

Mr. De Young in his address dwelt upon the words of Paul, that "we have this treasure in earthen vessels, that the glory may be of God and not of ourselves." He emphasized the greatness of the treasure that is the Gospel, the weakness of those who are commissioned to convey it to the world (which should among other things help us to be patient with our fellows), and the mighty power and glory of God which is manifest when by His Spirit the message becomes effective in the hearts and lives of men.

The evening was brought to a close with a devotional period, under the direction of the Rev. Le Roy B. Oliver, of Middletown, Delaware.

### Graduation Exercises

The regular Commencement Exercises

were held in the Seminary Auditorium on Wednesday afternoon, beginning at three o'clock. The large room was filled almost to capacity as the academic procession, including trustees, faculty, graduating students and those taking part in the service, entered the building. A few latecomers had soon occupied practically all remaining space in the room.

Following the singing of the processional hymn and the Doxology, the invocation prayer was offered by the Rev. Eugene Bradford, pastor of the Calvary Orthodox Presbyterian Church of Philadelphia. Following another hymn, the Scripture lesson was read by the Rev. Leslie A. Dunn, pastor of the Calvary Orthodox Presbyterian Church of Wildwood, N. J., and prayer was offered by the Rev. Robert L. Atwell, pastor of the Calvary Orthodox Presbyterian Church of Middletown, Pennsylvania.

The Rev. James E. Cousar, Jr., D.D., pastor of the First Presbyterian Church of Florence, South Carolina (Southern Presbyterian), delivered the address of the afternoon. His subject was "That Perimeter with the Barbed Wire." Referring to the wartime practice of the Armed forces of establishing a "bridgehead" in the process of invading enemy territory,



The Rev. Adrian De Young and Dr. James E. Cousar, Jr., on campus after the Commencement exercises.

he described the Creeds of the church as the protective perimeter, which prevents the enemy of unbelief from getting through to destroy our main forces and supplies, but which opens the way for our advance to conquer the enemy of sin and unbelief. He showed how this picture had been completely misrepresented by liberalism. The liberal and the modernist look upon that perimeter, that Creed and theology, as the thing that hinders earnest searchers after truth from getting to the real heart of Christianity,—as a barrier to the truth, instead of an instrument for the advancement of the truth. We, however, look upon our theology as our strongest weapon, the thing that gives us confidence and victory. And we consider the Creeds of our church as indeed a protection which prevents the enemy getting inside and destroying our forces, but also as a confession—which is what they are intended to be—our personal confession of faith and thus the instrument which is most effective in promoting the cause of the church. The church is strong when it is a confessing church, a church confessing before the world the glories of its faith. And in the Westminster Confession we have a statement which should actually be the personal confession of faith of each member of the church. Only so can the church be strong and courageous in the world. Dr. Cousar urged the graduates to realize that their great opportunity and responsibility lay just in the fact that through their ministry they sought to bring men and women to the point where the faith of the church as expressed in the Creeds was not simply an objective statement of doctrinal views, but was a personal confession of faith.

Professor Paul Woolley read the names of those who were to receive degrees, and Professor R. B. Kuiper, Chairman of the Faculty, conferred the degrees. Degrees of Bachelor of Theology were conferred on Messrs. H. S. Bird, R. W. Eckardt, R. J. Johnson, M. G. Klein, R. D. Knudson, J. P. Richmond, H. Spaan, F. P. Zitzmann, and in absentia for work previously completed, E. R. Hawkes. Degrees of Master of Theology were conferred upon Messrs. P. A. Boertje, M. G. Klein, R. D. Knudson, H. Minnema, R. T. Self, C. Van Ens, and in absentia for work previously completed, C. D. Chrisman and T.

Matsuo.

Frank H. Stevenson Memorial Scholarships were awarded to Messrs. Klein, Knudson and Johnson.

In his address to the graduates, Professor Kuiper called on them to proclaim the Word of God with boldness. This does not mean that the minister claims to "know it all," or that he is to preach with brazenness, promoting himself rather than the Gospel. It presupposes humility. The minister is, however, to preach the Word, and that means preaching doctrines, including those that are unpopular and those that are denied. And there is no doctrine which is more unpopular or more denied today, said Professor Kuiper, than just the doctrine of salvation by grace, and by grace alone. So Professor Kuiper charged the graduates in their ministry to preach both controversially and constructively. As prerequisites for such a ministry, he called for them to be certain of the truth of God's Word, to rely upon Him who had called them to the work, and to pray that they might be filled with the Holy Spirit.

The Rev. John P. Clelland, President of the Board of Trustees, who presided at the service, then read the statement from the Board of Trustees, reported above.

After the singing of the closing hymn, "When I Survey the Wondrous Cross," the service was concluded with prayer, and those present made their way to Machen Hall for the tea which forms such a pleasant conclusion to the exercises as a whole. Beautiful flowers decorated the rooms of Machen Hall and the tables where members of the Women's Auxiliary served tea and coffee. Conversation flowed full and free. And as the crowd gradually began to thin out, all agreed that it had been another typical Westminster Commencement.

## Veterans For Ministry

A RECENT survey shows that veterans preparing for the ministry form 25% of the enrollment of 119 leading seminaries in the country. Some colleges and universities, including Princeton, and Yale, have a higher enrollment of pre-theological students than ever before.

## Women's Auxiliary Meets

### Hears Good Report of Year's Work

THE Women's Auxiliary of Westminster Theological Seminary holds one meeting each year, at the time of the annual Commencement. This annual meeting includes a luncheon and a business session.

There were over sixty ladies present this year to enjoy the excellent luncheon which had been prepared under the direction of Mrs. Edward J. Young, Chairman of the Luncheon Committee, and which was served in the dining room of Machen Hall. Others came in for the business session held immediately afterward in the chapel.

The business session was presided over by Mrs. Frank H. Stevenson of Cincinnati, President of the organization. In the absence of Mrs. J. Enoch Faw of Westfield, N. J., who is the Secretary, Mrs. LeRoy B. Oliver of Middletown, Delaware, was appointed to serve as secretary pro tem.

Mrs. R. R. Stuart of Pittsburgh, the Treasurer, reported that during the year ending on May 7th the Auxiliary had raised the sum of \$20,405.93 for the work of the Seminary. This represents an increase of nearly \$5,000. over contributions of the previous year, and was a great encouragement to the officers and members of the Auxiliary.

The following persons were elected officers for the next two years: Honorary President—Mrs. Robert Dick Wilson; President—Mrs. Frank H. Stevenson; Vice-presidents—Miss Marguerite Montgomery, Mrs. Arthur Machen, Mrs. Harry A. Worcester, Mrs. R. R. Stuart, Mrs. Leslie W. Sloat; Secretary—Mrs. J. Enoch Faw; Treasurer—Mrs. J. H. Betzold.

The devotional parts of the meeting were in charge of Mrs. Edward L. Kellogg and Mrs. Edward Heerma, with Mrs. Van Ens assisting at the piano.

The Auxiliary has chapters or members in over forty church congregations. At the meeting this year, the Calvary Church of Germantown had the largest delegation present.

At the close of the business session, the Rev. Robert L. Atwell spoke briefly concerning his recent tour of

the country, giving an interesting account of his visits to more than a score of colleges and universities, and of talks with hundreds of students looking to the ministry. He also was able to report that the Rev. George J. Willis, injured in an automobile accident, was well on the way to recovery. Mr. Willis, who is field representative of the Seminary, has been able to leave the hospital, and is at present convalescing at the home of his brother near Philadelphia.

The entire meeting of the Auxiliary was characterized by a spirit of prayerful interest in the Seminary and its affairs. The ladies were especially delighted to learn that preliminary reports indicate a large enrollment of students for next fall.

