

The Presbyterian GUARDIAN

J. GRESHAM MACHEN • EDITOR 1936-1937

**Presbyterians and
Lutherans**

Paul Woolley



**Gospel Along the
Kennebec**

Kelly G. Tucker



**Real Evil in
Denominationalism**

Johannes G. Vos



**Orthodox
Presbyterian
Church News**



Life of Jesus Christ

Leslie W. Sloat



**Reformation
Symphony**

Edward J. Young



**Guardian News
Commentator**



There are many things that change, but there is one thing that does not change. It is the Word of the living and true God. The world is in decadence, the visible Church is to a considerable extent apostate; but when God speaks we can trust Him, and His Word stands forever sure.

—J. Gresham Machen



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Your FAMILY ALTAR

The Consequences of Sin

Many years ago Eliphaz, the Tema-nite, said to Job, "Even as I have seen, they that plow iniquity, and sow wickedness, reap the same." And in the New Testament, Paul, the apostle, repeats the thought in these words, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." (Galatians 6:7, 8) It is a divine law that punishment follows disobedience of God's moral code. And punishment is not always delayed until the day of judgment. Even in this life pain in body and anguish of soul follow the transgression of God's law. The drunkard comes to disgrace; the libertine finds his body weakened by disease, the glutton suffers illness, and the lazy person brings poverty to himself and family. Examples of the working of this law are multiplied in the experience of men. No one ever escapes the consequences of sin. True enough, the difficulties that follow the doing of wrong may sometimes be lessened by the application of means that God gives us, but the harvest season inevitably follows the sowing of the seeds of sin.

One might expect that, since this principle that reaping follows sowing is so well known among men, something would be done about it. Farmers root out weeds from their fields when they discover them, and the manufacturer seeks in the manufacturing process to remedy flaws that appear in the finished product. And men try to do something about the consequences of sin. Analyzing the problems of society modernist preachers apply their "social gospel" to the ills of men by trying to better his environment. So we have drives for higher wages, better housing, more accessible amusements, hospitalization, socialized medicine,

and the use of psychiatry for straightening out the mind and emotions of men. These are set forth as the best means of doing away with the surface sores of society. Now the believer in the Scriptures as the Word of God must not look with disdain upon efforts to alleviate the suffering of mankind. All of the above-mentioned attempts to help ailing man have an important part to play in God's plan for this world. He gives men the desire to overcome the consequences of sin. Common grace sends these blessings. But we must always remember that the Christian's duty is to preach that gospel which alone may destroy the root of sin. Weeds are not killed until the roots are killed. Sin's consequences will always be with us as long as sin is with us. So let us put first things first. Do we need to do away with the consequences of sin? Yes, by all means! Should we do this by attacking the harvest field full of blooms? Yes, that may and should be done, but let us first minister the good seed of the Word of God so that there will come forth from the field of men's lives abundant fruit of righteousness.

Through Jesus Christ alone is the power received to reverse the process from sowing to the flesh, to sowing to the Spirit. We would do away with the natural results of sin. Then let us pray that God's Spirit will enter the hearts of sinners and there begin His work of destroying the power of sin. We would keep men from the disgrace of the drunkard. Then let us tell men to commit themselves unto Christ and their powers unto His control. We would hinder the spread of disease brought about by misuse of the bodies of men. Then let us not only place before men the law of God, "Thou shalt not kill" and "Thou shalt not commit adultery," but also present the gospel of God's saving grace in Christ which will make the doing of God's law a delight. After that and along with that, in the applying of all that the gospel implies for men, we may work to cure the ills of men, and that work will have eternal value because it is sanctified by Christ.

—LEROY B. OLIVER

Daily Bible Readings

Week of October 27 (continued)

Saturday Psalm 34:1-10
Sunday Psalm 34:11-22

Questions for Sabbath Meditation

1. In Proverbs 15 note the contrasts drawn between truth and falsehood. What are they?
2. What special privilege was given the Jews by God?
3. For what purpose was the law of God given? Memorize Romans 3:20.
4. How is God able to be just and the justifier of him who believes in Jesus?

Week of November 3

Monday Isaiah 17
Tuesday Jeremiah 12:1-13
Wednesday Hosea 8
Thursday Galatians 6:1-9
Friday Revelation 14:1-9
Saturday Revelation 14:10-20
Sunday Deuteronomy 28:1-11

Questions for Sabbath Meditation

1. What does Isaiah say will be the result of Israel's forgetfulness of God?
2. What law does Paul set forth in Galatians 6 concerning sowing and reaping?
3. What punishment awaits the worshipper of the beast and his image? How long does this punishment endure?
4. What blessings were promised Israel if she obeyed the commandments of the Lord?

Week of November 10

Monday Proverbs 1:1-9
Tuesday Proverbs 2:1-11
Wednesday Matthew 5:38-48
Thursday Acts 14:8-18
Friday I Timothy 4:1-10
Saturday Romans 2:1-15

Some Prayer Suggestions

1. Pray for the Committee on General Benevolence and the efforts of various congregations to meet the need of the Christians in Korea, Japan, Holland, and elsewhere.
2. Pray for the editors of the GUARDIAN in their task, and for the extended use of this magazine in the world.

The Presbyterian
GUARDIAN

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**The Reformation—
Then and Now**

"OTHER men labored, and ye are entered into their labors." It is now four hundred and thirty years since Martin Luther posted his theses and it is easy for us to forget the debt we owe to our Reforming fathers. But the open Bible, the doctrines of grace, the religious and even the civil freedom which we possess stem from the wondrous revival of New Testament religion which took place in the sixteenth century.

There are different appraisals of the Reformation. To the Roman Catholics it was a tragic schism in the household of Christ. In their estimation we Protestants are prodigals who have left the Father's house. To secular historians and to religious liberals it was a reform which did not go far enough. It was good that the power and authority of the Roman Catholic Church were challenged. The emphasis on the right of private judgment led to increased freedom of thought and helped to make possible the development of the modern world. But the Reformers stopped short and finally only substituted a "paper pope," the infallible Scriptures, for the pope of Rome. Thus while on Reformation Day we may pay our respects to Luther and his co-laborers, we must not in any sense return to their view of the Bible. This is the view of the pseudo-Protestantism of our day. We who are real Protestants rejoice in our heritage and give thanks to God that these men have labored and we may enter into their labors.

But as we celebrate Reformation Day we must not only think of the

past but look to the present. Surely the Church again stands in need of reform. How shall this reform be attained? In four hundred years Rome has not essentially changed. She still says to Protestants, "come home." And in the confusion of contemporary life and with the uncertain voice of Protestantism there are those like Clare Booth Luce who return to her fold. To us this would be a return to medieval bondage.

The leaders of the great Protestant denominations also say that the Church is weak, but the main reason for her weakness lies in her division. Therefore, say they, we must organize a united, world-wide Protestant Church. So we have the World Council of Churches. We have the various church union movements in our country. Let Protestants unite, we are urged. Then we shall be strong. Then we can speak and men will listen. To us, however, this represents a sort of Protestant Romanism, with emphasis on external power and organization. We hope you notice, gentle reader, that this ecumenical church is being built not on agreement in doctrine, not on a reaffirmation of the great truths of the Reformation, but only on external union. As we see it, such a monopolistic church would not preach the gospel of Christ and would seriously threaten the freedom of those who do. Note that the Federal Council has free radio time on the national chains but Walter Maier must buy his on small independent stations.

Among evangelical Christians there are too many who say there is no hope for the organized church. We cannot reform her and it is difficult to organize a pure church. So let us witness individually and through various independent agencies. This leads to rearguard action and causes a rather hit and miss proclamation of the gospel on the fringes of religious life. It also fails to come to grips with the problem because Christians must have a corporate life and they are compelled to find it within apostate or compromising churches.

Reformation comes only when God's people reform the church of which they are members or, failing that, withdraw either to join Biblical churches or form new ones of their own. Thus the Orthodox Presbyterian Church was formed and we believe that if those who love the Lord Jesus Christ in sincerity and truth would do

likewise a new and wondrous Reformation would take place in these last days.

—J. P. C.

