

The Presbyterian

GUARDIAN

J. GRESHAM MACHEN • EDITOR 1936-1937

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Christian education is the chief business of the hour for every earnest Christian man. Christianity cannot subsist unless men know what Christianity is; and the fair and logical thing is to learn what Christianity is, not from its opponents, but from those who themselves are Christians.

—J. Gresham Machen



July, 1948

VOL. 17, No. 11



Your FAMILY ALTAR

Daily Bible Readings

Week of July 26

Thursday	Exodus 36:1-13
Friday	Exodus 40:17-27
Saturday	Exodus 40:28-38
Sunday	Hebrews 9:1-12

Questions for Sabbath Meditation

1. What was the source of the skill of Bezaleel and Aholiab?
2. Is there need for a commandment today such as the one given by Moses in Exodus 36:6?
3. What holy place did Christ enter when He had obtained eternal redemption for us?

Week of August 2

Monday	Leviticus 9:1-14
Tuesday	Leviticus 9:15-24
Wednesday	Leviticus 10:1-11
Thursday	James 3:1-8
Friday	James 3:9-18
Saturday	James 5:1-12
Sunday	Matthew 5:33-42

Questions for Sabbath Meditation

1. Who were appointed to offer sacrifices for Israel?
2. Why were the sons of Aaron, Nadab and Abihu, slain?
3. To what does James liken the human tongue? Is the use of the power of speech easily controlled?

Week of August 9

Monday	Numbers 11:1-9
Tuesday	Numbers 11:10-23
Wednesday	Numbers 11:24-35
Thursday	Numbers 14:1-10
Friday	Numbers 14:11-25
Saturday	Numbers 14:26-35
Sunday	Numbers 14:36-45

Questions for Sabbath Meditation

1. How did Moses complain to Jehovah when Israel tired of the manna and wanted flesh?
2. How did God answer this complaint? How was Israel punished for her covetousness?

3. According to Numbers 14 what did the people want to do when they heard the report of the spies?

Week of August 16

Monday	Psalm 105:1-11
Tuesday	Psalm 105:12-26
Wednesday	Psalm 105:27-45
Thursday	Psalm 106:1-8
Friday	Psalm 106:9-23
Saturday	Psalm 106:24-36
Sunday	Psalm 106:37-48

Questions for Sabbath Meditation

1. What does the Psalmist exhort men to do in Psalm 105?
2. What contrast is to be seen in the Psalm 106?

Week of August 23

Monday	Numbers 15:1-16
Tuesday	Numbers 15:17-26
Wednesday	Numbers 15:27-41
Thursday	Numbers 16:1-11
Friday	Numbers 16:12-24
Saturday	Numbers 16:25-35
Sunday	Numbers 16:36-50

Questions for Sabbath Meditation

1. What was done to the man who gathered sticks on the Sabbath day? Should we keep the Sabbath day? Why?
2. What was the complaint of Korah, Dathan, and Abiram?
3. Whom did Korah enlist on his side? Who favored Moses and Aaron?

Discontent

One thing that strikes the reader of Israel's history in the march through the wilderness to the Promised Land is the repeated mention of complaint. One feels great sympathy for Moses in his difficult place of leadership. We are awed by the longsuffering of God whose leadership is really attacked through Moses, his servant. Is there some underlying reason for this discontent and constant irritation? Is God unjust to bring His people through a wilderness? Could He not have brought them to Canaan by an easier and shorter route? Could not Jehovah remove some occasions for complaint?

First of all, blame cannot be put upon God for the sinful lusts of men.

He does not tempt them. He proves them, but they often fail to pass the test. Do not examine God for Israel's failure. Look at the people. Ask them what they want. They simply want their own way. God would take them through a wilderness experience to make them strong to face the foe in Canaan, but the nation would rather be weak though it means defeat and possible slavery. Israel wants the line of least resistance.

How much do Christians today need to learn the lesson of contentment and uncomplaining compliance to the will of God. Paul wrote, "I have learned, in whatsoever state I am, therewith to be content. I know how to be abased and how to abound: everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need." He looked beyond his own needs to the greater demands of the kingdom of Christ. When one learns to subordinate his own personal comforts to the welfare of the kingdom then he has advanced beyond the spiritual state of Israel in the wilderness.

But what ground for discontent was there? Food and water were supplied? Guidance and protection were guaranteed. Consecrated leadership assured them of a hearing before God. The promise of ultimate victory was theirs. How blind are those who fail to take God at His word.

Today our Saviour tells us to take no thought for eating or drinking. He says, "Lo, I am with you always even unto the end of the world." The world shall be ours. These kingdoms which we look at and fear will become the kingdom of our Lord and of His Christ. Can we be petty like Israel? May God deliver us from this spirit of discontent and help us to fix our eyes upon Him who leads us on.

He leads us on by paths we did not know;

Upward He leads us, tho' our steps be slow;

Tho' oft we faint and falter on the way,

Tho' storms and darkness oft obscure the day,

Yet when the clouds are gone,

We know He leads us on.

LEROY B. OLIVER

The Presbyterian
GUARDIAN

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**Some Lessons from
The Presbyterian**

THE discontinuation of *The Presbyterian*, reported in our columns last month, raises important questions concerning journalism in the religious field. It has special bearing upon our own prospects and mission as an organ committed to militant Presbyterianism.

The announcement takes the form that *The Presbyterian* is merging with *Presbyterian Life*, the new official denominational paper, and thus the significance of the step is minimized. The merging of corporations is often dictated by sound practical considerations, and such might seem to have been decisive in this case. Yet we cannot but regard this development as having far deeper implications than those of efficiency and economy, however much these might also be involved.

This appears especially from the fact that *The Presbyterian* for 117 years has been an independent voice, free from ecclesiastical control and from powerful pressures to support the status quo. The merger of a free paper with an official organ does not produce something in between; the free paper is absorbed by the ecclesiastical paper, and thus its distinctiveness is completely lost with the loss of its separate identity.

The radicalness of this development is indeed to a large degree moderated by the observation that *The Presbyterian* in recent years has appeared to

regard the situation in the Presbyterian Church in the U.S.A. with equanimity and to support the official program with enthusiasm. It has certainly not viewed the inclusiveness and latitudinarianism of that body with alarm. There has been no cry for reformation. Hence, viewed from the standpoint of editorial policy it would appear that nothing very vital is lost.