The meeting adjourned in time for the ladies to attend the inspiring graduation exercises held in the Seminary auditorium.



Graduate Minnema explains things to a young admirer.

# Tradition: Romish and Protestant

## Part 2: The Protestant View of Tradition

By the REV. JOHN MURRAY

Professor of Systematic Theology in Westminster Seminary

(Continued from previous issue)

THERE is then a catholic, a protestant and a reformed tradition. It would be false to disavow them. It would be presumptuous and even absurd to try to extricate ourselves from these traditions. We cannot do it and we should not attempt to. And we must bear in mind that these traditions of which we speak are not transmitted and carried on simply in the documents that enshrine and exemplify these traditions. In a highly real and important sense each tradition is established and perpetuated from generation to generation within the community and communion of those embracing and cherishing it. The family, the visible church, the school, to a certain extent even state institutions and various other organizations are instruments whereby these traditions are fostered and communicated. For example, a reformed community breathes in a certain atmosphere, is animated by a certain spirit, embraces a certain viewpoint, is characterized by a certain type of life and practice, maintains and promotes certain types of institutions. We call this the reformed tradition; it permeates the whole life of that community. When we pass on to another community of a different tradition, we immediately notice the difference. In these respects the fact of tradition and of its all-permeating influence on thought and life is undeniable. Where it is a good tradition, it should be welcomed, embraced, cherished, promoted. It is the way whereby God in His providence and grace establishes and furthers His kingdom in the world.

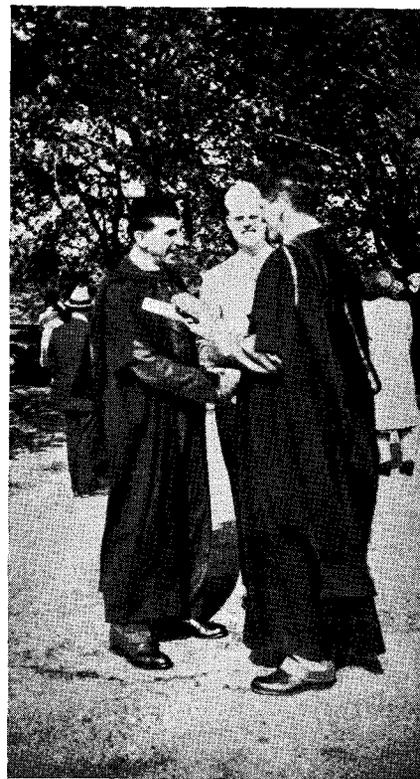
We must ask then: what is the difference between this view of tradition and that of the Romish Church? The difference is not to be sought in the denial that there is such a thing as tradition. Undoubtedly there is a reformed tradition, and Romish tradition, and Lutheran tradition and Methodist tradition. Neither is the difference to be sought in the badness of tradition as such. We would not condemn Romish tradition simply be-

cause it is tradition in the sense of our immediately foregoing discussion. If it stood a fair test of the criteria of Christianity, it would be good. But our present discussion is not concerned with an analysis of Romish tradition in the sense in which we also properly speak of reformed or Lutheran tradition. What we are concerned with is the Romish claim to the "unwritten traditions" which Rome says are to be received and venerated with a feeling of piety and reverence equal to that with which Scripture is received and venerated. We can immediately perceive that we are here dealing with something that is distinctive of Rome and finds no analogy in any protestant avowal. The difference between Romanists and Protestants is not that Rome claims one set of "unwritten traditions" which are to be received with piety and reverence, and Protestants claim another set of "unwritten traditions" which stand in opposition to those of Rome, but which are also to be received and venerated with piety and reverence. No, not at all. The difference is that Rome claims such "unwritten traditions" and Protestants deny that there are any such. For Protestants there are not two streams by which Christian revelation has come to us; there is but one—Holy Scripture. For Protestants there are not two norms of faith and morals, both equally authoritative; there is but one—Holy Scripture. It is precisely here the issue is joined, not at all in the denial of a protestant tradition and of its potent and beneficent influence.

It is, of course, quite true that the Romish view of the "unwritten traditions," which are regarded as on a par with Scripture in the matter of authority, has deeply affected the Roman Catholic tradition in thought and life. And any evaluation of the Romish tradition would have to take into account the influence exerted upon that tradition by Rome's view of the "unwritten traditions." But our concern now is simply Rome's claim to the "unwritten traditions."

Protestants unequivocally deny that there are "unwritten traditions" which provide any of the content of divine revelation or any of the instructions that are of divine authority. What then, we must ask, is the place or function of tradition in the protestant heritage?

Tradition, in the true sense of the word as delineated above, has the greatest potency and, if of the proper kind, the greatest value. But one thing must be appreciated, namely, that tradition, even when it is the best, has no *intrinsic* authority. Tradition is always subject to the scrutiny and test of Scripture. Its rightness or value is always determined by its conformity to Scripture. This is just saying that it is never proper to appeal to tradition (See "Tradition," p. 152)



Professor Murray smilingly congratulates graduate Boertje, while Student Zetterholm looks on.

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**Westminster Seminary**

**T**HE close of the academic year of Westminster Theological Seminary, reported at some length in the news columns of this issue, affords a good occasion to reflect upon its past history and its present outlook. For eighteen years it has served the church of Jesus Christ, eight years at 1528 Pine Street in central Philadelphia, and ten at the suburban campus at Laverock. These eighteen years have been years of struggle in which at times the outlook may not have appeared very bright. But they have proved also to be years of rich opportunity and blessing.

The stirring days of 1929 which saw the beginnings of Westminster will be recalled by many of our readers. The institution was born in days of crisis in the life of American Presbyterianism, when the very perpetuation of the Reformed Faith in certain areas appeared to be at stake. The establishment and preservation of the Seminary were from the beginning beset with almost unbearable burdens and with obstacles that appeared virtually insurmountable. Its foes freely predicted that it could not possibly survive more than a year or so. And indeed if its founders had been wont to keep their ears to the ground to shape their policies, they would never have begun. But their eyes were lifted up unto the hills. And through the goodness of God the obstacles were surmounted one at a time, and the Seminary has gone forward through the years in dependence upon the divine favor.

The financial position of the Seminary has never been secure as com-

pared with institutions having substantial endowments. It has depended throughout its history upon the generosity of Christian churches and individuals who have been zealous to keep alive and advance its work and testimony. That its continuance for any considerable period of time could not be guaranteed has brought at least one great blessing. There has never been a temptation to coast along in a spirit of worldly security or self-satisfaction. Those who have been committed to Westminster have been devoted to it, accordingly, because they have believed that it has stood for something eternally precious, namely, fidelity to the Word of God.

The distinctive doctrinal position of the Seminary has been well-known from the beginning. In the midst of an ecclesiastical situation in which the infallibility of the Scriptures was openly attacked and unbelief was tolerated, Westminster insisted that its foundations and charter were to be found only in the Holy Scriptures. As its name was meant to show, it also reasserted the truth of Calvinism. When the creeds were being made a dead letter or were openly ridiculed, Westminster reasserted the view that the Westminster Confession and Catechisms set forth the system of doctrine taught in Holy Scripture, and thus that this system of truth was to be heartily received and proclaimed. In these respects the new Seminary was simply taking the historic position of the old Princeton. As the Preamble of its Constitution states, it was established "to carry on and perpetuate the policies and traditions of Princeton Theological Seminary, as it existed prior to the reorganization thereof in the year 1929, in respect to scholarship and militant defense of the Reformed Faith". So from the earliest days the advertizing of the Seminary carried the slogan: "For the Bible and the Reformed Faith".