Discrimination

OUR children, in common with millions of other children, listen to their favorite radio program just before dinner each week-day evening. The pleasant-voiced announcer gives the commercial, and then usually has a little lecture for the children. Sometimes it is on the necessity for safety in street crossing; sometimes on the folly of riding bicycles on crowded highways. Recently his lecture was on race discrimination. He reminded the children that they should not consider, in selecting their football team, the race, color, or creed of their play-mates.

Now there is a good deal to be said for such advice. Much that is written against discrimination bears a distinctly Christian stamp. From a Christian point of view we are not warranted in discriminating against an individual, in many relationships of life, because of his race, his color, or his creed. Yet it is wrong to group "creed" with "race" and "color" in our thinking as if they, all three, were equally matters of indifference in evaluating the worth of a man. The grouping of all three together is based on the assumption that what a person believes—his creed, if you will—has nothing to do with his qualifications in any particular situation.

Let's go back to the ball team the announcer was talking about. To be sure, a Negro boy and a Puerto Rican may play the same kind of ball as the purest of Nordics. He may average the same number of touchdowns and field goals. But does it mean that a boy whose "creed" includes the modern notion that what is expedient is right likewise will play the same kind of game? If he be Negro, Puerto Rican, or Nordic his "creed" will dictate his playing method, and, if his "creed" allows it, he will cheat whenever he gets a chance.

The same confusion runs through all the discussions concerning fair-practice laws. The wisdom of attempting to legislate against discrimination when the public is not educated to see wrong in discrimination

may well be questioned. But the common practice of attempting to legislate in such a way as to forbid an employer the right to select his employees with an interest in their creed may be vicious. What a person believes determines what he does. If an employee believes that the Eighth Commandment is outmoded, he may steal. He will usurp rights which belong to other employees and to his employer. He may not take his employer's money, but he will loaf on the job, he will fail to give proper service to the customers who are paying for it, and he will be late whenever he can get away with it. To be sure, self-interest may prevent an ambitious employee from putting into practice his "creed," yet who wants an employee who does well only because he hopes thereby to win his employer's favor?

It is rather interesting that the government which, in general, advocates anti-discrimination laws in which race, color, and creed are supposed to be equally matters of indifference actually does discriminate against certain "creeds." Communism is a "creed"; when it is consistent it is anti-God and advocates the overthrow of all Christian moral standards. Communists are usually people who put their creeds into practice. When a Communist does put his creed into practice he becomes unacceptable to the government as an employee. He is thus, wisely, barred from government employ by his creed.

But what can be said of the Communist's "creed" can be said of the creed of every person who really believes what he professes—it dominates his actions. To be sure, many who profess good creeds don't actually believe them—if they did, the creeds would dominate their actions. So it should make all the difference in the world whether an employee has a good creed or a bad one. If he has a bad one his actions at their core will be bad; if he has a good one, his actions at their core will be good.

In practice it probably doesn't make much difference whether an elevator operator is a Romanist, a Lutheran, or an Orthodox Presbyterian. But it does make a good deal of difference if he is a theist, for if he is an atheist, and is at all consistent, one's life could hardly be safe with him. But, as jobs become more important, the creed of the one holding the job becomes of

greater importance. The President of the United States, who has perhaps the most important job in the world should, by all means, be a Christian—and we would that he might be a Calvinist. If Christ dominates his actions, they will be wise and good; if Satan dominates them, then will they be only evil.

Let us then refrain from discrimination in regard to race and color, but let us realize that some discrimination in regard to creed is essential unless we are willing to admit that what a person believes has no practical bearing on his life. Such discrimination certainly should not affect his rights as a citizen, but it may affect his standing as a friend, as an associate, or as an employee or employer. In such realms let Christians continue to insist upon their right to choose their company.

—R. S. M.

From the Editor's MAILBAG

To the Editor,

THE more I consider Mr. Thomas Birch's recent article concerning Christian Schools, the more I feel it necessary to write to you and say that I most certainly cannot agree with this point of view. I have hesitated to write because I realize that Mr. Birch is a very intelligent man, and probably many people consider his ideas sound.

However, I cannot see how people can weigh physical education instruction and perhaps a higher scholastic

rating, against daily Christian teaching from a trustworthy teacher in a Christian school.

Our son goes to public school. He has some very nice teachers, older women not so filled with modern ideas. We know that public schools are full and crowded, and that teachers cannot give pupils much personal attention. We know that in public schools the children fritter away much time and learn very little. We know that our boy is often set to work teaching the less fortunate in his class their reading, spelling and arithmetic. (I don't particularly object to this practice; I am mentioning it as Mr. Birch used it as an argument against Christian schools.) We know that we, as Christian parents, must watch like hawks the papers and ideas which our boy brings home. We know that our boy's Science teacher doesn't rate him as highly as his other teachers, probably because he raises questions about her teachings.

These are some, and there are other, reasons why I would think that the Christian school would be better for our children. If the Christian school were not scholastically all that the parent could wish, he could add to the training at home. This should be easier than subtracting daily the wrong ideas picked up at public school.

I'm not in the habit of writing letters to the Editors, but now I've done it!

Sincerely in Christ,
MRS. MARTIN BOHN

Philadelphia Presbyterial

THE fall meeting of the Philadelphia Presbyterial Auxiliary is to be held at the Calvary Orthodox Presbyterian Church, Middletown, Pennsylvania, on October 30th. In the morning the Rev. Robert L. Atwell will bring a message on the work of Home Missions. In the afternoon Mr. Spilker, a student at Westminster, will speak on the conditions in Holland. The offering taken at the meeting will go to help replace goods which were stolen from the Rev. R. B. Gaffin in China.

The session opens at 10.30 a.m. There is to be a box lunch, and the afternoon session begins at 1.30 p.m. All the ladies of the Presbyterial, and their friends, are invited.

LECTURE ON MISSIONS

ON Monday evening, November 3, Dr. J. H. Bavinck, Professor of Missions at the Free University of Amsterdam, will deliver a lecture at Westminster Theological Seminary on the subject, *The Gospel of Jesus Christ and Non-Christian Religions*. Dr. Bavinck is a nephew of the famous dogmatician of the same name. He served as a missionary in the Dutch East Indies for a time, and has been at the Free University since 1939. The public is cordially invited to attend the lecture.

Presbyterians and Lutherans

A Discussion of Similarities and Differences in Belief and Practice of the Two Main Branches of the Reformation Movement

By the REV. PAUL WOOLLEY

Professor of Church History in Westminster Theological Seminary

HAVE you ever seen a Lutheran minister at a baseball game on Sunday afternoon? Probably not, because you have not been there yourself where you could see him! But those who are there, have. For the Lutheran holds that the commandment to observe the Sabbath has been abrogated.

Our Lutheran brethren who believe in the authority of the Word of God (such as the ministers of the Missouri Synod) have a great deal in common with those of us who are Reformed. Because we both accept the teaching of the Scriptures it is possible that, if our Lord delays His coming, we shall gradually come closer and closer together in our understanding of that Word, teaching one another as we go. To approach such a goal, however, we must begin with an understanding of our differences as well as of our agreements. The one already mentioned is but a sample of others, but it is also to be remembered, throughout, that the fundamental unity in accepting the final authority of the Bible exists.

Living effectively in the world of 1947 is a difficult task with alarm incessantly ringing in our ears and communism regularly sweeping forward. The only person I know who can live in true peace in such a world is the man who believes that God actually does control all things, and that he invariably accomplishes his purposes. The Lutheran hesitates to draw these Scriptural principles to their complete conclusions. While I am sure that God will unquestionably save all those for whom Christ died, my Lutheran brother is not. I wonder whether he gives due weight to the fact that God's dealings with men throughout the ages have been on the basis of a covenant relationship. Christ came as the shepherd of His sheep. "Ye believe not, because ye are not of my sheep. My sheep hear my voice . . . and I give unto them eternal life; and they

THE outward expression of the Sixteenth Century Movement in Germany, when Martin Luther nailed his theses to the door of the Wittenberg Cathedral on October 31, 1517. But the Lutheran branch of the Reformation Movement was for many years confined to Germany and the Scandinavian countries. Calvin's Institutes were first published in 1535, and the Calvinistic or Presbyterian phase of the Reformation spread in many countries, to become the dominant phase of the development. Attempts were made in the early years to bring unity to the two branches of the movement, but failed. Professor Woolley here discusses some of the factors involved in this separation between the main branches of the one movement.

shall never perish, and no one shall snatch them out of my hand." "I know mine own, and mine own know me . . . I lay down my life for the sheep" (John 10:26-28, 14, 15).