Yet, when we think of the noble history of *The Presbyterian* and the opportunity of sounding a call to arms in the battle for the truth, we cannot but mourn its demise. The day is not long past when it stood in the breach and valiantly resisted the avalanche of the forces of unbelief and compromise. For several years while the battle to save Princeton Seminary was being waged, and for a brief period following the organization of Westminster, it was the indispensable voice of the conservative cause. In its pages the editors, Dr. Kennedy and Dr. Craig, and many others of whom Dr. Machen was by no means the least, heroically and vigorously warned the church of the onrush of modernism and sought to awaken its readers to the destruction that threatened. But finally, in the name of moderation and peace, it gave up the fight when Doctor Craig was ousted from the editorship. Then *Christianity Today* came into existence to wage the battle and still later THE PRESBYTERIAN GUARDIAN was established to carry on this noble tradition. Hence, in spite of her recent defection, the passing of *The Presbyterian* is a cause for deep sorrow. The merger with *Presbyterian Life* destroys the hope that it might throw off its complacency and speak once more with strong and steadfast words for the truth as it is in Christ.

These developments are not without significance for the GUARDIAN. They point, first of all, to the difficulties of maintaining an independent paper like ours. This is true because commitment to a militant proclamation and defence of the faith is not popular in our day any more than it was two decades ago. Anti-creedal and anti-denominational tendencies have had an enervating effect upon evangelical Christendom. There is not much heart for controversy, even when the issues involved are of the most basic kind. Our name, THE PRESBYTERIAN GUARDIAN, which was Dr. Machen's choice, and which in fact had been his strong preference

when he participated in the foundation of *Christianity Today*, sets forth pointedly our specific commitment to Presbyterianism and our concern to stand unflinchingly for it in the face of every onslaught. Our future is bound up, therefore, with that of militant Presbyterianism, and we are in sacred duty bound to foster nothing short of that consistently Biblical view of Christianity.

Nor can we overlook the financial difficulty of maintaining an independent paper like ours. Whatever may have been true of *The Presbyterian* in recent years, we know that for many years it had to be subsidized very heavily and was maintained only because of the sacrifices of those who were devoted to the cause of truth. This same difficulty has, we know, beset other journals of this character.

During the fifteen months of the existence of THE PRESBYTERIAN GUARDIAN that antedated Dr. Machen's untimely death, he gave thousands upon thousands of dollars to supplement its income received through subscriptions. He was wont to say that nothing was as essential to the cause to which he was committed as a free, courageous journal. Even Westminster Seminary, to which he was devoted in heart and soul, could not possibly exist, he was convinced, unless a militantly Presbyterian paper was maintained. And so he backed up his conviction with regular gifts of very substantial amounts.

In the years since his death THE PRESBYTERIAN GUARDIAN has constantly been beset with financial difficulties. That we have been able to maintain the paper at all has been due to the fact that friends of the cause have sacrificed to meet the deficits. Some ten years ago we resorted to the expedient of publication once a month, to help meet a financial crisis. To our very deep regret we have been compelled recently in a similar situation to cease again our semi-monthly appearance. We have sought to effect economies all along the line, but sharp rises in the cost of printing and in certain other items have added greatly to our problems. We have considered raising our subscription rates, but even if a fifty-per centum increase were put into effect, we would still be far from meeting our budget. And we are restrained by our desire to promote the widest possible circulation.

In short, even with the putting into

effect of these present economies, we are still dependent upon our friends. We cherish the hope that our present donors will realize afresh our need of their support, and will rally to the cause. We also pray that new supporters may arise, through the testimony of the paper itself and through the solicitation of our friends, to help bear the burden. There is great need also that the mission of the paper may be advanced through the securing of many new subscribers.

The challenge to go forward is greater than ever. The passing of *The Presbyterian* serves to emphasize the dearth of journals vigorously committed to the proclamation of the whole counsel of God. A compelling sense of duty encourages us to carry on. With your help we shall do so, ever seeking, in all things, the glory of our covenant God.

N. B. S.

Five Years for the South?

THE enthusiasm of the Northern Presbyterian Church (U.S.A.) for union with the Southern Church (U.S.) has been slightly dampened. Not long ago the Episcopalians were reluctant to join them. Now the much more likely combination with the Southern Presbyterians has been postponed. The plan of union is to be "held in abeyance" for five years. So the Southern General Assembly has decided unanimously.

Within the Southern Church the strife has been severe between those who want to unite with the North and those who oppose union on various grounds, a chief ground being the doctrinal Modernism of the Northern Church. The latter group has formed the Continuing Church Committee, which has held annual conventions, raising the possibility of a continuing Southern Church if the majority should cast their lot with the North. Arguments against union have also been stated with commendable force in *The Southern Presbyterian Journal*.

Strategy at the Southern Assembly was somewhat devious. The unionists wanted to press for a final decision in 1949. The opponents of union wanted a decision now, in the apparent belief that enough would fear a division and

vote with the conservative minority against union. The Assembly produced a compromise, which each side seems to regard as a victory, that the entire plan of union be held in abeyance for five years, while the "avenues of acquaintance and cooperation" shall continue to be explored. This was adopted unanimously, whereupon the Assembly rose and sang the Long Metre Doxology. Then an announcement was made on behalf of the Continuing Church Committee that that group would discontinue its meetings for the same five year period.

The decision is merely postponed. Eventual union itself has not been set aside at all. So the question arises, will the Southern Church be more, or less doctrinally conservative in five years? Dr. Pugh, stated clerk of the Northern Assembly, in reporting the postponement to his own body, feels that the Southern advocates of union will gain strength: "Time, after all, is on the side of those who want this union between the Churches". And it seems that the unionists may have an easier cause. They have only to explore their avenues of cooperation with the North and discuss the plan of union, which the compromise motion expressly provides is to be completed for publication by March 1, 1949. For them the five years are years of preparation, and it will be quite proper to talk union. By waiting five years they can make smooth the way and render eventual union less disturbing. As Montaigne says, "By divers means a like end is attained".

On the other hand the foes of union are fighting against the stream and must agitate in order to survive. The decision to hold no C.C.C. conventions appears unfortunate. However the opposition to union will no doubt continue.

We would humbly suggest that there be also an active program for the thorough indoctrination of the church, to try to restore its firm doctrinal heritage as expressed in the Westminster standards. The true bulwarks and right armament in the battle for the faith, as well as the one and only basis for any real progress in the church, is the Biblical system of truth in its entirety. It was their love for the system of truth *as such* that is the chief reason for the abiding greatness of those giants of former days, Thorn-

well, Dabney, Girardeau, Hoge and Palmer. All of us who would be faithful need today, more than anything else, the covenant, the doctrines of God's efficacious grace, the whole counsel of God.

A.W.K.

Marsden Receives New Position

THE Rev. Robert S. Marsden, who has been for a number of years the general secretary of the Committees on Home and Foreign Missions of The Orthodox Presbyterian Church, has indicated his acceptance of the newly created position of Executive Secretary of Westminster Theological Seminary.