In taking its stand upon the impregnable rock of Holy Scripture, therefore, Westminster does not presume to constitute a new beginning in the study and exposition and application of the Word of God. It stands in continuity with the best expressions of historic Calvinism. Rooted in the Scriptures, and standing in the stream of pure Calvinism, it faces the modern world with a zeal to keep the faith and to apply it positively and vigor-

ously to the contemporaneous situation in which the church is found.

An important factor in maintaining the old Princeton tradition at Westminster is no doubt the Princeton background of a large part of its faculty. Its founders were men who had taught at Princeton for many years. Five of the present faculty of eight are graduates of Princeton, and four of these five were members of the original or constituting faculty. The other has been a member of the faculty for the past seventeen years. The three other members of the faculty are graduates of Westminster, and two of these received their training while Dr. Machen and Dr. Allis were still the leading members. Hence the traditions of Princeton continue as a vital force in the life of the Seminary, and serve partially to account for the splendid unity that prevails.

The preservation of the Princeton tradition does not, however, mean that Westminster is traditionalistic. The commitment to Holy Scripture as the only infallible rule of faith and practice provides a dynamic for thought and action which prevents human standards from becoming a barrier to true progress.

If Westminster is distinguished from the Princeton of twenty years ago, it is because its founders were the most zealous and militant defenders of the faith at Princeton. They insisted upon the application of the Word of God to the life of the church. It was because of this principle that they refused to remain at Princeton, where they might have continued to teach and devote themselves to the research and writing that they loved. They left behind the peace and quiet of such associations because they believed that their faith had to come to expression outside of the classroom, and that they had to discharge their responsibilities as ministers of the Word in every sphere of action. Dr. Machen's career particularly is a shining example of devotion to this principle. He frequently said in effect that a professor who taught his students to be faithful to the Word of God, but was not ready to stand up and be counted in presbytery, was a poor professor. At this point Dr. Machen's influence has been powerful and lasting, and accordingly Westminster's professors have been active in the life of the Christian church

wherever their responsibilities have fallen. Hence the Seminary men have vigorously supported a program of evangelism at home and abroad. Hence, too, they have sought to stimulate a program of Christian education all along the line.

It is a source of deep gratitude that Westminster has been enabled, by the grace of God, to keep the faith. In spite of many imperfections, it has pursued a straight course with respect to the truth. One tangible proof is found in the volume, *The Infallible Word*. This book has been hailed at home and abroad as an effective exposition and defense of the inspiration of the Scriptures. It has brought comfort and strength to hundreds of people in a time of new subtle attacks upon the authority and integrity of the Bible.

In this volume, as in all of its instruction, Westminster has also sought to remain true to its commitment to the Reformed Faith. While joyfully acknowledging that there are many Christians who are not Calvinists, and cordially welcoming into its student body members of non-Presbyterian churches, the Seminary has endeavored, both militantly and winsomely, to expound and defend the Calvinistic system of doctrine.

Westminster Seminary stands today on the threshold of a new day of opportunity. It is fully as true now as it was in 1929 that Westminster has come to the kingdom for such a day as this. Its exposition and defense of the whole counsel of God are needed more than ever. Around the world men are looking to Westminster as a true center of Reformed learning, and are increasingly availing themselves of the instruction given there. In America too the situation in the churches remains one of widespread departures from the faith and thus of the defection of seminaries which were once true to the Word. But there are also signs of revival and reformation in many places, and in such areas there are many who take heart at the stand of the Seminary and welcome the men trained there. May Westminster prove sufficient for this new challenge! May she be preserved and strengthened in the work to which she has been called! May God's people be in earnest prayer that Westminster shall go forward mightily!

## Tradition

(Continued from p. 150)

as having intrinsically an authority in matters of faith or morals. Tradition when true and right and good always flows from the Scripture and is simply God's will as revealed in Scripture coming to expression in thought and life. Tradition when right is always derived; it is never original or primary. And this is invariably true from whatever aspect tradition is viewed.

Perhaps the best example that can be provided is that of a creed. In the reformed tradition, particularly, creeds or confessions of faith have held a highly honored place and have exerted a powerful influence for good. A creed is a formulation of the truth believed, a confession of the faith of that branch of the visible church which adopts it. It should not be disputed that the church has a right and duty to declare what it believes to be the system of truth contained in Scripture as well as to declare what it believes to be the sense or meaning of any particular part or teaching of Scripture. In such cases the creed is the bond of fellowship, a bulwark against the incursions of error, a testimony to the faith once delivered unto the saints, and an instrument for the preservation of both purity and peace. The persons subscribing to that creed are bound to adhere to its teachings as long as they enjoy the privileges accruing from that subscription and from the fellowship it entails. They must relinquish these privileges whenever they are no longer able to avow the tenets expressed in the creed. In this sense a creed may be said to be normative within the communion adopting it. For the Church concerned officially declares in the creed what it believes the teaching of Scripture to be. And so the person who has come to renounce the tenets of the creed to which he once subscribed has no right to continue to exercise the privileges contingent upon subscription. He may not in such a case protest his right to these privileges by appeal to Scripture as the supreme authority. It is entirely conceivable that the creed may be in error and his renunciation of it warranted and required by Scripture. But his resort in such a case must be to renounce subscription and with such renunciation the privileges incident to it. Then he may proceed to expose the falsity of the creedal position in the

light of Scripture. In a true sense, therefore, the creed, even in a reformed Church has regulative authority. But while full recognition must be given to this fact, there are certain positions that must be very jealously guarded lest we fall into the Romish conception of ecclesiastical authority.

(i) A creed never possesses by reason of the Church's action or adoption an authority that is intrinsic to itself. The action of the Church in framing the creed or the action of the Church in adopting it in no way guarantees the truth or correctness of the interpretation the creed embodies or of the formulation it presents. No creed or other official declaration of the Church is by the action of the Church invested with divine authority. A creed by reason of its being a creed is never *per se* authoritative so as to bind the conscience in matters either of faith or of morals.

(ii) A creed or any other ecclesiastical pronouncement derives its whole authority from its consonance with Scripture. It is only as it reproduces and only insofar as it reproduces the teaching of Scripture that it possesses authority over the faith and lives of men. As it is the transcript or reproduction of the teaching of Scripture, it has binding authority for the simple reason that what is scriptural rests upon the authority of Scripture itself and carries with it the mandate of Scripture.

(iii) The person who adopts a creed and subscribes to it is never justified in doing so merely on the authority of the Church or simply because it is the creed of the Church to which he belongs. Creedal adoption or subscription must always proceed from the conviction that the creed is in accord with Scripture and declares its truth. The person adopting can never pass on the responsibility for such personal and individual conviction to the Church and its official action. The moment acceptance is conceded on the basis that it is the interpretation and formulation of the Church rather than on the basis of consonance with Scripture, in that moment the Church is accorded the place of God and the authority of the Church is substituted for the authority of God's Word. The gravity of such a spiritual catastrophe cannot be measured. For in principle the idolatry perpetrated by Rome has been conceded and the basis has been

laid for the gross impieties and tyrannies that have followed the career of the Romish Church. We need to guard jealously the position so eloquently expressed in the Westminster Confession: "God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men, which are in anything contrary to His Word; or beside it, if matters of faith or worship. So that, to believe such doctrines, or to obey such commands, out of conscience, is to betray true liberty of conscience; and

the requiring of an implicit faith, and an absolute and blind obedience is to destroy liberty of conscience, and reason also" (Chap. XX, Sect. II); "The whole counsel of God concerning all things necessary for His own glory, man's salvation, faith, and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture: unto which nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men" (Chap. I, Sect. VI).

the Preambles to the Constitutions of our various national unions we read that all people working in a given industry are welcome to join the union, irrespective of their race, color, creed or national origin. Now the question arises, should a Christian shun joining a union and by the same token be active in a union because of this all-inclusiveness; must a Christian sit idly by and allow his fellow work-mates to work and strive for better working conditions, wage increases, vacations with pay, etc.,—in other words, is it fair for anyone to enjoy the fruits of organized labor without paying or doing anything to help secure them. As a Christian my answer is that I consider it my duty and a privilege to work and strive with my fellow-workers for what I consider is right and just in the bettering of our working conditions and not to take a free ride on their efforts.