In another way the Scripture assures us of our salvation by pointing out the assurance and security that comes from a knowledge of the fact that it is through God's eternal decree of election and not on the basis of any actions of our own that we are saved, for the merit comes only from Christ. Lutheran friends rejoice with us in this truth; but there appears in Scripture a companion truth. It seems difficult to understand Romans 9: 11-15, "for the children being not yet born, neither having done anything good or bad, that the purpose of God according to election might stand, not of works, but of him that calleth, it was said unto her, The elder shall serve the younger. Even as it is written, Jacob I loved, but Esau I hated. What shall we say then? Is there unrighteousness with God? God forbid. For he saith to Moses, I will have

mercy on whom I have mercy, and I will have compassion on whom I have compassion," if the meaning is not that God has determined beforehand in His all-wise counsel the non-election of some as well as the election of others. Strange as this seems to our finite minds, we must accept it, in opposition to Lutheran teaching, as the doctrine of God's Word.

In 1801 a man, draped with a white sheet, stood up in a church in England during public worship and confessed that he had unjustly defamed one Elizabeth Bridges, expressed his sorrow and asked forgiveness. This was not an unusual event in past centuries. The particular custom has, like the wearing of crinolines, departed, but the discipline of members in Presbyterian churches which are true to their standards still continues. The wisdom of public confession of sins, except possibly in the case of gross scandal, is highly dubious. But Paul's directions to the church at Corinth (I Corinthians 5), his advice to Timothy (II Timothy 2:16, 17) and to Titus (Titus 1:13), indicate that it is proper for the church to rebuke sin and sinners and to point out their error. The Presbyterian churches have more effectively practiced this Scriptural art than those of Lutheran origin. Basing their action upon the Scriptures, some of the earliest Presbyterian Reformers advocated the recognition by the church of this duty. It was only with the coming of the movement called Pietism in the seventeenth century that much attention was paid to the matter in Lutheran circles, and then the effect was slight for Pietism was not a thoroughly healthy development. The grotesqueness of the white sheet illustrates the ease with which discipline may be improperly exercised. It is among the most dangerous, as well as the most difficult, of arts. Is there not a Presbyterian, with the long experience of his Reformed forebears behind him,

who can suggest how modern discipline can be made more helpful? He could well consider the fact that, in the past, it has too often been public when it should not have been; it has been administered by men who knew not how gravely they were sinners themselves and, therefore, had little heart-moving sympathy with the offender; it has been punitive rather than remedial in prime intention; and it has been administered sometimes to "save the skin" of the church under an utterly false notion of what the honor of Christ's church actually does require for its maintenance. Men need tenderness if they are to walk in the way of Christ.

When a man is disciplined he is sometimes "suspended" or "excommunicated." These terms mean that he is barred, either for a period of time (in the first case) or definitively (in the second case), from partaking of the Lord's Supper. This is because our Lord commanded his followers to observe the Supper in remembrance of Him and there is reason to question whether a man is a follower of our Lord if he persistently and regularly persists in sin after his fault has been brought to his attention.

In the Supper we receive the body and blood of Christ. Martin Luther insisted on interpreting Christ's words, "This is my body," (Matt. 26:26) literally and believing that the body and blood were realistically present and were received whenever the believer partook of the elements. Those who have listened to Calvin, however, have understood the body and blood to be present spiritually in a sense like that in which Christ spoke when He said, "I am the bread of life" (John 6:35). Christ was not bread realistically but spiritually.

The other sacrament recognized by both Lutherans and Presbyterians is baptism. Baptism is a symbol—a symbol of purification from sin and thus of salvation. Just as the sacrifices of the Old Testament could not in themselves take away sin but were types of the great sacrifice to come—that of Christ, so baptism does not effect regeneration, as the Lutheran claims, but rather symbolizes the meaning of regeneration.

During the middle ages the Roman Church taught that many other ceremonies of the church were sacraments. In the case of one of these, confirmation, the Lutheran Church has made

use of the term to dignify an evangelical ceremony which is not considered a sacrament. In Presbyterian Churches it is usual for an individual who has attained to the age of moral accountability to make his profession of faith in Christ individually as he is moved to do so by his convictions. Lutheran young people more usually make such a profession through a formal ceremony, frequently on Palm Sunday, in a group, upon the completion of group study during the preceding weeks.

This is in consonance with the fact that there has been more retention of ritual forms in the Lutheran Churches. The service follows a more closely prescribed pattern than is usual in Presbyterian Churches. The festivals of the church years are more closely observed. The house of worship retains an altar upon which frequently stands a crucifix. Even in the Supper the round wafer is usually still used in the administration of the bread.

These facts are perhaps due, in part, to the fact that Martin Luther was the great pioneer of the Reformation. His concern was rightly and necessarily more with the reform of the abuses in the Roman Church than with the establishment of a completely Scriptural system for the church in every respect.

One field in which the church in north Germany was required to take quick and decisive action in the busy days of the Reformation was the field of the government of the church. The movement of reform ended the power of the old bishops. No substitute was immediately at hand. In the emergency Luther called upon the civil princes to take steps to provide supervision for the church. A result has been that there is considerable diversity in the government of Lutheran Churches. In Sweden, for example, the Church is an establishment and retains a graded hierarchy of bishops. On the other hand, the Missouri Synod in this country, to name one Church, is democratically governed by a convention of clergy and of laity representing the congregations. Thus Lutheranism betokens no particular form of church government, while the Presbyterian Churches are governed by elected elders, ruling and teaching, functioning through a graded series of representative assemblies.

The questions which arise when the Christian considers the functions of the state and how the church is re-

lated to them are questions to which different answers have been given at various times and places within the Lutheran church and also within the Presbyterian church. They are questions which still merit much thought. The Lutheran speaks of them as related to the conceptions of the kingdom of grace and the kingdom of power. He is inclined, in modern American Lutheranism, to divorce these two kingdoms rather sharply from one another and to find little relation between the two. The Presbyterian theologian is likely to speak, today, of the sphere of special grace and the sphere of common grace. In so speaking, he is emphasizing the fact that both spheres are under divine governance. In one, the grace of God is given diversely to individuals; in the other, the distribution of the gifts of God's grace is made without respect to the status of rebellion or submission of the individual to God's claims. The Lutheran finds this conception of common grace unnecessary, but he seems to be neglecting a very helpful and Scriptural means to clarity. For example, the duty of the civil magistrate or officer can only be understood in the light of God's dealings under common grace. The civil magistrate is responsible to God for the performance of his duty. Yet that duty involves the supervision of regenerate and unregenerate. He does not stand to either group in the capacity of a guide in things of the spirit, but only in civil matters. Here all men are on an equal footing before God, and the civil magistrate enforces the law of the state. Every individual is under obligation to obey the law of God, but he cannot do so except in so far as by the special grace of God the regenerate man can partially meet that obligation. The unregenerate man knows the law of God imperfectly, if at all. He has not the power to obey it. It is the law of the state which the civil magistrate enforces. In so far as that law of the state is made in accordance with the principles of the law of God, it will be successful, but it must always remain within the sphere of common grace and not attempt to enforce spiritual obligations as, for example, the sacraments, upon the general population.

Often the consideration of subjects such as these has become the occasion for an increase of disunity. That is not the present writer's purpose. He be-

lieves that in the interest of progress in the truth, such matters should be studied. They can be studied with the desire honestly to ascertain the teaching of the Word of God, or, perchance, to discover that the Word of God does not bear on the subject. If approached in that spirit they will

benefit all honest lovers of the Word, both Presbyterian and Lutheran. Let us, in the desire for positive unity, not for the coreless unity of modern ecumenicism with its ever-decreasing minimal requirements, pursue our search for truth with love for the brethren.

flannel-graph illustrations. Here is a boy who has made rapid progress in learning the Catechism answers. No, we haven't hurt the feelings of that boy sobbing quietly over there. A spiteful girl has stolen his Bible.