For reasons of health, the Rev. George J. Willis, who has been serving as field representative of Westminster, declined to consider reappointment to that position. The Board of Trustees of the Seminary, after considering the whole matter at some length, decided to establish a position of Executive Secretary, involving both the work of field representative in securing contributions to the work of the institution, and of publicity and student contact man in promoting the cause of the Seminary among students looking to preparation for the ministry.

Mr. Marsden graduated from Westminster Theological Seminary with its first class in 1930, after transferring from Princeton Seminary when that institution was reorganized in 1929. He served as pastor of the Presbyterian Church of Middletown, Penna., from 1930 to 1936, and as pastor of the congregation formed by those withdrawing from the Presbyterian Church from 1936 to 1938 when he assumed his duties as secretary of the Missions committees.

Mr. Marsden submitted his resignation as secretary of the committees at a joint meeting held June 21st. The resignation is to be effective December 21, 1948, but Mr. Marsden indicated his desire to be released from his responsibilities as soon as the committees could secure a suitable successor. The committees then proceeded to elect the Rev. John P. Galbraith. Mr. Galbraith has not yet indicated his acceptance of the position.

The New Testament Commands Infant Baptism

By W. BENSON MALE

INFANTS should not be baptised because baptism is a sign of faith. Faith is not possible in an infant of a few days. The New Testament teaches that the outward sign of the covenant should be given to those only who are capable of belief." Such, in a word, is the argument of our Baptist brethren against the almost universal Christian practice of administering the sacrament of baptism to the children of believers.

But according to the Scriptures, baptism is not so much a sign of faith as it is of the recipient's union with Christ — of his dying and rising with Christ, of his participation in the outpouring of the Spirit, of his being sprinkled with the blood of Christ and washed clean from the filth of sin. It is primarily a sign of that which has been done to the recipient, rather than of that which the recipient himself has done.

Union with Christ involves the implantation of a new life deep in the hidden recesses of the soul. It is "the circumcision of the heart", the opening of the heart, "baptism into Christ," etc. The church observes the outward appearance only, and tries to ascertain by outward manifestation whether the work of grace has transpired within or not. Often she makes mistakes. Men cannot see perfectly what is in the heart of man.

If baptism is to be limited to those who have actually received salvation, to "born-again Christians", as it is often expressed, an infallible knowledge of the human heart would be required. Such knowledge the church does not possess.

It is the church's duty, therefore, to administer the sacraments to those whom the Saviour, the Head of the Church, has specified as possessing the proper qualifications. She must strictly follow her Lord, and obey His commands to the letter. Any other standard, whether more broad or more narrow, is sinful and wrong.

All Christians admit that baptism is commanded for the unbaptized adult

upon a credible profession of his faith. Many such persons later prove to have been baptised with water only. Then the church must exercise discipline.

Our Lord further commands that the rite be administered to the children of Christians. As with adults, this does not mean that all are actually united with Christ in salvation. It means that they are members of Christ's church, on the basis of Scripture promises, and are to be considered heirs of salvation. Here are a few considerations which prove that Christ requires His church to baptise her infants.

I. The Old Testament church which is essentially one with the church of the New Testament, administered the initiatory rite to infants.

That the church of the Old Testament and of the New are essentially one and the same, is obvious from these facts:

A. There is one Saviour and one salvation for both. In Hebrews 9:15 Jesus Christ is declared to be the mediator "for the redemption of the transgressions", so that the called under both testaments or covenants "might receive the promise of eternal inheritance" (Cf. also Rom. 3:24-25).

B. God's people under both dispensations are the spiritual seed of Abraham, and the real heirs of the covenant. "But he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter". (Rom. 2:29). And note Paul's words in Galatians 3:16, 29: Now to Abraham and his seed were the prom-

ises... if ye (Gentiles) be Christ's then are ye Abraham's seed, and heirs according to the promise".

C. The unity of God's true people under both covenants is explicitly declared in many Scripture passages. Perhaps the clearest and fullest is Ephesians 2:11f. Here we are told that in former ages the Gentiles were "aliens from the covenants of promise, but now in Christ Jesus ye who were sometime far off are made nigh by the blood of Christ... through Him both have access by one spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God".

Under the Old Testament the initiatory rite or circumcision was administered by the "congregation of the Lord", ie., the church, to the children of the covenant when they were eight days of age (Gen. 17:9-11), and failure to comply with this command brought serious penalties — "that soul shall be cut off from his people; for he hath broken my covenant". Neglect of the rite was a refusal to believe God's promises and to accept God-given responsibilities. It was a breach of the holy covenant of God.

This circumcision was a sign and seal of spiritual, inward blessings—"of the righteousness of faith" (Rom. 4:11), of "casting off the body of the sins of the flesh" (Col. 2:11), etc. It was valueless unless it was accompanied or followed by the circumcision "of the foreskin of the heart" (Deut. 10:16; 30:6; Jer. 4:4; Phil. 3:3). It pictures cleansing from sin and union with the covenants of promise.

II. In the New Testament church, baptism has taken the place of circumcision as the initiatory rite.

Just as the passover with its bloody sacrifice picturing the death of Christ was set aside as the great church feast and the bloodless Lord's supper took its place, so circumcision with its blood-letting severity was replaced as the initiatory ceremony by the sacrament of baptism.

The baptism of the infant children of believing Christians has been a feature of the Christian church through the centuries. But there have always been some sincere Christians who could not approve the practice. Here Mr. Male, himself formerly a Baptist, indicates some of the considerations which convinced him that infant baptism is not only permitted, but actually required, by the New Testament.

The significance of circumcision and baptism are the same. This is indicated clearly in Colossians 2:11: "In whom (Jesus) also ye (Gentiles) are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ, buried with Him in baptism". Obviously God's word teaches here that true circumcision and true baptism have the same significance in God's sight. Both picture cleansing from sin and true union with Christ.

III. *Baptism, therefore, must be administered to the infants of the New Testament church.*

Here are some undeniable facts!

A. At the institution of the New Testament church children were included in the covenant with the same definiteness that they were in the covenant made with Abraham. Compare for example, Genesis 17:10 and Acts 2:39—"This is my covenant between me and you (Abraham) and thy seed after thee" . . . "For the promise is to you (N. T. church) and to your children".

B. Both Testaments promise salvation to the seed or children of the faithful. Psalm 103:13 says, "But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and His righteousness unto children's children". Acts 16:31 declares, "Believe on the Lord Jesus Christ and thou shalt be saved, and thy house".