American labor history is full of accounts of those who have sacrificed and unselfishly given of their time and talents for the furtherance of better living conditions for the wage earner. Some have given their lives. And it is not class warfare that I refer to, because the heroes, and, yes, the martyrs of the American labor movement come from all classes and walks of life,—men and women who could not and would not stand idly by while advantage was being taken of those who did not know how to help themselves. The main objective of most of our labor unions is the recognition of the dignity of labor, *not class warfare*. In order for a worker to preserve his dignity, he must be considered as a human being, not merely as a cog in a machine, or a piece of merchandise that may be bought and sold in the market place. So a worker early learns that joining a union is a great help in giving him some sense of security, for his union will protect him against unfair labor practices and always seek to improve his working conditions. The worker also realizes that he is in a position to bargain with his employer on near equal terms.

To achieve its objective, organized labor welcomes the help of all liberal and progressive organizations, but labor resents any interference from outside organizations, in trying to control the unions for any particular ideology or creed of their own, as for example the abortive Communist attempt which came near succeeding because

## Should Christians "Get Out" of Non-Christian Labor Unions?

Comments on the Article by Mr. Gritter

By Ruling Elder WILFRED R. MOSES

Clerk of Session, Immanuel Presbyterian Church, West Collingswood, N. J.

**WE ARE** glad to have this article by Mr. Moses, commenting on the one previously published from the pen of Mr. Gritter. Mr. Moses is a member of the International Union of Marine and Shipbuilding Workers of America, and is on the General Executive Board of that Union. With reference to these, as to all signed articles, the reader should understand that they do not necessarily represent the position of the Editors of this paper.

**IT WAS** with considerable interest that I read in THE PRESBYTERIAN GUARDIAN the article entitled "Christianity in Labor Relationships," by Mr. Joseph Gritter, Secretary of the Christian Labor Association. There is no doubt that Mr. Gritter has given a lot of time and thoughtful study to the subject, and I agree with him on such facts as the greater interest that is being taken by the public in labor relationships, and the difficulty our Congressmen have in the preparation of legislation that will take into consideration the best interests of our nation as a whole,—a difficulty due in part to the punitive approach of many of the legislators. I also agree with him in his reference to the abuse of power in a number of instances on the part of both Labor and Management, although Mr. Gritter points out that "even today the employers who own the tools for production still

have much greater power than the labor unions."

There are other points in the article with which a Christian may also agree. But the tone of the article, or at least the solution to the problem in labor relationships that is advocated by the Christian Labor Association is not practical, but seems to me rather to be idealistic and starry-eyed, based on the principle that on one side of the bargaining table are Christian employers and on the other side are Christian employees. It is possible that such a situation at the collective bargaining table happens in small plants and workshops, provided the employment manager has been extraordinarily selective in his choice of personnel. That would be an ideal condition to bargain under, for the Word of God would then be the determining factor, and the employee would stand to receive a far greater share of the goods he helps to produce and the employer to receive a much better return on his investments.

However, we must face matters the way we find them, and the answer to what we find in labor relationships cannot, I am convinced, be discovered in the manner proposed by the C. L. A., no matter how beneficial such an organization may be under certain given circumstances. Our American labor movement is made up of all types of people and in most of

of the sly boring from within which characterized their methods. In my own union we had trouble of that sort, but we were able to expose it for what it really was. Incidentally the Communist minorities may be some of those minorities referred to in Mr. Gritter's article, who are so ruthlessly crushed by the larger unions; the term "ruthlessly crushed" is hardly the right expression to use, because minority groups, Communist or otherwise, have the democratic right to voice their opinions and vote for those they choose to represent them.

However, the approach of the Christian and the non-Christian to any given situation in labor relationships is quite different, even though at times to all appearances it may look the same. The Christian is armed with certain mighty knowledge that others know nothing about. He knows that the heart of man is desperately wicked and deceitful above all things, that from within man comes no good thing; even though he is a Christian he knows that this applies to his own heart also. The Christian believes the fact of the good always coming from without, the indwelling of the Holy Spirit in his own heart is given from without, and the "good" that a non-Christian may accomplish is only because of the work of the Holy Spirit through the common grace of God, again bestowed from without. There are many professing Christians who do not believe this, even though God's Word so plainly teaches it. I have met in the Unions many real Christians who live what they call the separated life, and feel that they should not enter into a union meeting, join a picket line, or otherwise participate in any union activity, even though they are dues-paying members of the union. I cannot agree with them about this, yet have enjoyed their fellowship in the Lord at prayer meetings.

Of course there are times when a Christian must take certain firm stands, sometimes to his own hurt. For example, a Christian has no business to attend Sunday union meetings, or place union activity or any other activity ahead of his spiritual welfare. In times of labor trouble, when the strike weapon is being used, a Christian has the right to engage in peaceful picketing, but not to follow a mob to do evil. In other words a Christian can apply his principles and Christian ethics to his labor union as he would

to any other sphere of life.

There are evils and virtues that can be reported about labor organizations, but most certainly I cannot agree with the reasoning of Mr. Gritter when he advises us (Christians) to "get out" of our unions if our influence cannot be positive, meaning, I suppose, that for Christians to be positive is to be in control of the union. Pertaining to calling our so-called neutral unions godless, I can agree with Mr. Gritter if he means godless in the same sense as our nation is godless, or the same sense as any corporation or organization is godless. By godless is meant not believing and having faith in our Lord and Saviour Jesus Christ. To follow that line of reasoning, one would be forced to "get out" of his country, to "get out" of his place of employment, and just about to "get out" of all lines of activity that could not properly be termed Christian.

Christians believe that the chief aim in life for man is to glorify God and

to enjoy Him. If one cannot do that, then is the time to "get out" of anything in which you may be engaged. So the question here is, Can a Christian glorify God and enjoy Him in his labor union? I believe he can do so, especially by his conduct and actions. He can "be ready always to give an answer to any person that asketh the reason of the hope that is within" him. The testimony of a Christian in a labor union is more in what he stands and fights for in an ethical sense, more in what he raises his voice for and against, than in a smug and pious attitude of being "holier than thou." It is, I think, a serious mistake for Christians to withdraw themselves and their influence from political and economic organizations because they cannot head the organization, or at least have the major influence in it. The Christian must use his influence in every sphere of life, and because we fail, or seemingly fail time and time again, it is no good reason to "get out."

## Travels in Eritrea

By the REV. CHARLES E. STANTON  
Orthodox Presbyterian Missionary in Eritrea

**T**HE FOLLOWING description of a trip in Eritrea is from a letter recently received at the Foreign Missions office. Mr. Stanton is devoting much of his time at present to learning the language, and a trip such as this among the people would be very helpful in that task. Mr. Stanton graduated from Westminster Seminary in the class of 1939.

**C**APTAIN PASSEY, Civil Affairs Officer of this district, and his wife invited me to take a ten-day trip by mule down the Endeli Valley and back through Arafalo with them. This is all Saho-speaking territory, and the only one of the six main trails between this part of the highlands and the coast that I have not been over. It is the longest of the trails between the highlands and the coast. The Endeli River valley is a part of the border between Eritrea and Ethiopia. I felt the trip would be worthwhile.