Here Is Another Village

Let us now glance at another village, blood cousin to the first. This too is a place where no church services or regular Christian instruction of any kind had been carried on for some time before we were led to visit it. Yesterday a woman from that village besought our aid. Her husband had gone to Skowhegan on a spree several days before. We found him and then took the whole family back to their village home. This man is the one who burned an outfit of good warm baby clothing that had been sent by kind friends in our denomination. He would not let his wife keep it. The wife is the woman who came to our schoolhouse meeting one night in 1944, having her face soiled with lamp-black, and with the intention of disrupting the meeting by her frivolous conduct.

This is also the village where twelve years ago a man was stabbed to death in a fight when some drunkards came to the church house to break up a meeting. But come to the Bible school now and see how well behaved the children are. Notice how intent they are to hear Bible lessons and learn the Catechism. Take to your heart the glow in Beverly's eyes when she smilingly assures us that she understands our simple explanation of "imputed righteousness." Consider the example of this woman who not merely sends but brings her children to the Bible school. And join reverently in the prayers of these girls, as they ask God to forgive their sins and make them His children indeed, for Jesus' sake.

This is one of the villages where the hundreds of warm garments provided by Orthodox Presbyterian friends have been distributed the past two winters. At haying and berry time, some of the parents resent our wanting their children to attend the Bible school. But now for the fourth year they have been willing to trust the children to our care. Derogatory remarks like those cast at Nazareth are made of this place. Yet there are those who hear the word of God gladly.

The Gospel Along the Kennebec

By the REV. KELLY G. TUCKER

Pastor, Cornville Orthodox Presbyterian Church, Cornville, Me.

"COULD you come to Wellington Thursday evening, June 5, and offer the prayer at our graduation exercises? The program will be held in the Town Hall." This request came from a Miss Stickney who explained in her letter that they could find no one to offer the prayer and the school children had suggested that she write to me. Because of car trouble I had not been in Wellington since Christmas week, when an elder of the Cornville church delivered a quantity of clothing to needy families there,— clothing which had been sent us from other groups in The Orthodox Presbyterian Church.

Then on the afternoon of June 5th our '35 Chevy suffered connecting rod trouble. But a member of the Cornville Church took me the thirty miles to Wellington. Later in the summer a two weeks Bible School was conducted in the village church, and the Rev. Robert S. Marsden spoke at the closing exercises on July 27th.

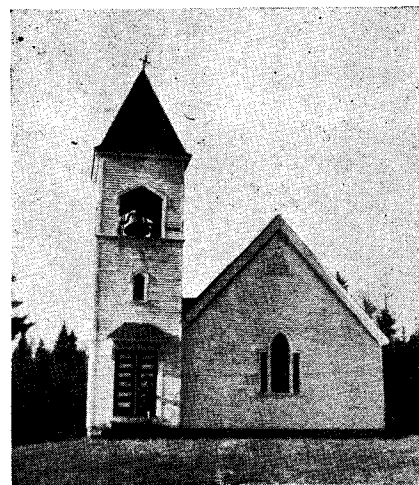
This Is Wellington

Wellington is a desolate village in a township of the same name, from which most of the original settlers' families have moved away. The older families welcome the preacher into the community but they are admittedly neglectful and wayward in all matters of Christian nurture. The present generation of parents is rapidly giving place to a lawless tribe that knows not God and knows not that it knows not God. As in other nearby places there has been a smattering of Bible memorization in the day schools, fostered by well meaning persons in The Hub, through a loose arrangement with the local school officials. Of course one difficulty is that when

teaching the Bible in the public school, the teacher is not permitted to press the claims of the Gospel upon the children.

Take a glance at the village life. There are some drunken brawlers who have been thrown out of the Saturday night dance hall. There is a step-father beating his step-daughter who is an unmarried mother. See that mother calmly assuring us that her boy is not at home, apparently ignorant of the fact that we had seen him dart upstairs as we came to take him to Bible school.

Or come to Bible school itself and hear a small child deliberately pervert the words of the Catechism, knowing it is ridiculous or even blasphemous and will disrupt the class. But on the other hand, listen and watch while this tiny girl hears the creation story and with eager eyes watches the



Church at Wellington. Many buildings of this sort, mostly unused, are to be found in neighboring villages.

And a Third Village

Here is a third village. Our first reception in Canaan was not without forebodings. Before we had entered the village, shortly after Mr. Stanton's departure, opponents of The Orthodox Presbyterian Church voted not to allow the use of the church building in Canaan. Three women present at the meeting, however, voted for us, and one of them provided us with a key. From May until October that year we preached to encouraging congregations in that church. Then one Sunday we announced a forthcoming visit from the General Secretary of our Church committee. When we appeared the following Sunday, the door had been fitted with a new lock, the rugs removed, and the stove taken out in preparation, they said, for re-decorating which began the following spring. Our visitor spoke in the town hall, and throughout the winter we held our services there. The place was always very cold, and often on a Sunday morning we had to clean up the litter left by Saturday night dancers. The next summer we were invited to hold our services in a home, and we gladly agreed, for reasons of health among other things. The town hall was always cold.

There are five families in Canaan now to which we can look for faithful support. One of these families came to us because of dissatisfaction with the preaching in the church building. After we had been locked out of it, it was opened to a Baptist preacher from Skowhegan. But the conservative elements of the Baptists in Maine found this Baptist preacher



Mr. Tucker and one of the congregations he reaches with the message of salvation.

not to their liking. They have been turning away from him, and coming to the Presbyterians. The coming of the family mentioned, to our church, was the start of a more general turning of the conservative Christians in this area.

In Canaan, meanwhile, we have been able to do little more than a "holding operation." We have no intention of ever becoming involved in a neighborhood dispute over control of a joint property such as the church building. Though we are handicapped in our present place of meeting, the home is an earnest Christian one, and the family has supported the work of our denomination in this area for all these years.

Our problems are plain to anyone. But few realize the joys we experience. Even in Canaan we have felt that God was overruling when we were locked out of the building. And now as we enter our fourth year, we have the confidence of all the Christian people in the village. We have quarreled with none, but have striven to convince all that our desire and purpose is to preach the whole counsel of God, come what may.

In our opinion this field is and must continue to be a place of itinerant work. We have been encouraged when recently a faithful and long-time friend donated a new Chevrolet car for our travel. In addition to our journeyings, we have occasionally printed a four page journal, *The Christian Student*, which we send by mail to homes in this part of the Kennebec valley. Soon one will be published giving emphasis to the Eritrea fund for the Stanton family. We hope to educate the community in the foreign mission work of the Stantons, and to enlist supporters for their work. We would like to contribute \$960 during the next year. Already one-fourth of the amount has been received, and we have good hopes that the rest will appear. The Stantons are well known in this area, and we believe God will raise up helpers for us and them.

One of our hopes in this work is that we may sometime secure for our use a "Mobile Chapel," with living quarters, an assembly room for some 20 persons, and a public address system. We also want Christian literature for sale and for public distribution.

The Visible Church

Part 4: The Real Evil in Denominationalism

By the REV. JOHANNES G. VOS

Pastor, The Reformed Presbyterian Church, Clay Center, Kansas

HAVING decided that the modern church union movement is in essence really anti-Christian because it is anti-doctrinal, shall we also affirm that union of the visible Church as an institution is not a valid ideal, and need not be sought even as an ultimate objective? By no means. That the current church union agitation is subversive of real Christianity does not imply that there cannot be a legitimate and worthy church union movement.

Certainly the Scriptural emphasis on unity of the visible Church as an organism implies the validity, as an ultimate objective, of the ideal of union of the visible Church as an institution. Certainly very few Christians would venture to defend denominationalism as good in itself. It may be inevitable; it may be a neces-

sary evil under existing conditions; it is certainly far less of an evil than would be an indiscriminate organic union of denominations on a vague, non-doctrinal basis; but after all, it is an evil; it is not inherently good.

By denominationalism is not meant all co-existence in the world of distinct ecclesiastical bodies each possessing autonomy subject only to God and His Word. Two communions may be organically separate because of geographical, linguistic or other reasons, and yet be of identical faith. Such are not really different denominations. They are in no sense rivals the one of the other. Rather they are one in all respects except their actual external organization.