C. The baptism of households, like the circumcision of families under the Old Testament, was consistently practised in New Testament times. The whole households, or families, of Cornelius (Acts 10:48; 11:14); of Lydia (Acts 16:15); of the Philippian jailer (Acts 16:33) were baptized by the apostles.

D. Although a specific command from Christ, the head of the church, would be necessary if men were to dare to bring such a radical change into the conduct of the church, as to exclude her infants from the membership rite, Christ gave no such command!

On the contrary, Jesus the friend of little children rebuked His disciples with gracious words concerning the suckling babes brought to Him, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven". He commanded His apostle to "feed my Lambs", just as we would expect, since the little

ones have a place in His flock.

E. The New Testament declares the children of believers to be distinguished, as they are under the Old Testament, from the children of the world. They are, by virtue of the covenant with their believing parents, made clean and holy, while the children of unbelievers remain unclean and unholy (I Cor. 7:14). This gracious act of God, this cleansing, is beautifully depicted in their baptism. Failure to administer the rite to the children indicates unbelief in the promise of God declared in Scripture, and unwillingness to assume the obligations of the covenant.

F. Every rational argument against administering infant baptism applies with equal force against the Old Testament practice of infant circumcision. Yet no one dares deny that God commanded the latter.

The mother of a family preparing for membership in an Orthodox Presbyterian church had been led out of strong Baptist convictions to accept the Scriptural teaching concerning infant baptism. She said happily, "How thankful I am that my little girl will

be in the church with us. All my childhood I would say, 'This is my Sunday school', or 'This is my young people's society', but I was forbidden to say, 'This is my church'. It will mean much to her to be able to say with us her parents, 'This is my church'."

The author of this article once rejected infant baptism. When the truth was perceived, it seemed as if he had climbed from the confining walls of a narrow chasm to the pinnacle of a majestic peak and a vast new panorama of God's handiwork spread out on every hand. The Bible became a new and immeasurably bigger book. God's truth was more vast and deep than ever before dreamed. The old, subtle sense of evasion of certain truths gave way to a delightful sense of honestly believing and accepting the whole counsel of God. A great blessedness came into his heart as he realized that his precious children were not his own care alone, but were to be entrusted also to the faithful care of the great Mother of us all, the Church of the living God.

Getting Acquainted in Korea

A Letter from the Far East

By MISS FLORENCE HANDYSIDE

FROM my window it looks as if the rainy season in Korea has begun. If this is so, it is much earlier than usual. We are having our third day of continual rain. I am told that this will go on for weeks—everything in the closet gets moldy—your shoes turn green etc. (But it does make the rice grow).

I am still struggling with the language. If only the Koreans weren't so eager to learn English it would be much easier. I have been very reticent about having any Bible classes in English because I felt I should concentrate on Korean only. However I have at last yielded to temptation, persuasion, (or what have you) and am taking a class in English Bible at the Ewha High School beginning next Wednesday. I'm sure I shall enjoy the class and although it may not help me learn Korean it will help me learn about the Korean young people.

Last Sunday I went to a small Korean church and had the privilege of helping with the service by playing for the hymns. The church had no musical instrument. My Korean teacher who went with me is a fine Christian girl. We taught the Sunday School children to sing "This is my Father's world". Of course Miss Park did most of the teaching and I helped on the musical end. It made me feel, however, that I was getting a little initiated into missionary work. Last night I played my accordion at an orphanage which is just over the hill from my hotel. The Koreans like music and one can always interest them in that way. It proves to be a sure way to draw a crowd.

Two weeks ago I visited Pusan, where Mr. Hunt, our Orthodox Presbyterian missionary, is working. It was my first experience at "itinerating in Korea". Mr. Hunt, two civilian work-

ers from Seoul, and I visited a leper colony about eleven miles from Pusan. We rode to and from the camp on bicycles. It was a long trip but very interesting because Mr. Hunt was simply a *well* of information concerning the things we saw along the way. The camp was back in the woods, a bit off the beaten track. About 80 lepers were in the colony.

This colony was started by a Korean Christian. He had formerly worked in another larger colony near Pusan. Some of the lepers had been living under bridges and in caves (former bomb shelters) in Pusan. Many of these now live in the colony. At first even there, they lived in caves in the mountain side, but now they have a few tents and they hope in the future to build some houses. The lepers who are able to work are willing to help in this building, but material is so difficult to obtain. All degrees and stages of the disease are seen. Some show the ravages of the disease through disfigured faces and bodies and difficulty in their speech, but on others it is hardly noticeable.

If the proper medicine and care could be given many could be cured.

Dr. Bigger, a missionary who has worked with the lepers, said that there were between 30-40,000 lepers in South Korea, and they have medicine to supply only a very few of these. If some of you would like to help in this leper work by sending medicine for them it would certainly be greatly appreciated. This is one of the great physical needs of Korea and meeting this need will be a way of opening the door to meet their greater spiritual need—the need of Christ. The medicines that Dr. Bigger recommends are 1) Promin, a drug which is injected intermuscularly, and 2) Dison, which comes in tablet form. These have proved to be very effective and can be obtained in the States from the large drug companies.

Mr. Hunt gave each leper a Korean New Testament. It was wonderful to see their joy over the gift. Most of them could read Korean. They sang the Christian hymns with such joyousness and sincerity. Although some voices had been affected by the disease, they nevertheless “made a joyful noise unto the Lord”. They had certainly learned to glory in tribulation!

A few miles from the leper colony

we stopped to visit a little village church. It was a small Korean building but very clean, with the floor polished until it actually shone. Outside the building was a church bell which the Koreans had made from the shell of a bomb. During the war the Japanese had taken most of the church bells and melted them to make bombs. It is quite significant to realize that now the weapon intended for destruction of the church was being used to call people to worship. Isn't it a case of the Lord “beating swords into plowshares”?

Perhaps many of you are wondering how much longer the armed forces will remain in Korea. We, too, are

wondering. As yet we have had no definite word of an evacuation. Most of the dependents have been sent back home, and we are turning much of the property we have been using back to the Koreans. It may be that the armed forces will leave by Fall, but then again it may be much later. It is hard to prophesy. At any rate I am trying to get prepared for a transfer to missionary work by stocking up on canned goods and household equipment.

Korea is going through a very critical time politically, morally and spiritually. I trust you will remember the Korean people and their country in prayer. I thank you for your interest and your prayers on my behalf.

Predestination and The Test of Time

By GEOFFREY WILLIAMS

FROM time to time certain people have attempted to dismiss the view of Predestination held by Augustine and Calvin, through the simple process of calling it unscriptural. But the greatest theologians and historians since their day have been much more careful in their estimate and analysis of a system that has produced the finest fruits of Christian character that are left on record.