We went the twenty-five kilometers from Addi Caich to Senafe by truck, our mules having gone on the day before. At Senafe we loaded our mules and set out southeast. Captain Passey

and his wife, their cook and house-boy, an interpreter, a guide, and five armed guards together with thirteen mules made up their party. My humble little party consisted of Ahamed who served as my armed guard since he carried my rifle, as my interpreter when I needed one, and as my cook, mule man and constant companion; of one mule whose light load included my bed and bed-roll, food and clothes for Ahamed and myself, and her own grain; and of myself with a walking stick in one hand and a pencil and pad in the other. I used these for jotting down new words and names, and information in general. Ahamed, the mule, and I are old companions of travel, but we had never traveled in such a leisurely fashion before. Everyone in the party rode at least part of the time except Ahamed and myself. We never ride. I can learn Saho better by walking along with the person that I want to talk to or listen to than I can by trying to shout from mule to mule.

On the first day we climbed up to the Soiera Plateau and crossed over to the escarpment where it abruptly

drops away to the river valley some two thousand feet below. We camped at the same place where I was so courteously entertained last year with milk and honey and a freshly slaughtered sheep. On the next day I reached the valley in a little over an hour, much before the others and for the purpose of having a little time to myself. In the afternoon we traveled a short distance farther down the valley. We were in Debremela country this second day. The Debremela are a Saho-speaking people only about a thousand in number. Half of them are Copts, and half are Muslims, each having their own chief and living apart from the others. The chief of the Muslim Debremela and his people had prepared a large, fine stone seat under a great tree in the valley, and had brought a half dozen large bowls of good honey. This small tribe gave us the finest reception that we had anywhere along the trip. I believe that I have never seen a piece of native construction so fine as that stone seat. This Debremela chief lives on a high plateau guarded on all sides by abrupt cliffs, and with only one path up which a mule can climb. I have seen its green fields from other mountain tops, and I shall not be satisfied until I have visited it. I told the chief so, and he was pleased.

The Endeli is the longest stream of water that I know of on the eastern escarpment in Eritrea. During the third and fourth days of our trip we were passing along running water most of the way. This water could be used to greater advantage for irrigation if it were not for border disputes about the ownership of the land.

At every stopping place both noon and night, preparations had been made for us. Rude shelters had been constructed, and milk and goats were brought. The chiefs of all the sections we passed through would come to meet us and accompany us for a ways. After we left the Debremela country we were in Mado country all the while until we were near Arafalo. The Mado number about eleven thousand people, the third largest of the Saho-speaking peoples. These Mado people live chiefly off their goats, and are more primitive than the more numerous Assaorta and Miniferi further north. The paramount chief of the Mado, Oner Ali, is young and business minded. I went over to their campfire

one night to talk with him. He asked me whether or not I prayed, what kind of meat I eat, and what I came to this country for. He asked me how much my income is per month, and suggested fifty pounds (\$200.) as a probable amount. When I left he pulled out his watch and set it with mine.

We reached Renda Coma the evening of the fourth day. It is a lovely spot where the river bed widens out in a luxurious growth of African grass and bushes. The country all around is a tumble of black, barren volcanic rock. The next day I went out alone for a swim. In a grassy meadow ahead I saw something eating grass, which I took to be a donkey. I paid no further attention until I was quite near. The animal lifted its head and I saw it was by far the biggest wild boar that I had ever seen. I started back to camp for my rifle, but six more wild boar appeared out of the tall grass, and they all trotted away.

I wanted to visit the cultivations some twenty miles northeast of Renda Coma, where the waters of Endeli are lost before they reach the sea, but Captain Passey wanted to turn straight north toward Arafalo. Renda Coma, by the way, is the northeastern corner of Ethiopia, and is a name often heard in Eritrea because the Italians built a motor road to Renda Coma and built a fort there, the remains of which are still standing. The motor road is from Arafalo, and has long since fallen into disrepair. Ahamed and I left the party, arranging to meet them again in the Samoti plain to the north. On the way to Budda, the cultivation area, we saw several alligators, and I shot at one at very close range, but it was under water and got away. We both traveled the whole distance in our bare feet because we had to cross and recross the stream constantly.

We reached Budda after dark, and after a couple of hours sleep we started northwest toward the Samoti plain. There was a twelve mile, below sea level, salt plain to cross. It would have been very hot in the daytime. On the farther side was a salt lake and marsh we had to skirt. While doing so we got off the path, and our mule broke through the crust and went in up to her stomach. Afterward they said they thought we had lost the mule, because the mud is very deep and sometimes camels go down until the water closes over their heads.

We reached the well at Samoti at ten o'clock the next morning, which was Thursday and the sixth day of the trip. The lower southeast part of Samoti had luxuriant vegetation with tall grass and palm trees, the kind of place I had always imagined Africa to be, and the greenest spot I have seen in the eastern lowlands of Eritrea. Captain Passey arrived at the Samoti well Friday noon, having camped the previous night at a well some three and a half hours northwest of Samoti. Saturday we proceeded on toward Arafalo, and we were met by a truck in the Wungubo Plain on Sunday morning. The truck was to take us back to Addi Caich Monday.

I am back on the job now, putting this new material into vocabulary and grammar, and going over the old material again, remembering what I forgot during the days I was away. I am very glad I took this opportunity of visiting the districts and tribes of this important part of the Saho-speaking area of Eritrea. Most of it I had never seen before.

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## Index to "First Ten Years"

**M**R. THEODORE T. SNELL, a ruling elder of the Knox Orthodox Presbyterian Church, Silver Spring, Md., who has recently moved to Woodbury, N. J., has prepared an Index to the Tenth Anniversary Booklet, "The First Ten Years". He will be glad to provide copies of it, in typed or mimeographed form, at a cost of two dollars each. His address is 25 West Red Bank Avenue, Woodbury, N. J. and orders should be sent direct to him.

If the number of orders is sufficient to justify preparing a quantity of copies, it may be possible to reduce the price accordingly.

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## College Graduates

Christian education on all levels and in all areas of knowledge will become a reality only when educated Christians are united in the effort to formulate the principles of true Christian education. You may help by applying for membership in:

**The Inter-Collegiate Gospel Fellowship,**  
INCORPORATED  
464 Pequot Avenue New London, Conn.

## Orthodox Presbyterian Church News

### Presbytery of California

*Beverly Church, Los Angeles:* Special speakers at services during April were Mr. Chun Young Chung of Korea, Dr. James B. Brown of Seattle, and the Rev. Richard B. Gaffin. . . . A new C. E. Society for Junior High Young People has been organized. Attendance at meetings has already reached 14. . . . Five members of the High School Society sang in the 100-voice chorus at the County C. E. Convention held in Los Angeles, May 2-4. . . . Work on the church building is progressing rapidly.

*First Church, Long Beach:* The motion picture, "God of Creation," was shown recently to a capacity crowd. . . . Mr. George Poole, missionary-pilot to Ecuador, preached at a recent Sunday evening service. . . . First Church was host to the spring meeting of the Presbytery.

*Westminster Church, Los Angeles:* The pastor, the Rev. Robert B. Brown, has officially notified the GUARDIAN of the arrival, on April 23rd, of William Houghton Brown, weight 8 pounds 13½ ounces. Both Billy and his mother are at home and doing well. The GUARDIAN extends its congratulations.

### Presbytery of the Dakotas

*Westminster Church, Hamill, S. D.:* The Rev. Edward Wybenga was installed as pastor of the church at a service held on April 15. Ministers of the Presbytery who participated in the service were Messrs. Louis Knowles, Melvin Nonhof, and Russell Piper. The sermon was preached by the Rev. Richard B. Gaffin, who is en route to China.