Real denominationalism, on the other hand, exists where of two or more bodies occupying, in whole or in

part, the same territory and seeking to present their message to the same public, each claims to be more faithful to the Scriptural pattern than the others, and therefore competes, more or less, against the others. On the other hand, various examples could be cited of true "sister Churches," of identical or virtually identical faith, each of which is nevertheless ecclesiastically fully autonomous. Such co-existence of separate communions is not to be regarded as something evil; rather it is in itself morally indifferent, and in view of actual conditions in the world, may be quite proper and necessary for adequately carrying out the functions of the Church.

Denominationalism, properly so called, however, must always be regarded as an evil. It is only because of the fact of sin that error exists, and it is only because of the fact of error that real denominationalism exists. Where two denominations hold mutually contradictory doctrines, clearly at least one of them—perhaps both of them—must have deviated from the path of truth. Because error is sinful per se, we must hold that denominationalism which results from error is something evil.

The modern church union movement sheds many tears over the "shameful divisions" which exist among Christians, but it never sheds any tears over the sinful error which must lie at the basis of these divisions. It is perhaps characteristic of Liberalism to be more concerned about the consequences of sin than about the sin itself. But as Christians we should be much more concerned about the sin itself than about the consequences of the sin. The really deplorable thing in denominationalism is not so much the external divisions as the sinful, even though sincere, adherence to error which has produced and perpetuated the divisions. This is what most needs to be repented of.

It follows that there can be no real remedy for denominationalism without facing the fact of error and dealing with it. Any program of Church union which starts out by assuming that opposing views are inherently equally valid and equally true is doomed to failure so far as really remedying the trouble is concerned. The present skepticism concerning the existence of absolute truth tends to result in regarding the creed of a denomination

as possessing only relative value as the tradition or preference of that denomination, instead of its being regarded

as that denomination's understanding of the absolute truth given in the divine special revelation.

Orthodox Presbyterian Church News

ON FRIDAY evening, September 26th, a reception was tendered to the Rev. and Mrs. LeRoy B. Oliver and daughter Jane by the congregations of the Faith and New Hope churches, at the Faith Orthodox Presbyterian Church in **Harrisville, Pa.** Mr. Oliver has just recently been installed as pastor of these fields. The reception program included musical numbers, readings by the young people of each church, and messages of welcome from representatives of the congregations, to which Mr. Oliver graciously responded. Over 150 guests were present, including the ministers of a number of neighboring churches. Refreshments were served by the ladies of the two congregations.

The building committee of Grace Chapel in **Fairlawn, N. J.**, is arranging for the purchase of a plot of ground, nearly an acre in size, located at the center of the working area. Mr. Chun was guest speaker at the services, including the Bible school, on Rally Day, September 21st. Canned food is being collected to be sent to Korea.

Progress is being made in the work at **Crescent Park, N. J.** The services have been moved from the homes of the congregation, and are being held at the newly constructed Civic Building. Sunday School attendance the first two Sundays in the new meeting place was 58 and 72. The congregation has been contributing an average of \$169 per month during the summer toward the new building which is in process of being erected. At Immanuel Church in **West Collingswood** a Junior Machen League has been formed under the direction of Mr. and Mrs. Charles Roney.

In **Nottingham, Pennsylvania**, ground has been broken for the addition to the Bethel Church structure. Plans call for provision in the enlarged building for the residence of the pastor, and eventually for classrooms for the Sunday School and an assembly

room for congregational gatherings. The interior of the present building has been redecorated. The pastor, the Rev. Henry Phillips, reports that a drive for increased attendance at both church and Sunday school is under way.

The Rev. Robert L. Vining reports from **Franklin Square, N. Y.**, that a representative of the Gideons spoke at the service Sunday, September 28, presenting the work of that organization. Mr. Chun addressed the Sunday school on October 5th. The new Moody film, *God of the Atom*, was shown at a gathering at the church on Tuesday, October 14th. An intermediate group of young people has begun meetings on Sunday evenings. Men of the congregation have completed the painting of the exterior of the manse.

The Rev. William L. Hiemstra of Water Valley, Mississippi, conducted services at the First Church in **Hamden, Connecticut**, during the absence of the pastor, the Rev. Ralph Clough, in September. Eight persons were received into membership at the communion service on October 5th. Elder Albert H. Squires and Miss Jeanne Hooghkirk were united in marriage recently. Both have been faithful workers in the church for several years, and the best wishes of the congregation go with them.

The congregation of the Old Stockbridge Church near **Gresham, Wis.**, hopes to dedicate its new building before winter. Material has become available to finish the interior, and masons have been doing the necessary work to complete the chimney, walls and other parts of the structure. Two members of the congregation accompanied the pastor, the Rev. John Davies, to the Young People's conference of the Presbytery of Wisconsin in August.

Fifteen individuals received recognition for excellent attendance during

the past year, at Promotion Day services in the Sunday school of the First Church of **Omaha, Nebraska**. Attendance at the services during September surpassed that of a year ago. The pastor, the Rev. Reginald Voorhees, is presenting a series of sermons on "The Parables of Christ." At Thursday evening meetings the book of I Samuel is being studied.

The Rev. Edmund Clowney and the Rev. George Marston have secured the use of an attractive room in the Briton Public School for their joint Sunday school and morning service in **Westchester, Illinois**. Attendance and interest have increased noticeably since the change of meeting place. Under the present schedule, the meeting at Westchester closes promptly at 10.30 a.m., giving the pastors just time to get to La Grange and Evergreen Park for their services in those places. A special program was given for the Westchester congregation on Friday evening, October 24th, which included the showing of motion pictures of the summer Bible School conducted there. Mr. Clowney gave an interesting "chalk talk" and refreshments were served by some of the ladies of the congregation.

Enrollment in the Sunday school at **Evergreen Park, Ill.**, has increased to 48. Several members of the congregation have volunteered the use of their cars to pick up children for the school. The pastor, the Rev. George W. Marston, is teaching two courses this year at the Reformed Bible Institute in Englewood. The subjects are Christian Evidences, and Local Evangelism.

The Rev. Oscar Holkeboer, pastor of the First Church of **Waterloo, Iowa**, has recovered from a prolonged illness which prevented him from carrying on his work for a number of weeks during the summer. Catechism classes and midweek services have been resumed, and a survey of the community has been made.

Progress on the building of the Beverly Orthodox Presbyterian Church of **Los Angeles, Calif.**, has been slowed due to lack of funds. Up to the present the work has been handled on a cash basis, but the need of a loan has now become apparent. The pastor, the Rev. Dwight L. Poundstone, will be glad to hear from a person or persons who would be willing to lend money for this work at a low interest rate. His address is 366 S. Vancouver Ave., Los

Angeles 22, Calif.

A special Family Day service, planned in an effort to reach more of the people of the community with the gospel, was held on October 19th at the Covenant Church, **Pittsburgh, Pa.** A men's Fellowship has been organized in the hope of reaching men in the area. Attendance at the Sabbath school has substantially increased.

The steeple of the church at **Manchester, S. D.**, was struck by lightning, but fortunately no fire followed. The top part of the steeple was damaged. The church at **Yale, S. D.**, has been redecorated inside. An automatic oil burner furnace has been installed in the **Bancroft, S. D.**, church. In all three of these churches a missionary rally was held on October 12th, with the Rev. George W. Marston and Mrs. Richard B. Gaffin as the speakers. The Presbytery of the Dakotas met on October 21 and 22. The Rev. Arthur Olson was received from the Presbytery of New York and New England, and plans were made for his installation as pastor of Calvary Church, **Volga, S. D.**

Work is progressing on a 12 x 50 foot addition to the building of the Westminster Church in **Bend, Oregon**. Members and friends are donating as much work as possible. The addition will replace a frame cottage which has been used for some years to provide Sunday school space. Eventually it will be used for a pastor's study and overflow room for the auditorium. The church building will also be improved by a tower entrance and a renovated front. Ten members have been received into the church since mid-August. One hundred and twenty-five members and friends gathered at the church on August 17th for a "homecoming" Sunday, when the Rev. Glenn Coie, former pastor, conducted the services. Mr. Coie is now pastor of the Knox Church in Silver Spring, Md. The present pastor, the Rev. Robert Nicholas, accompanied by several members of the congregation, attended the meeting of California Presbytery held in the First Church of San Francisco, Calif., on September 24th.