For the first four centuries of the Christian era the question of predestination was not a subject for popular discussion, but there are evidences that it was favored by Irenaeus, Cyprian, Rheticius, Olympius, St. Hilary, Gregory, Ambrose, Basil, John Chrysostom, Barnabas, Clemens Romanus, Ignatius and Polycarp. The Albigenes and Waldenses, those brave witnesses for Faith who sealed their faith with their blood, held the same view. The Roman Catholics wrote of them, “Of all the sects which have ever existed none is more destructive to the church”; but among their “dangerous characteristics” Catholic writers describe these Christians as having “a mighty appearance of piety inasmuch as they live justly before men and believe all things rightly before God”!

Gottschalk (A. D. 840) was a thorough-going believer in predestina-

tion. For his faith he was tortured unmercifully, suffering until his death in 870. John Huss, hero and martyr of what is now Czechoslovakia, was a firm believer in election, and the Venerable Bede called the opposing theory “The Pelagian Plague.” The God-honored John Wycliffe was a decided predestinarian. The great pioneer of the Reformation, Martin Luther, was of course a believer in election. John Knox, whose divine oratory swayed his hearers as corn before the wind, Samuel Rutherford whose letters on the love of Christ are unsurpassed, and all the great Scottish Covenanters were convinced believers in predestination.

The noble army of English martyrs, —Bilney, Tyndale, Patrick Hamilton, Wishart, Cranmer, Ridley, Latimer, Hooper, John Bradford, — all of whom were faithful unto death, were staunch believers in election. The great body of Huguenots in France, who were the very backbone of all that was worthwhile in that country, stood firm to their faith in predestination. The learned historian Froude (not himself a Calvinist) portrayed a remarkable picture of the character and achievements of believers in election, and illustrated his points by naming William the Silent, Andrew Melville, Coligny, Cromwell and Milton. Taine,

speaking of Oliver Cromwell and his Puritans, calls them "the greatest single force ever directed to a moral purpose".

The Pilgrim fathers, founders of the most powerful nation in the world, were to a man believers in election, and the whole race of Puritans, from whom sprang theologians, in number combined with erudition and spirituality without parallel in history, held tenaciously to the same faith. Of these mighty men, to whom the English speaking race owes so great a debt, Froude says "They were crushed down but they rose again. They were splintered and torn but no power could bend or melt them". Hastie in his history writes, "the principle of absolute predestination was the very Hercules-might of the young Reformation, by which no less in Germany than elsewhere it strangled the serpents of superstition and idolatry, and when it lost its energy in its first home it still continued to be the very marrow and back-bone of the faith of the Reformed Church, and the power that carried it victoriously through all its struggles and trials". Rice in his book *God Sovereign and Man Free* pays this remarkable tribute to the faith of which predestination is the cardinal doctrine, "It is a fact that the most glorious revolution recorded in the history of the church and the world since the days of the apostles was effected by the blessing of God upon its doctrines." The immortal John Bunyan whose *Pilgrim's Progress* is one of the most penetrating expositions of Scripture, held the faith of the Reformers in regard to predestination.

Indeed let any impartial person search for the true heroes of Britain and America, and he will find them amongst those to whom predestination was a vital and glorious truth of Holy Scripture. They were nicknamed Puritans because of their insistence on a purer way of worship and of life, and Macauley calls them "perhaps the most remarkable body of men which the world has ever produced". Bancroft states "that the English people became Protestant is due to the Puritans". Professor John Fiske states "it is not too much to say that had it not been for the Puritans, political liberty would probably have disappeared from the world. If ever there were men who laid down their lives in the cause of all mankind, it was those grim old

Mr. Geoffrey Williams is Librarian and Organizing Secretary of the Evangelical Library, located at 78, Chiltern Street, London, W. 1. This library is a collection of the works of the Reformers and Puritans, dealing with a variety of subjects but all magnifying the grace of God. There is probably no finer collection of the works of Puritan and Evangelical divines of the seventeenth and eighteenth century than is to be found here. Mr. Williams will be glad to supply information concerning the library to interested inquirers.

Ironsides whose watch-words were texts of holy writ, and whose battle cries were hymns of praise". Of Scotland Froude states, "It is certainly a significant fact that in that country where there is the most of Calvinism there should be the least of crime; that of all the peoples of the world today that nation which is confessedly the most moral is also the most thoroughly Calvinistic; that in that land where it has the supremest sway individual and national morality has reached its loftiest level." Referring to John Knox, Carlyle states, "What Knox did for his nation we may really call a resurrection as from death", and Froude declares that he was "the one man without whom Scotland as the modern world has known it, would have had no existence". The three great American universities of prime historical importance, Harvard, Yale and Princeton were founded by predestinarians and that faith was the basis of all their religious instruction.

Finally let us come to believers in election in later days. George Whitefield, the most eloquent Christian orator since the days of the apostles, was a fervent advocate of election. Of poets the world-renowned Isaac Watts took the same stand. In America the great philosopher and theologian, Jonathan Edwards, has left us a most masterly defence of the doctrine of election.

The Articles of the Church of England testify to the scriptural truth of predestination. The Westminster Confession of Faith, to which Presbyterians the world over owe allegiance, declares the doctrine in the most emphatic manner, and it is worthy of note that this Confession of Faith was formulated by a body of erudite theologians to which the greatest authorities pay respectful and ungrudging tribute.

We repeat, it is easy to assert that the faith of all these men was unscriptural, but before unbiased people will believe such a statement they will need arguments as masterly as those of St. Augustine, as cogent and convincing as those put forward by Dr. John Owen (Vice Chancellor of Oxford and Chaplain to Cromwell), as lucid as those of President Edwards of Princeton University, and systematic reasoning as profound as that of John Calvin.

Meanwhile, let all who respect the memory of our beloved forefathers and desire to follow in their steps, take heed to the word of God:

"Wherefore the rather, brethren, give diligence to make your calling and election sure, for if ye do these things, ye shall never fall". II Pet. 1:10.

(The author acknowledges his indebtedness to the works of Professor Lorraine Boettner and Dr. E. W. Smith, where readers will find further facts along the line of the above.)

Brief Items of Church News

Volga, S. D.: Five adults and three children were received into the membership of Calvary Orthodox Presbyterian Church on Sunday, July 4. Mr. Ahn, a Korean student at Westminster Seminary, addressed a missionary rally at the church in June.

Berkeley, Calif.: Parables of Jesus illustrated by puppet shows constructed by high school students highlighted the closing exercises of the vacation Bible school of Covenant Orthodox Presbyterian church on June 7th. A joint Bible conference sponsored by the Berkeley and San Francisco churches is being planned for the end of August at Mt. Herman.