*First Church, Omaha, Nebraska:* Three adults and one infant were baptized and four persons received on profession of faith at a recent communion service. The annual Congregational Meeting was marked by unusually encouraging reports. Attendance during the month of April has been averaging more than 60.

### Presbytery of New York and New England

*Covenant Church, Albany:* There has been a marked increase in at-

tendance at the evening services. The pastor, the Rev. Herman T. Peterson, has been using film strips to illustrate his messages. . . . A young people's choir has been organized, with Miss Mary Malloch of the Calvary Church of Schenectady as director. . . . Members of the church have been assigned to special prayer committees for the year. These committees are to give special attention to various needs of the church. They represent the following fields: Spiritual Life, Sick and Poor, Music, Attendance and Membership, Social Life, Building, Finances. Each member thus has their attention directed to a particular aspect of the church's activity.

*Calvary Church, Schenectady:* Mr. William Goodrow, a member of Calvary Church, was ordained to the gospel ministry as an evangelist on April 26th, by the Presbytery of New York and New England. Mr. Goodrow has been supplying at the United Presbyterian Church of West Charlton since November, 1945. Those who took part in the service included the Rev. Raymond Meiners, pastor of Calvary Church; the Rev. John Skilton, and Elder Robert Y. McCullough. The Rev. Gerard Koster, pastor of the Fonda Reformed Church, was present and read the Scripture lesson.

*First Church, Franklin Square, L. I.:* The pastor, the Rev. Robert L. Vining, has been preaching a series of sermons on "Distinctive Presbyterian Beliefs," at the Sunday evening services. . . . At the annual Congregational Meeting Mr. Robert Wallace was re-elected a trustee for a three-year term. An increase in salary for the pastor was approved. . . . The interior of the church building has been redecorated by the men of the congregation, and presents a pleasing appearance. A garage at the rear of the property has been cleaned up to make space for another Sunday school class.

### Presbytery of Ohio

*First Church, Cincinnati, Ohio:* Twenty-eight bronze pins have been awarded for faithful Sunday school attendance, since the inauguration of the Cross-and-Crown system. . . . On May 4th the Rev. Paul P. Stough, of the Africa Inland Mission, was guest

speaker in the Sunday school and at the morning worship service.

*Trinity Chapel, Newport, Ky.:* The Chapel recently received its first members by certificate, and a mother with her five daughters were baptized and received into church membership, all making a public profession of faith in the Lord Jesus Christ.

### Presbytery of Philadelphia

*Covenant Church, Pittsburgh:* The Lord has again graciously blessed the pastor's instruction class. Three attendants have recently made confession of faith, and two have made reaffirmation of their faith. Two children of the church were baptized recently. . . . The side and rear of the church property is being landscaped. . . . A very worthwhile meeting for the mothers of the cradle-roll children was conducted by Mrs. C. K. Cummings, wife of the pastor. Such meetings are recommended for all O. P. churches.

*Bethany Church, Nottingham:* The Young People of Bethany had a particularly enjoyable meeting with the Kirkwood group, presided over very capably by Miss Alma Reeves. . . . The Missionary and Prayer Band has begun a study of the Book of Hebrews. . . . They received word at the May meeting that clothing and boxes sent to Dutch pastors had arrived safely. . . . The Rev. Paul Stough of the Africa Inland Mission is to be the speaker at special services June 1-3.

*Calvary Church, Middletown, Pa.:* The budget adopted at the annual Congregational Meeting provides for a 30% increase in missionary giving for the coming year. The pastor's salary was also increased. . . . At the Corporation meeting, plans for enlarging the present building were approved. When effected, they will increase the size of the auditorium and provide additional classrooms for the Sunday school and the Christian Day school. . . . The pastor, the Rev. Robert L. Atwell, has started a new instruction class. Fifteen adults are enrolled.

*Grace Church, Middletown, Del.:* The Rev. Leslie A. Dunn of Wildwood spoke at the annual Fellowship Supper given for the congregation by the Westminster Guild. . . . The Rev. John H. Skilton conducted services on April 13th in the absence of the pastor, the Rev. LeRoy Oliver. . . . A new blackboard for use in the Sunday school has been purchased.

### Presbytery of Wisconsin

*Old Stockbridge Church, Gresham, Wis.:* Carpenters and volunteer workers have been at work on the house of worship of the Old Stockbridge congregation for the past five weeks, and the building is nearing completion. Due to lack of material it will not be possible to finish the inside now, but services will be held in it anyway. On April 28 the Rev. John Verhage of Oostburg brought a carload of workers from the Bethel Church to help put on the asbestos shingle siding. On May 3 the Rev. Dean Adair of Cedar Grove brought a carload from Calvary Church to help finish laying the hardwood floor. . . . Special services were held April 21-25 with the Rev. Alexander M. Dodds of Merrill Community Presbyterian Church as speaker. Attendance on one evening reached 85. Mr. Dodds is a citizen of Glasgow, Scotland.

*Calvary Church, Cedar Grove:* The officers of the church and their wives were guests of the Bible Study League at its annual banquet on April 17. Trustee Elmer Olson showed some pictures which he had taken in the community.

### Presbytery of New Jersey

*Immanuel Church, West Collingswood, N. J.:* Mr. Robert Eckardt who graduated from Westminster Seminary this spring, is now devoting his full time to the Crescent Park work. Bids are being received on plans for a new chapel for the community. It is expected the chapel will cost about \$10,000. . . .

*Faith Church, Pittsgrove, N. J.:* Mr. John P. Richmond who graduated from Westminster Seminary recently, was ordained to the ministry and installed as pastor of Faith Church on Thursday, May 15th.

### Philadelphia Presbyterial Meets

THE SPRING meeting of the Presbyterial Auxiliary of the Presbytery of Philadelphia was held in the Mediator Chapel, Rutland and Knorr Streets, Philadelphia, on May 1st, with the President, Mrs. Charles Richardson, presiding.

The meeting opened with a devotional service at 10.45 A.M., after which the business of hearing the Minutes, receiving reports and elect-

ing the officers was carried out. Officers elected for the ensuing year were President, Mrs. John P. Galbraith; Vice-President, Mrs. Charles Richardson; Recording Secretary, Mrs. Eygene Hayman; Corresponding Secretary, Mrs. William Ferguson; Treasurer, Mrs. John P. Clelland; Assistant Secretary and Treasurer, Mrs. Holger Dieckman.

Mrs. Bruce F. Hunt, missionary to Korea, brought an interesting message concerning mission work, after which the meeting adjourned for lunch which was served in the downstairs auditorium.

The afternoon session opened with a song service. Following this portions of news letters from Missionaries Stanton, Mahaffy and Duff were read.

The speaker of the afternoon was Mr. Mark Fakkema, Secretary of the National Union of Christian Schools. He gave a splendid talk on the subject, "Inspiring the Inspirers," in which he compared the work of Christian day schools with public schools.

Special music, in the form of a beautiful solo, was presented by Miss Lorraine Stewart.

The new President, Mrs. Galbraith, made a few remarks concerning the future of the Auxiliary, and the meeting was brought to a close with the singing of a hymn and with prayer.

The roll call showed an attendance of 55 at the meeting, and an offering of \$50 was received.

### Philadelphia Presbytery Meets

THE Presbytery of Philadelphia met on May 12th in the Calvary Orthodox Presbyterian Church of Middletown, Penna. About twenty-five ministers and elders attended the sessions, which continued from shortly before noon to nearly 11.30 p.m.