Recent speakers at the First Church of **Cincinnati, Ohio**, have included the Rev. John Murray of Westminster Seminary, the Rev. William O. Ferguson of the Reformed Presbyterian Church of Cincinnati, Dr. J. Lyle

Shaw, the Rev. Thomas Gregory and Mr. Walter Sponsel. A series of evangelistic services is planned for the week of October 19-26 with the Rev. Robert Strong as speaker, and Mrs. Strong as violin soloist. On a recent Saturday night the motion picture, "Youth for the Kingdom," produced by the Missouri Synod Lutheran Church, was presented.

First Church of **San Francisco** has lost a number of members recently through families moving from the community. Five new communicant members were received on October 5th, and several covenant children were baptized. The church was host to the Presbytery of California on September 24th. The Rev. Lawrence Eyres and the Rev. Robert Brown were speakers for the occasion, and Mrs. Grace Wallace addressed the women's Presbyterial. A personal worker's group meets in the church each Wednesday evening, to discuss problems which have been encountered. The Women's Auxiliary is preparing clothing to send to needy folk in Korea.

The past six Sundays, have seen an increase in Sunday school attendance from 86 to 132 at Grace Church, **Los Angeles, Calif.** The new bulletin board has arrived and been installed, and makes a definite improvement in the appearance of the church. The pastor, the Rev. Robert H. Graham, has started three catechism classes. The Machen League has been divided into a Junior and a Senior group. Elder Hatton accompanied the pastor and Mrs. Graham to the meeting of the Presbytery of California.

Philadelphia Presbytery

AT the meeting of the Presbytery of Philadelphia of The Orthodox Presbyterian Church, held September 15th, the Rev. Calvin K. Cummings was elected Moderator and the Rev. Herbert Hoeffinger Permanent Clerk. Fall business included elections to the standing committees of Presbytery. A Young People's rally is being planned for October 25th at Kirkwood, with the Rev. Edwards Elliott and Mr. Chun as speakers. Mr. Robert Eckardt was examined, and licensed to preach the gospel.

The Life of Jesus Christ

By the REV. LESLIE W. SLOAT

LESSON 25

The Triumphal Entry

SCRIPTURE: Matt. 21:1-22; Luke 19:29-48; Mark 11:1-25; John 12:12-19.

JOHN tells us that Jesus arrived in Bethany six days before the Passover. As on this year the Passover feast began on Thursday evening, we are probably to understand that Jesus came to Bethany the previous Friday evening. This would be at the beginning of the Jewish Sabbath day. He may have arrived as darkness was settling, and it is entirely probable that He remained in Bethany throughout the Sabbath day (Saturday).

John also tells us of a supper which was made for Him in Bethany. If our chronology is correct, this would have taken place on Saturday evening, after the end of the Jewish Sabbath. It was at this feast, in the house of Simon the leper, with Lazarus sitting at the table, that Mary came and anointed Jesus with the precious ointment. Her act was one of sacrifice, of devotion, of love. Jesus accepted it as such, and related it to His own burial. But His approval aroused the ire of Judas, who was rather concerned with the money value involved, than the spiritual devotion revealed, and from that time on Judas sought his opportunity to betray Jesus. He had reached the decision that he no longer wished to serve Jesus, but that he might make Jesus serve his own selfish ends. Are there today those whose formal connection with the Church is not in order that they may serve it and its great Head, but in order that it may serve their own personal advancement?

On the next day, which would be the first day of the week, our Sunday, Jesus left Bethany to go to Jerusalem. The distance was short and could easily be walked. As the company reached the Mount of Olives, Jesus stopped and sent two of His disciples into the nearby village to procure an ass and a colt, the latter young and never ridden. He told them where the animals would be found, and what they were to say if anyone objected to the disciples' taking them.

The rumour that Jesus was at Bethany and was even now in fact coming to Jerusalem had spread in that city, and many people came out to see and

perhaps to welcome this famous teacher. So, when the disciples returned with the colt and ass, there was a great crowd gathered about their Master. The disciples placed some garments on the animals and sat Jesus on them. Some of the others present, sensing something dramatic in the occasion, spread garments on the roadway and broke branches from the trees to spread in the road. Thus, riding on an ass's colt, which signified that He came as a prince but in peace, Jesus made His way toward the city of Jerusalem.

In all this there was really deep significance. In Zechariah 9:9 it is prophesied that the king of Israel shall come to Jerusalem in just this manner, riding upon an ass, and upon a colt, the foal of an ass. Jesus had deliberately taken steps to see that this prophecy was fulfilled. There can be but one conclusion from this. It is that Jesus intended by His action to lay before the people the claim that He was the one prophesied in Zechariah, that He was the promised Messiah, the promised King. Remember too that this claim is made shortly after the grand demonstration of His power in the raising of Lazarus. Against that background, Jesus presents Himself to the people as their King. He declares that He is that King, whether they accept Him as such or not. Herod was absolutely right when, less than a week later, he caused a sign to be placed over a cross, a sign which read, "This is Jesus of Nazareth, the King of the Jews."

Although the narrative of this triumphal entry is a very abbreviated account, we can still sense something of the excitement which prevailed. In their excitement the people now began to sing, using passages from the Psalms. "Hosanna," they cried, "Hosanna to the son of David," and "Blessed is He who cometh, the king, in the name of the Lord." The Pharisees were disturbed at these demonstrations of religious fervour, and stepping up to Jesus they asked that He rebuke the "excesses." He replied that if the people kept still, the very stones would cry out. Thus did Jesus Himself indicate the tremendous significance of what was happening. When Israel's long promised King

came to Israel's holy city, there could not possibly be silence.

And yet, in the very midst of this celebration, Jesus did stop for a few moments. He had come to the place on the road from which He could actually see the city of Jerusalem. And He was tremendously moved. Now He lifted up His voice. But this was no psalm of praise or thanksgiving. He knew what the city held for Him. And this was a voice of lament. He knew how hollow were the songs of the people, and how soon those songs of praise would be changed into cries of anger and rejection. He knew that Jerusalem, with her King on her doorstep, was yet very close to the hour when the Roman legions would trample her under foot, and when, having rejected her King, she would know a destruction the like of which she had never before experienced.

Our Lord's love and longing for the earthly Jerusalem, indicated in this lament, suggests His even deeper love and concern for the spiritual Jerusalem, the Church which is His body. How we as disciples of His should also love the Church, long for her welfare, and labor for her true spiritual growth, and how we should sorrow when she turns into pathways of error.

But the march is resumed and the gates of the city are entered. The citizens are aroused by the procession and shouting. They rush from homes inquiring who this may be. The reply comes back, "This is the prophet Jesus from Nazareth in Galilee." How true in what it said, yet how false in what it failed to say. A prophet, indeed, and more than a prophet!

John tells us that it was only after Jesus was risen from the dead that the disciples suddenly remembered they had done all this, and in doing it had been fulfilling prophecy. Yet, the prophecy was fulfilled.

John also tells us that the Jewish authorities were rather overwhelmed by these things. As they heard the testimony of Lazarus, and saw the crowds flocking about Jesus, they turned to one another in despair and said, "See how you profit nothing? Behold, the world is gone after Him."

Jesus went into the temple and looked about. Then He appears to have returned to Bethany for the night. Thus it was the next morning, Monday, when on returning to Jerusalem He repeated the event which had so dramatically introduced Him

to the Jerusalem authorities, the cleansing of the temple. In doing so He once again called upon the people to turn from the hypocritical formalism of Pharisaism, to the realities which He himself presented or offered to them.

The triumphal entry of Jesus was His answer to the questioning of the Jewish authorities and people. They were asking, Who is this? He had already both implied and stated bluntly the answer to that question, on various occasions. But now He makes a final declaration,—one the significance of which can hardly be avoided. Who is He? He is the one of whom the prophet spoke. Their own authoritative Scriptures, which cannot be broken, provide the answer. He is the King, coming to them riding upon an ass, and upon the colt, the foal of an ass.