Ringo, N. J.: Subjects discussed at the adult social evening program of Calvary Orthodox Presbyterian Church in recent meetings have been Released Time Religious Education, The Modern Amusement Question, and Euthanasia. The pastor, the Rev. M. G. Kline, leads the discussion period.

Los Angeles, Calif.: The Missouri Synod Lutheran motion picture, *Reaching from Heaven*, was shown twice on July 7th at Grace Church. Mr. Robert Sander, a student of Westminster Seminary, has been assisting the pastor in calling on members of the community.

The Glory of the Christian Church

By the REV. PROFESSOR R. B. KUIPER

X

THE CATHOLICITY OF THE CHURCH

A GOOD dictionary defines catholicity as "universal prevalence or acceptance; universality". The Christian church is truly universal, and its universality is an outstanding aspect of its glory.

Prevalent Misinterpretations

For that very reason it is regrettable that the catholicity of the church is sometimes misunderstood. Two misinterpretations are particularly prevalent. On the one hand, there are those who take too narrow a view of it; on the other there are those who view it too broadly.

The Church of Rome calls itself the Catholic Church. By claiming catholicity for itself it bars every other communion from the church universal. According to this view the universality of the church does not extend beyond the Church of Rome. That is indeed a restricted universality.

On the contrary, many Protestants take far too loose a view of the catholicity of the Christian church. They recognize as constituent parts of the universal church any and all groups that call themselves churches. That is the opposite extreme of the Romish view and is not a whit less erroneous. Communion which deny the Holy Trinity or tolerate deniers of the Deity of Christ in their membership, and perhaps even in their ministry, have beyond all doubt forfeited the honor of being counted as Christian churches. That fact is overlooked and even denied by most of the leaders of the modern ecumenical movements. Then too, there are self-styled churches which in reality are mere sects. Difficult though it often may be to distinguish between a church and a sect, when a new denomination is founded for reasons which in the light of Scripture must be deemed picayune, the sin of schism is committed, and that which comes into being is not a church, but a sect.

Old Testament Anticipations

In order to get the proper slant on the catholicity of the Christian church one must compare the church of the old dispensation with that of the new.

It has often been said that the church of the old dispensation was confined to the people of Israel and therefore was national, not universal, in its scope. It cannot be denied that by and large this is true. God established the covenant of grace with Abraham and his seed. "He sheweth his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation, and as for his judgments, they have not known them" (Psalm 147: 19, 20).

However, that is by no means the whole story. The Old Testament may be said to teem, not only with prophecies and promises of coming universalism, but also with actual anticipations thereof. At the very time when God called Abraham out of his heathen surroundings in order to become the father of His peculiar people, He told him: "In thee shall all families of the earth be blessed" (Gen. 12:3). Nationalism was never an end in itself, but from the outset was a means to the end of universalism. The seventy-second Psalm is only one of many that speak of Messiah's universal reign. "He shall have dominion", we are told, "from sea to sea and from the river unto the ends of the earth" (Psalm 72:8). Through the evangelical prophet God issued the universal invitation: "Look unto me and be ye saved, all the ends of the earth" (Isaiah 45: 22). At God's command the prophet Jonah preached the gospel of repentance to the heathen city of Nineveh. Rahab of Jericho, Ruth the Moabitess, and Naaman the Syrian are some of the Old Testament characters who turned from paganism to the true and living God.

New Testament Realization

It is not until the new dispensation, however, that the universality of the Christian church comes to its full realization.

When, toward the close of Jesus' public ministry, certain Greeks wanted to see Him, He was deeply moved and said: "I, if I be lifted up from the earth, will draw all men unto me" (John 12: 32). This He said referring to His crucifixion. When He was about to return to heaven from Mount Olivet, He commanded His disciples: "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). On the day of Pentecost there were present at Jerusalem men "out of every nation under heaven" (Acts 2:5). Through the power of the Holy Spirit the gospel was preached to every man in his own language. Three thousand were converted and received by baptism into the Christian church. The Ethiopian eunuch was converted through the teachings of Philip, the Roman centurion Cornelius with his household through the preaching of Peter. Most important of all, Paul became God's chosen vessel to carry the gospel far out into the gentile world. The book of Acts tells the story of the triumphant march of the gospel from Jerusalem, the capital of Jewry, to Rome, the capital of the world.

In a word, in the new dispensation the church of Christ breaks completely through the dikes of nationalism and flows out over the whole earth. Before Christ's return the gospel will have been preached to all nations. In heaven the redeemed will sing to the glory of the Lamb: "Thou wast slain, and hast redeemed us to God by thy blood out of every kindred and tongue and people and nation" (Rev. 5:9).

Practical Applications

The fact of the catholicity of the Christian church has a great many practical applications. A few of them will be named.

In the past there have been several national churches, and some persist to the present day. The Church of England is an outstanding example. But if catholicity is an attribute of the Christian church, it follows that a

national church is a contradiction in terms. It is not even correct to describe the church of Christ as international. It is supra-national. That is so to say, it far transcends all nationalism.

For that reason, among others, the principle of the separation of church and state must be upheld. Just because Pentecost spells the end of a national church, it also spells the separation of church and state. Often the precise application of that principle is admittedly difficult to make, but beyond all doubt the church may never brook interference of the state with its spiritual affairs. The church's right, for example, to preach the gospel both at home and abroad is not dependent on the consent of the state, but was bestowed upon it by its Divine Head and is inalienable.

The church must ever be on its guard against anything that may detract from its catholicity. Therefore it must avoid sectarianism. The term sectarianism has often been abused but is not difficult to define. The church cannot possibly take Scripture too seriously. It follows that insistence within the bounds of Scripture on the exact formulation of Christian doctrine or the exact delineation of Christian ethics may never be deprecated as sectarianism. Yet precisely that is often done. But when one teaching of Scripture is stressed out of all proportion to others, and again when men presume to add to the teaching of the Word of God—then it is that sectarianism puts in its appearance. Concretely, when a church stresses human responsibility at the expense of divine sovereignty, as does Arminianism, or when after the manner of Hyper-Calvinism it does the reverse, that is sectarianism. Again it is patently sectarian to take the position that even the most moderate use of wine as a beverage is sin. Whatever form sectarianism may assume, it is always a great evil, for it makes for narrowness, prejudice, and bigotry and is bound to obscure that glorious attribute of the church which is known as catholicity.

A violation of the catholicity of the church which is not unusual even among Protestants is to equate to all intents and purposes one's own denomination with the church of Christ. There are, no doubt, denominations that have degenerated into false

churches. There are also denominations that are sects rather than churches. But after all has been said it must be admitted that no one denomination anywhere is the whole Christian church.