A call from the Harrisville and New Hope churches for the pastoral services of the Rev. Le Roy B. Oliver was found in order and placed in his hands. His pastoral relationship with the Grace Church of Middletown, Del., was dissolved as of July 15th, and a committee was appointed to plan for and conduct his installation in the new charge. The Rev. Edwards Elliott, who has been serving as supply of the Baltimore congregation, received a regular call from the St. Andrews Church of that city, and plans were made for his

installation on June 11th. Mr. Lambertus Muelder, a student from Holland who plans to remain in this country and enter the ministry, was upon examination received under the care of Presbytery as a candidate.

### Withdrawal of Dr. Rian

The Presbytery had a letter from Dr. Edwin H. Rian, in which he renounced the jurisdiction of the Orthodox Presbyterian Church and declared himself independent, as of April 25, 1947. After a number of comments had been made by various commissioners, it was decided to accept his withdrawal as an accomplished fact, and to appoint a committee to prepare a statement of the circumstances under which his name was erased. The report of the committee, which was later adopted, stated that "on the day that Dr. Rian addressed his communication to the Presbytery renouncing its jurisdiction, two members of the Presbytery, in accordance with the provisions of the Word of God (Mt. 18:15-17) and the Book of Discipline (III. 5), had indicated to Dr. Rian that they desired to consult with him regarding what they considered certain irregularities in his conduct as General Secretary of the Christian University Association, which they regarded as impinging upon his office as a minister of the Orthodox Presbyterian Church."

The adoption of this report occasioned the recording of several negative votes, and the filing of a notice of formal protest.

Presbytery also recorded the fact that several of its members reported that Dr. Rian had stated that the condition of his and his family's health impelled him to withdraw.

### Complaint Against New Jersey

The Presbytery adopted, in a revised form, a complaint presented by one of its members against certain actions of a recent meeting of the Presbytery of New Jersey. The actions were those of licensing, and at the same meeting determining to ordain, certain candidates for the ministry. The complaint was based first upon the decision of the 13th General Assembly finding the Presbytery of Philadelphia in error for doing the same thing in the case of Dr. Gordon H. Clark, and secondly on the fact that the men were to be ordained as evangelists, without evidence that they intended to take up the work of an evangelist.

*The*

# GUARDIAN NEWS COMMENTATOR

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

## **Modernist Issue Raised in Reformed Church in America**

**WE** HAVE recently received a copy of a small booklet dealing, in a most encouraging fashion, with the modernist issue as it exists in the Reformed Church in America.

The writer, who indicates that he was for a time a member of the Boards of the Church, but who resigned from those Boards because he differed from the prevailing policies which dominated them, is the Rev. Henry Bast. He was also for five years on the faculty of Hope College, Holland, Michigan.

Mr. Bast writes to answer two charges that he says have been circulated since his resignation. One is that he was not on the Boards long enough to be well informed about their work. The other is that he has done more harm than good through resigning, because he has aroused fears that are really unfounded.

In the first place, Mr. Bast refers to the membership of the Reformed Church in the Federal Council of Churches, and in the International Council of Religious Education. He shows the liberalism of these organizations, and how it is infiltrating the Reformed Church, and he shows that the members of his own Church are responsible for that infiltration, because of their membership in the organizations.

Next Mr. Bast examines the matter of the Church's colleges and seminaries. "New Brunswick Seminary", he says, "has not appointed a distinctly Reformed man to its faculty in my ministerial career. . . . Hope College hires professors for its faculty without regard for Christian conviction, except that they be Protestant". Referring to certain "Aims" of Hope College, he says, "Let me ask what philosophy of Christian education there is behind such aims, if Jesus Christ and the

infallible Word of God are an afterthought?". Asserting that there are some on the faculty and in the student body of the college who are trying to defend and propagate the Reformed Faith, he says, "This is our college and our church, and let us move in to save our schools for the Reformed Faith".

In the third place, Mr. Bast considers the Boards of the Church. He charges that the most important work of the Boards is done by the executive committee of each board, which is made up almost entirely of a small membership from around New York City, in spite of the fact that the Eastern Synods of the Church contribute far less proportionately than do the Western Synods of Chicago and Iowa. Secretaries who hold some of the most influential positions in the church are engaged without careful regard for their personal convictions, an indication of the doctrinal apathy which pervades the Church. Material issued by some of the Boards has originated from thoroughly liberal sources. Although some of the worst items may have been deleted, Mr. Bast asks what philosophy of education there is behind the work of a Board that feels it can publish liberal literature and put across a message simply by deleting some of the most objectionable passages. An applicant for work on the foreign field was rejected by the executive committee of the Foreign Board, because "he was too aggressive", although he had the strong written endorsement of the missionary on the field with whom he would have been working.

Mr. Bast calls upon the ministers of the Reformed Church to rise up and reclaim the Reformed Church for the historic and living Christian faith. "The greatest threat to the

Reformed Church in America toward her unity and her historic faith is infiltration". He asks that Synod be overtured to withdraw from the Federal Council and that the headquarters of the Boards be moved to the west, nearer the center of the Church's constituency, and that the Church stand firm for its true spiritual heritage, the Reformed Faith.

In the midst of the doctrinal indifference which characterizes so much of protestantism today, it is good to find yet another communion in which devotion to the glorious heritage of Calvinism is discovering and raising its voice against current departures from that faith. We pray that Mr. Bast may not be merely a voice crying in the wilderness, but that he may have the loyal support of many others in his fight against unbelief.

## **School Bus Issue Arouses Many**

**T**HE question of the use of public tax funds for providing transportation for private and parochial school pupils continues to cause excited discussion.

This or a similar question was involved in a strike of pupils and teachers in Cincinnati, when a public school board comprised of three Catholic and two protestant laymen took into the public school system a parochial school and changed its name from St. Margaret Mary to Grace Avenue School, and then entered into contract for payment of building rental fees to the local Catholic church and of salaries to nuns as teachers. The board also, by a majority vote, decided not to rehire the school superintendent.

Inflamed meetings of citizens were held, and the National Education Association as well as some local organizations entered the fight. At last reports the National Conference of Christians and Jews had offered to

mediate the question, through its Cincinnati office.

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Dr. Samuel M. Cavert, general Secretary of the Federal Council, opposed the use of public funds for private schools, in an appearance before a Congressional committee considering the matter. He sought to defend the public school system, and declared that Protestants "would join with Roman Catholics and Jews in the effort to correct the present secularism of much of our public education. They do not support any alternative proposals that would weaken our public educational system".

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In Wisconsin, in spite of the defeat of a constitutional amendment last fall by popular vote, a bill has been introduced into the legislature to allow parochial school pupils to ride the public school busses. Protestant leaders are urging that the bill be allowed to die in committee.

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A Catholic, Rev. William McManus, testifying before the Congressional committee, urged that Federal aid be given non-public schools for essential school services, but not for teachers' salaries. He thought this would be a "fair compromise".

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The Maine legislature has passed a bill—by a single vote cast by the Senate President to break a tie—to provide transportation for all elementary school pupils, whether public or private. Such transportation is to be along established routes, however. A bill that would have authorized the establishment of new routes where necessary for private schools was killed in committee.

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The Seventh Day Adventists at their General Conference in Los Angeles asked that their members refuse to use transportation provided at state expense, because such action would be contrary to the church's historic stand for the separation of church and state.

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The National Council of the Protestant Episcopal Church unanimously adopted a resolution in New York opposing the use of public funds for sectarian educational purposes, with special reference to the matter of text books and bus transportation of children.

A nation-wide poll of schools and higher institutions of learning belonging to the American Council on Education has indicated that 91.5 percent of the public school and college officials are against allowing federal funds to be used by private schools, but private school officials are 75 per cent in favor of the idea.