The authority of His word, revealed when He called Lazarus from the tomb, is no less when He makes this claim before all the people. Although He was hung on the cross, rejected and despised, He was and is and ever will be the promised Messiah, the Saviour of all His people, of all who trust in Him for their salvation. And even now as King He reigns over His kingdom, the Church, from His exalted position at the right hand of the heavenly Father. He is only awaiting until all His enemies shall be made the footstool of His feet, and then shall He present the perfected Kingdom of the glorified redeemed to God. (I Cor. 15:25-28)

QUESTIONS ON LESSON 25

Detail Questions:

1. On what occasion was Jesus anointed with a precious ointment? What was His own reaction? What was Judas' reaction?
2. What prophecy of the Old Testament did Jesus fulfill in the triumphal entry?
3. What did Jesus say would have happened if the people had kept silent as He was riding into Jerusalem?
4. What act did Jesus perform in the temple, at both the opening and closing of His public ministry?
5. What reasons are there for accepting the claim of Jesus to be the King of Israel?

Discussion Questions:

1. Discuss the relationship between giving to beautify a house of worship, and making contributions to

the poor? Does the latter always have priority over the former? Sometimes? Never?

2. What does it mean to us that Jesus is King? How did He illustrate His kingship on the day of His triumphal entry?
3. Do you think Jesus would be accepted as King if He were on earth today? Do you think we should

look on Him as King?

4. Carefully compare the accounts of the cleansing of the temple at the beginning and at the end of Christ's public ministry. Are there differences in act or language? Do you think them significant?
5. Do you think churches should engage in "money-making" affairs? Give reasons for your answer.

The "Reformation Symphony"

By the Rev. Edward J. Young

Professor of Old Testament in Westminster Seminary

LISTENING to a program of symphonic music one day over the radio, we heard a piece which seemed to be built around Luther's famous hymn. We learned that it was called the Reformation Symphony. We asked Dr. Young, who knows something about music as well as about the Old Testament, to write a brief note concerning this symphony. Here's what he had to say.

IN order to celebrate the tercentenary of the Augsburg Confession on June 25, 1830, so we are told, the Reformation Symphony was written. As a matter of fact, however, the Symphony was not played on this occasion but was first publicly heard in Berlin two years later. At its first performance little enthusiasm was shown for it. Apparently, neither the audience nor the composer was much impressed. And to this day the Reformation Symphony remains almost unknown, being played only infrequently.

The composer of this work was Felix Mendelssohn, whose life span was very short. He was born in 1809 and died in 1847. However, he has composed some remarkable works. Today, he is probably best known for his violin concerto. However, the Reformation Symphony should be better known than it is. Probably the principal reason why this work has not appealed is that it never has been given an opportunity to appeal. In order to appreciate music one must not only hear it over and over again but he must also study it. Yet, if the average person would come to know the Reformation Symphony he must purchase a recording. Only rarely is it played by the major symphony orchestras.

The Reformation Symphony is not one of the great symphonies. It cannot for a moment be put in a class with the four symphonies of Brahms. Nevertheless, there is much about the music that is appealing and that will thrill the heart of the Christian.

The work begins in the dark atmosphere of the middle ages. It introduces a theme of beauty and the horns are given a prominent part. This section closes with the Dresden Amen. While this Dresden Amen may suggest Lutheranism, nevertheless its context seems to point back to the pre-Reformation Church.

Then the Symphony begins in earnest, and finally works up to a climax in the mighty choral of Luther, "A Mighty Fortress is Our God." Now the triumph is complete; the hammer blows have struck the door of the church at Wittenberg; freedom has come, and the Gospel is once again proclaimed apart from the fetters of the Roman yoke. Objectively considered, the music has power, and within it there are elements of true greatness.

The Christian will see in this work what the non-Christian can never see. For the Christian alone can understand the meaning of the Reformation. A friend remarked to me recently, "I love that symphony." That will probably be the reaction of all Christians when they come to know the music well. For as one listens, he cannot help but think of the change which took place from the dark, cold, musty, sacerdotalism of the middle ages to the thrilling, life giving truths of the Reformation. A Mighty Fortress is Our God! That is the watchword of the Reformation! It is God's work, and through it His Name is glorified.

The GUARDIAN NEWS COMMENTATOR

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

Churches of South India Unite

Presbyterian and Methodist Ministers are
Reconsecrated in Inaugural Ceremonies

THE Church of South India formally came into existence at Madras the latter part of September. The inaugural ceremonies took place in St. George's Anglican Cathedral in Madras, and were presided over by the Rt. Rev. C. K. Jacob, Bishop of Central Travancore.

The new organization is formed by the union of the Anglican, Methodist, and South India United Churches. The last is itself a union of Presbyterian and Congregational churches. The new church will have a total membership of about 1,200,000 persons.

One of the most interesting features of the inaugural ceremonies occurred when nine ministers of the participating denominational groups were formally consecrated as Bishops of the new organization. Included were some Congregationalists, Presbyterians and Methodists as well as Anglicans. Though these men had all presumably been duly ordained in their own communions, they came before the presiding Bishop in white rockets and saffron robes, knelt and were reconsecrated with the laying on of hands. The formula repeated over them was "Receive ye the Holy Spirit for the office and work of bishop in the church of God, now committed unto thee by the imposition of our hands." The clear implication of this ceremony and this formula is that these men had no standing as ministers in the church until this took place. What actually occurred, as it appears to us, was that the rest of these churches now joined the Episcopal Church and the ministers received episcopal ordination. The one united church would seem in form and ministry to be an Episcopal or Anglican church.

This matter of the mutual recogni-

tion of one another's ministry is what has hindered Presbyterian-Episcopal union in the United States, or at least is one of the major factors involved. The Episcopalian position is that ordination performed by a presbytery is not valid. Presbyterian ministers have refused to submit to a re-ordination from Episcopalians, as that would be admitting the Episcopal position. A proposed compromise was that a service of "consecration" be held for all ministers entering the united organization. But as practiced in India, this would simply mean in the end the submission to episcopal ordination.

It may well be, as someone has indicated, that the union of churches on the "foreign" fields is being pushed, in order that such unions may in the end bring pressure to force a union at home. The aim is clearly a "United Church of the United States."

Disagrees on Myron Taylor

THE following letter commenting on remarks in this column relative to the Taylor embassy to the Vatican reached us a short time back. We gladly publish it.

To the Editor of

THE PRESBYTERIAN GUARDIAN,

The reappointment of Myron Taylor to the Vatican has, I know, aroused objections in other Protestant journals besides THE PRESBYTERIAN GUARDIAN. Yet it seems to me that these objections are not really pertinent. Naturally, as a Protestant I deny the Pope's claim to the allegiance of all Christians and to doctrinal infallibility when speaking *ex cathedra*. Moreover, as an American I do not like a state church or a theocracy—but are either or both of

these sentiments valid reasons for opposing Mr. Taylor's appointment? We have representatives to nations whose policies and governments are even more at variance with our own than that of the Vatican. Soviet Russia at once comes to mind.

The Vatican is an important listening post in the troubled Europe of today as the GUARDIAN itself admits. True, the GUARDIAN adds it is "extremely unfortunate that the President . . . is forced to secure . . . information . . . from and through a religious institution which, in its own way, is out to secure control of these . . . United States." Nevertheless, I cannot help feeling that this objection also is beside the point. Surely, Russia's "way" of securing control is a greater threat to our liberties. Yet we still have an ambassador at the Kremlin.

Moreover it would seem that the Catholic "way" of increasing its influence in this country is chiefly by conducting an aggressive policy of proselytizing, and does the GUARDIAN advocate opposing such a policy by political means? A few years ago your paper took up cudgels for the civic liberties of Jehovah's Witnesses while making it clear it did not support that denomination's special doctrines. Should we be less just to the Catholics because they are more powerful and because their propaganda is more effective? Would not an earnest revival of Protestant Christianity be the best method of checking the present flow of converts to Rome? Should we not work and pray for such a revival rather than give our Catholic fellow-citizens the opportunity to cry "bigot" by opposing a diplomatic move which the President and the State Department consider expedient?

—MARY GRESHAM MACHEN

Comment

In the item referred to, we did not attempt to indicate the principal objection we have to an embassy at the Vatican, supposing our readers were

aware of it. Our objection, first and foremost, is that this is an embassy to a church organization, not to a civil or political government. We do not believe it is proper for the President of a country, where the separation of church and state is written into the Constitution, to single out one ecclesiastical organization among many, and send a special diplomatic representative to that organization. One of the ways by which Catholicism is propagandizing, is through making capital out of just this embassy at the Vatican. Thus the action of our government is fostering the claims of Catholicism.