The most important positive implication of the church's catholicity is its solemn duty to proclaim the gospel of Jesus Christ to all nations and tribes on the face of the globe, and to receive all who believe of whatever race or color into the church by holy baptism. In the Christian church "there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all and in all" (Col. 3:11).

In the winter of 1909 Mr. Arthur Balfour lectured in Edinburgh on "The Moral Values Which Unite the Nations." He named such matters as common knowledge, common commer-

cial interests, diplomatic intercourse, and the bonds of human friendship. When he had finished and the applause by the audience had subsided, a small voice from the balcony queried: "But, Mr. Balfour, what of Jesus Christ?" Both Balfour and his audience looked up and recognized an oriental student as the speaker.

Only a few years ago there was much enthusiastic talk about "one world." Many were so gullible as to believe that the conclusion of the second world war and the organization of the United Nations would usher it in. Today there is general disillusionment. No wonder. The prerequisite of one world is a universal church. Only then will there be one world when every knee shall bow at the name of Jesus and every tongue shall confess that Jesus Christ is Lord (Philip. 2:10,11).

Assemblies North and South

By PAUL WOOLLEY

A CROSS SECTION of the life of the average American and a cross-section of the docket of a contemporary General Assembly of the Presbyterian Church in the U.S.A. show many resemblances. One of them is the lack of interest in ideas concerning truth and a great interest in ideas concerning organization, finance, publicity and planning. The discussion of doctrine or biblical teaching of any sort appears to be almost a forgotten art.

This year's Northern Presbyterian Assembly provided an interesting spectacle in the contest for the moderatorship between Dr. Jesse H. Baird, Dr. Clifford E. Barbour and Dr. George Emerson Barnes. Dr. Barnes withdrew after the third ballot, but even the fourth ballot failed to produce a majority for either Dr. Barbour or Dr. Dr. Baird, and it was only on the fifth ballot that Dr. Baird squeaked by with a majority of one out of nearly nine hundred votes. In spite of this spirited contest, no issue of doctrine appears to have been publicized as dividing the two candidates.

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Probably the most significant action of the Assembly followed a speech by Dr. Robert B. Whyte of Cleveland, Ohio in which he urged the need of a special board of planning and strategy to direct the Church. He said that the General Council had originally been intended to be such, but that the Constitution of the Church had prevented its performing this function. The Assembly voted to continue a special committee, of which Dr. Whyte is chairman, that it may draw up plans for such a board of direction for the Church. Older readers of the GUARDIAN will recollect that the Constitution was not allowed to hamper the General Council in securing approval by the Assembly in 1934 of its plans to drive members of the Independent Board for Presbyterian Foreign Missions out of the Church. Perhaps it is now felt, however, that it would be wiser to accomplish such projects without any reference to the General Assembly at all. It is possible that the growth of the membership of the National Association of Evangelicals among adherents of the Presbyterian Church in the U. S. A. is causing concern to the members of the Presbyterian Politburo and it is considered desirable to have

machinery for dealing with such matters without the necessity of Assembly publicity.

There was not, of course, any sign of dissatisfaction in the Assembly with the ruling powers, and the "chief executive officer of the Church", Stated Clerk Dr. William Barrow Pugh, was reelected for a term of five years.

The Assembly expressed concern over the fusion of the functions of church and state visible in the public schools of New Mexico. More than one hundred nuns, who, of course, have taken vows to carry out the orders of ecclesiastical superiors above all others, are reported to be employed as teachers in the public schools of the State.

The Assembly expressed the opinion that *retired* ministers should not celebrate marriages, baptize, or conduct funerals without an invitation from an installed pastor. Dr. Stewart P. MacLennan's disregard of the Constitution of the Church in the Topping-Turner marriage would seem to be a poor excuse for limiting the opportunity for other ministers to cheer, comfort, advise and, in general, carry out our Lord's orders to proclaim the gospel whenever appropriate.

An announcement symbolic of the state of the Presbyterian Church in the U. S. A. throughout the nation was made to the commissioners when they were informed that, effective with the first issue of July, *The Presbyterian* would be merged with the new official magazine of the Church, *Presbyterian Life*. *The Presbyterian* was founded in 1831 as an unofficial paper to defend the doctrines of the Church against the New School attack of that day. It has always been regarded as attempting, to some extent at least, to defend a biblical gospel. Now its voice is being stifled entirely in the interests of officialdom and unification.

In the southern part of the United States there appear to be more Presbyterians who are alive to the question whether Christianity is a biblical religion or one based upon "the best thought" of the current generation. The General Assembly of the Presbyterian Church in the U. S. (Southern), therefore, indicated more interest in questions of ultimate truth and in lasting values than did its northern counterpart.

In this connection, two major issues faced the southern brethren — continuance of membership in the Fed-

eral Council of the Churches of Christ in America and reunion with the northern Church. Both of these are related to the question of the ultimate truth of Christianity.

Chosen by a small majority to fill the moderatorial chair was Dr. C. Darby Fulton, Executive Secretary of the Church's Committee of Foreign Missions and a convinced evangelical.

The advisory voting of the presbyteries during the past year on the subject of membership in the Federal Council foreshadowed, almost precisely, the decision approving continued affiliation with that body. The presbyteries voted 61 in favor and 24 against and the Assembly 274 in favor and 108 against.

On the matter of union with the northern Church, it was generally conceded that a majority of the commissioners were personally favorable to union. They recognized, however, that a sizable minority throughout the Church was so strongly opposed that an attempt to force union now would result in disruption and a continuing Church of some considerable size. Rather than produce that result, a compromise was worked out during the time of a devotional session in which it was agreed to postpone action on the subject of union with the northern Church for five years. This was adopted by the Assembly unanimously. It was a disappointment to the U. S. A. (northern) Church forces, which are strongly in favor of union, but as Dr. Pugh, northern Stated Clerk, remarked, Time is on the side of union. Unless revival comes strongly to the Church, this is unquestionably true. The decision of the southern opposition to hold no meetings of its Continuing Church Committee (opposed to union) for the next five years is, therefore, all the more surprising.

The actual temper of the southern Assembly on the union question was indicated further by its adverse vote on two proposals from Meridian presbytery to make clear the right of the individual congregation to retain its property, should the denomination enter a union contrary to the wishes of the congregation. Although presented by President Gillespie of Belhaven College, even a proposal to study the matter further in a special committee was voted down.

Numerically the southern Church is making excellent progress. During the

past year there were 26,129 additions on confession of faith. The present communicant membership is announced as 638,653, a gain of nearly 50% in twenty years.