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The Kennett Square case, previously reported in the GUARDIAN, has finally landed in the Penna. Supreme Court, where it has been taken under advisement.

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The chief forces contending in favor of federal aid to private schools are the Roman Catholics. But according to the Rev. R. J. Connole, superintendent of schools for the Catholic diocese of St. Paul, even the majority of Roman Catholics "fear the consequences" of any use of public funds to support parochial schools. Though they think the practice could be justified, they feel that "public aid for parochial schools would be detrimental both to the parochial schools and to democracy".

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Protests against the Supreme Court decision in the New Jersey case have been registered by many groups. Included are the Dover Baptist Association and the Richmond Ministerial Union of Virginia, the Fall Mountain Fellowship of Churches in Vermont, the Birmingham Protestant Pastors Union and the Mobile Baptist ministers in Alabama, and the Wyoming Conference of the Methodist Church meeting in Endicott, N. Y.

### American Council Resolutions

THE American Council of Christian Churches at its recent national convention proved that it was able to pass resolutions with the best of them. Some of its resolutions and recommendations were: that the use by the Greek Government of any loan made by America to it should not be characterized by religious discrimination; that the ACCC stress the Biblical standard of Free Enterprise over against the Federal Council's near Communistic program, and that it repudiate communism which discrimi-

nates against the non-union worker; that the ACCC protest the clause in the Italian Constitution giving the Romish Church a privileged position as the state church, and request our state department not to be a party to the setting up of a state church in any peace treaty; that the ACCC heartily commend the work of the organization, Children for Christ; that it call on true Christian churches throughout the world to repudiate the "World Council" and join together in the formation of an "International Council" which will be true to the basic doctrines of the Christian Faith.

Since the *Sunday School Times* is carrying the ACCC Sunday School material, the Council warmly recommended to all families in its constituency subscription to that magazine. The Council also urged the promulgation of the Yalta plan that Korea become a free and independent nation. And it deplored the action of the Conference on economics in Pittsburgh which carried forward the trend of the leaders of the Federal Council to be increasingly involved in political and economic affairs.

### Sectarian Bibles

THE 80-year-old Bible on which countless witnesses have sworn to "tell the truth, the whole truth, and nothing but the truth" in the District Committee of the U. S. Senate is being retired, and will be replaced by separate Protestant and Roman Catholic versions, plus a copy of the Old Testament for the use of Jewish witnesses. It is said that the use of three Bibles will "mark the first time in Capitol Hill history that separate Gospels for swearing in Senate District committee witnesses will be available for members of all three faiths."

A presentation ceremony was held on May 6th in the Committee room, with representatives of the American Bible Society and other religious notables in attendance. The old Bible, a gift of the American Bible Society in 1867, will be given to the Library of Congress.

If this program continues, there is no telling what the end will be. Christian Scientists and Mormons are but the first of a large group which will demand that their particular "Bibles" be kept on hand for the use of witnesses.

## Daily Bible Readings

## Week of May 26 (Continued)

Saturday ..... James 5:7-20  
 Sunday ..... Psalm 19

## Questions for Sunday Meditation

1. What was Zacchaeus' reaction to Jesus' visit in his home?
2. In what ways did Manasseh evidence his repentance? How may genuine repentance be recognized?
3. How may we be said to convert a sinner?
4. What does the Psalmist in Psalm 19 say that the law of God does for us?

## Week of June 2

Monday ..... Ezekiel 18:1-13  
 Tuesday ..... Ezekiel 18:14-24  
 Wednesday ..... John 1:35-51  
 Thursday ..... II Kings 5:1-14  
 Friday ..... Daniel 5:1-12  
 Saturday ..... Daniel 5:17-29  
 Sunday ..... Romans 10:1-15

## Questions for Sunday Meditation

1. What is God's attitude toward the wicked?
2. How did Peter and Nathanael come to know Jesus? What Christian duty was exemplified here?
3. Of what was Israel ignorant, according to Paul? Was this knowledge available to them?
4. Indicate the way whereby a person is saved.

## Week of June 9

Monday ..... II Kings 4:1-10  
 Tuesday ..... II Kings 4:11-24  
 Wednesday ..... II Kings 4:25-37  
 Thursday ..... II Kings 20:1-11  
 Friday ..... John 4:43-54  
 Saturday ..... Matthew 8:1-15  
 Sunday ..... Luke 8:43-56

## Questions for Sunday Meditation

1. Name the miracles performed by God through Elijah for the Shunammite woman.
2. What prayer of Hezekiah did God answer?
3. What did Jesus say about the faith of the Capernaum centurion? How did He apply this to the people of Israel?

## Some Prayer Suggestions

Pray for the churches having building programs under way, that there may be in all places suitable houses for the worship of God.

Pray for the blessing of God upon the summer Bible conferences where young people meet to learn of Christian truth and life.



## Your FAMILY ALTAR

### Conversion

TURN us again, O God, and cause thy face to shine; and we shall be saved," cries the Psalmist. Praying thus, the church recognizes her need of God's grace when the chill of worldliness, carelessness and indifference enters her life. It is often thought that conversion is a term restricted in meaning to that initial experience of turning from sin and trusting Christ. Conversion is certainly that. When new life is implanted in the sinner's heart, he consciously responds by loathing his former life and by reaching out in faith to the Saviour. That experience was Paul's on the Damascus road, the Ethiopian eunuch's on the road to Gaza. It is the experience of many in their homes and churches. It need not appear in each life as a definite crisis, but its elements of turning from idols—no matter what form those idols may take—and a turning to Christ for forgiveness must be present in the life of every true believer.

But it must be remembered that the Bible also says that Christians need to be converted. Even to the child of God the worship of Baal seems more attractive at times and the service of mammon less arduous and more rewarding than the service of Christ. The reading of modern books and magazines makes fewer demands for thought than the study of God's Word. Conversation with friends and discussion of current events with the family often crowds out prayer to our Father in heaven. Business deals, the earning of daily bread and planning ways to get that extra dollar may make impossible the spending of much time in Christian witnessing and work in the kingdom. Sunday morning offers a good time to catch up on sleep and Sunday evening a chance to relax with friends around the "popular radio programs"; so attendance upon the means of grace is forgotten. When such thoughts and activities and the ignoring of God's truth are present in the life of one who professes to be a Christian, then that person needs to be converted.

Then there is need for the prayer,

"Kindle a flame of sacred love in these cold hearts of ours." And this kindling is done by God, the author of that initial conversion, and His means are also the same, the confronting of the Christian with His commandments, promises, and exhortations. So we may convert a fellow Christian by bringing to his attention the Word of God and its application to his life. As the sending forth of the evangel is the instrument of God to convert the lost, so is the constant penetration of the Scriptures into the hearts of believers the means of their conversion.

The prophet Moses desired that the Word might change the people of Israel who had stiffened their necks in rebellion against the Lord. He sang, "My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass." Let the Word of God revive your soul and bring forth fruit unto everlasting life. Let the constant reminder of His grace turn your feet into the narrow way that leads unto life. Let his warnings deter you from submitting yourself to the deadening influences of the world.

Let it also be remembered that often Christians need to be converted in one or two or more particular points. Many who are most zealous for the conversion of the lost have need of conversion themselves in the matter of keeping God's day holy. Others would preach the gospel to the lost in Africa and China but regard lightly the matter of the preaching of modernism here at home. Conversion is more than a first step in the Christian life; it is a lifetime matter, which goes throughout the man, throughout the mind, throughout the members, and throughout the life. He who said to Peter, "I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren", speaks the same thing to us today.

—LE ROY B. OLIVER

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