Religious liberty as we understand it, and as we believe it is written into our Constitution, involves two points. The government shall not penalize individuals or organizations for holding or practicing any religious faith, and (2) the government shall not positively support or promote one religious or sectarian faith over another. In the Jehovah's Witnesses case the first of these points was being violated. In the case of Myron Taylor we feel that the second is being violated.

Since Russia is a civil state, diplomatic relations are in order on the part of the government of our own country, until the point is reached where they must be severed.

—L. W. S.

Conversion of Monsignor Sheen?

DR. L. H. Lehman, director of Christ's Mission in New York and editor of *The Converted Catholic Magazine*, has called for a Crusade of Prayer during November, for the conversion of Monsignor Fulton J. Sheen, prominent Catholic priest. Monsignor Sheen is a prominent radio preacher of the Roman church, and has been instrumental in persuading a number of Protestants to join the Catholic Church. Claire Booth Luce is one of those who attributed conversion to him.

Dr. Lehman, himself a converted Catholic priest, is the author of a book, *Out of the Labyrinth*, recently published, in which he describes conversion from Romanism. It was while writing this book that he felt the challenge to inaugurate the program looking to the conversion of Monsignor

Sheen. The book aims to be in part an answer to the articles by Mrs. Luce, published in *McCall's Magazine*, as to why she had become a Catholic.

In this connection, it appears that after Mrs. Luce's articles had appeared in *McCall's*, that magazine was flooded with requests that it also publish the story of some priest who had been converted to Protestantism. This the magazine refused to do. However, it did cancel a contract it had entered into with Mrs. Luce, according to which she would have conducted a religious "question and answer" page. So the Protestant plea had some effect.

Persecution in North Korea

REFUGEES from North Korea, and American members of the Joint Commission have reported that there is extended persecution of Christians in that area. Sixty outstanding Protestant leaders, including 40 Presbyterians and 20 Methodists, are said to have been imprisoned in Pyongyang within a few months. Leaders of the Christian Freedom Party have been arrested, and the headquarters of the Young People's Society of Christian Endeavour have been disbanded.

Sunday in that area has been designated a day of labor, and children are required to attend the public schools on that day. If they go to Sunday school instead, they may not attend public school the rest of the week. It also appears that Christians have been removed from positions in government, factories, mines, banks, and other business places. This together with Russian control of ration cards will probably hold the majority of the people "in line."

Another Denial of Presbyterianism

FIVE churches in Portland, Oregon, have embarked on an unusual experiment in interdenominational cooperation. During the coming year they will hold united evening services, rotating monthly from church to church. The churches included are the First Christian, First Congregational,

First Methodist, First Presbyterian and the Unitarian Church of Our Father.

The practice of union evening services has become common in some localities, frequently being due to the fact that churches couldn't get anybody out to a denominational service. But the fact that a Presbyterian (U.S.A.) church is willing to unite in so-called worship with a Unitarian church where the doctrine of the Trinity, among other things, is denied, is saddening. It is another isolated indication of the fact that to a large extent the Northern Presbyterian Church has completely lost any distinctive witness to the precious truths of the Gospel of Christ.

Readers of *THE PRESBYTERIAN GUARDIAN* will recall the account, published in February, 1946, of the efforts of the Portland Council of Churches to hinder the Rev. Lawrence R. Eyres and the First Orthodox Presbyterian Church from erecting a church building on a certain property. The denial of Presbyterianism involved in these union services indicates the need there is for the clear witness the Orthodox Presbyterian Church is bringing to communities throughout the country.

Fuller Seminary Opens

THE newly formed Fuller Theological Seminary of Pasadena, California, officially opened with a convocation ceremony in the local civic auditorium, attended by some 1,600 persons. The address was delivered by Dr. Harold J. Ockenga of the Park Street Church, Boston, Mass. Dr. Ockenga will serve as president in absentia of the Seminary.

The Seminary is housed in a converted mansion. Forty students are enrolled for the first year, and there are four teachers. Dr. Carl F. H. Henry is the dean.

Please Be Kind to Pastors!

CONGREGATIONS should try to create a pleasant atmosphere for their pastors by giving them a holiday once a week, a month's vacation and

praise when they deserve it, according to Dr. Paul Hoh of the Lutheran Theological Seminary in Philadelphia.

Addressing a meeting in Buffalo, Dr. Hoh continued his remarks in this vein: "The atmosphere in which the pastor works is of exceedingly great importance to him and to the results he gets. Many men of great ability fail because their congregations never gave them a boost. . . . Pastors should be encouraged by their congregations to explore new opportunities and methods for their pastorate. . . . Give your ministers the recognition they deserve for honors or successes they have earned elsewhere. They get criticism quickly enough; give them praise when they deserve it."

Bibles to Japan

THE American Bible Society has published an edition of 150,000 Japanese Bibles, the largest edition ever printed anywhere, and plans to ship them so as to arrive in Tokyo before Christmas. During the past six years no Bibles have been produced in Japan, and the demand for them is very great. The new Bibles each contain 1,696 pages, and required 50% more paper than the same number of Bibles in English would have needed.

Beginning October 10th, the occupation authorities have permitted the Japanese to use the international mails for sending or receiving Bibles or other sacred writings of any faith. Weight limitations are about 6½ pounds for books and 4.4 pounds for other printed matter.

Protestant Radio a Failure?

IN AN address at the Fourth International Workshop in Audio-visual Education at Green Bay, Wisconsin, Professor I. Keith Taylor of Ohio State University charged that the Protestant Church in America has failed to use its radio ministry effectively. Protestantism, he said, "has neglected the great mass audience because it has not studied the universal needs, interests, hungers, frustrations, and anxieties of the ordinary man and attempted to use radio to serve these

human needs." He declared that the church had beamed its programs largely to familiar church audiences, "barring others by terminology, stuffiness, ritual and abstraction." He urged that the role of radio in the ministry of religion be included as a subject in minister's conferences, and in the curricula of theological seminaries.

Maier Back on Lutheran Hour

ON September 28th the International Lutheran Hour entered on its fifteenth season of broadcasting. Dr. Walter A. Maier, the regular Lutheran Hour speaker, who has been in the American Zone in Germany as technical adviser to the U. S. Military Government in the fields of education and religious affairs, returned to resume his broadcasting on the program.

The Lutheran Hour this fall will be heard over a thousand broadcasting stations. It is the largest program of any kind, religious or secular, commercial or sustaining, and is being presented, through transcription, in Spanish, French, Portuguese, Arabic and Afrikaans as well as in English.

The Lutheran Laymen's League which sponsors these broadcasts, has established the goal of using every available and suitable station on earth for the proclamation of Christ's eternal gospel.

This is one Protestant denominational broadcast that can hardly be said to have been a failure!

Jewish Seminary Offers Christian Fellowships

THE Hebrew Union College of Cincinnati has announced the establishment of two graduate fellowships for Christian ministers. The first of these for the present year has been awarded to a Baptist, and the second to a Presbyterian. The purpose of the fellowships is said to be to enable "clergymen of the Christian faith to study the nature and institutions of the Jewish religion so that they may, in turn, offer to the Christian community an authoritative and sympathetic interpretation of Judaism." A

degree of Doctor of Hebraic Studies will be granted clergymen studying under these fellowships.

Undoubtedly such courses and study would be interesting. However may we respectfully suggest that perhaps Christian ministers trained properly in the things of our faith understand the proper nature and significance of Judaism even better than do those who today try to cling to the faith that was in Israel before Christ came. For Christ is the end of the Law to all them that believe.

Kennett Square Case Dropped

"PERSONAL reasons" have prompted Paul Connell of Kennett Square, Pa., to ask the Supreme Court of the United States to dismiss his appeal from a Pennsylvania State Supreme Court decision that school boards may refuse to transport pupils to a parochial school. No future action is contemplated in the case. The Supreme Court has complied with the request and dismissed the case.

Meanwhile the Iowa State Supreme Court has ruled unanimously, in a test case brought before it, that children attending private or parochial schools in Iowa cannot be transported in public school buses. No constitutional question, but only Iowa State law, was said to be involved.

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:

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