A very interesting series of advertisements, graphs, and charts have been published in the south during the past two years in connection with the subject of union, showing how much greater is the rate of growth in membership and number of churches in the south than in the north. They also demonstrate that total giving, benevolent giving in general, and giving to both home and foreign missions is greater per capita, sometimes by a wide margin, in the southern than in the northern Church.

There appeared to be genuine interest in evangelism and the spread of the gospel indicated by the reports to the Assembly of the "Program of Progress". It is also heartening to note that a number of ruling elders take an active part in the work of the southern Church. It is still possible for an evangelical to say that even an individualist can speak freely "on any and all issues on the . . . floor of the Assembly".

The future for the evangelical faith is not bright in the southern Church. It is handicapped by the non-Christian position taken by many evangelicals on the Negro question. Nevertheless there is, at the present time, by a wide margin, more democracy and more evangelicalism visible in the Assembly of the Presbyterian Church in the U. S. than in that of the Presbyterian Church in the U. S. A.

Organ Installed in Cedar Grove

A SPECIAL service was held in the Calvary Orthodox Presbyterian Church of Cedar Grove, Wis., on Sunday evening, June 27th, at which time the new pipe organ recently installed in the building was officially dedicated to the service of God. The Rev. John Verhage of Bethel Church, Oostburg, assisted in conducting the service. The organ was constructed by the Schaefer Organ Company of Slinger, Wisconsin.

The vacation Bible school of Calvary church, held early in June, had an enrollment of 113 children.

The Life of Jesus Christ

By LESLIE W. SLOAT

Supplementary Lesson I

The Geography of Palestine

THE land of Palestine in which Jesus lived is a small country situated on the eastern shore of the Mediterranean Sea. At its southern boundary it is about seventy miles wide, and it extends a distance of about one hundred fifty miles north and south. The southern boundary is more or less identical with an imaginary extension of the southern shoreline of the sea, and the northern boundary touches the sea at a point somewhat less than one half way up the sea's eastern shore. The southern boundary of the land of Palestine did not always reach all the way to the Mediterranean, however. The sea-shore region there once belonged to Philistia. And likewise in the north a section of the shore territory belongs to Phoenecia. Palestine proper thus consists of a rather rectangular area, the longest dimension being north and south. The whole area consists of about 8,000 square miles, a little more than that of New Jersey, and a little less than that of Massachusetts.

The physical or topographical features of the land are five parallel zones extending north and south, rather well defined by their individual characteristics. Along the Mediterranean shore is the *Maritime plain*, some six miles in width, rising to about two hundred feet above sea level, and very fertile for farming. Next inland from this is the low hill country or *Shephelah*, a plateau some five or six hundred feet in altitude and of varying width, separating the maritime plain from the central mountain range. This *mountain range* forms the third zone. It is a region of high hills, with some rolling country and some real mountains with high peaks. It begins in the north with Mt. Hermon, a peak about 9,000 feet high. South of this is a section of rolling country from which the name Galilee (Hebrew *galal*, to roll) comes. On southward the region becomes more mountainous and continues so to the southern boundary of the country, near which the city of Hebron, is located. Beyond this the region flattens out into a desert. Hebron itself

is three thousand feet in altitude.

East of the mountain zone is the *Jordan valley*. The Jordan rises at the foot of Mt. Hermon and runs a course almost directly south, constantly deepening its channel, until it is actually about 1,300 feet below sea level where it terminates in the Dead Sea. On its journey south it forms first the "waters of Merom", about thirty miles from Hermon, then ten miles further on spreads out into the Sea of Galilee. From here to the Dead Sea is a stretch of some sixty miles, and this is the section commonly thought of when one mentions the Jordan. The flow here is often slow and very winding. The Dead Sea is about 45 miles long and ten miles wide. It has no outlet, and the constant evaporation of its moisture has left it so densely salty and filled with minerals that swimming is practically impossible, though one cannot sink.

The city of Jerusalem is on the mountain range about opposite the north end of the Dead Sea, and the city of Jericho is in the Jordan valley near the river. Hence Jericho is some three to four thousand feet lower in altitude than Jerusalem, and it is not strange that we read of going down from Jerusalem to Jericho and going up to Jerusalem.

East of the Jordan the land rises again abruptly to form a *high plateau* which stretches away eastward into the Arabian desert.

The only real break in these features is a mountain spur which extends slightly north of westward from the central mountain range until it juts out into the Mediterranean, forming there the famous Mt. Carmel, almost directly west of the Sea of Galilee. Carmel, of course, is well known as the scene of the great dramatic conflict between Elijah and the priests of Baal. This mountain spur is itself broken, where it crosses the shephelah, and here is located the valley of Esdraelon, a region also known as the plain of Megiddo. It was famous in the old times as a battle field, and is used in the Revelation as the name of the coming great battle, of Armageddon.

The land of Palestine is divided into four political regions. Three are west of the Jordan river. In the south is Judea. In the north, west and north of the Sea of Galilee, is the region known by the same name, Galilee. Between Judea and Galilee was Samaria. The region east of Jordan was called "Perea", from a Greek word meaning "the other side". In this area Reuben and Gad and the half tribe of Manasseh settled following the Exodus from Egypt.

The inhabitants of Samaria were the descendants of the mixed population which were settled in the region after the Assyrians had carried the Israelites away captive. Because of this dubious ancestry, the Jews would have nothing to do with them. We are also informed that the inhabitants of Galilee spoke with a dialect which distinguished them from the Judeans. Apparently all of the disciples of Jesus, except Judas, the traitor, were from Galilee.

Of the cities of Palestine we have mentioned Jerusalem and Jericho. Bethany was near Jerusalem, to the southeast, and Bethlehem about five miles south of Jerusalem. North of Jerusalem were the ancient cities of Rama, Bethel and Shiloh. Farther north, now in Samaria, we come to Sychar with Shechem near by, and Jacob's well. In Galilee Nazareth is about fifteen miles southwest of the Sea of Galilee, and Cana is five miles north of Nazareth. Capernaum is on the north shore of the sea, and much farther north, near the slopes of Hermon, on the east side of Jordan, is Caesarea Philippi.

The geographical features of the country naturally resulted in certain routes of travel. The maritime plain was the easiest route for those traveling up from Egypt. It was the route of many armies in ancient times. Another route was along the Jordan valley, on either side of the river. There was also, of course, a route north along the mountains, but it was a difficult road, and not used more than was necessary. However it would appear to have been along this route that Jesus travelled when He "must needs go through Samaria", for this route took Him directly by Sychar.

On our Lord's last trip to Jerusalem, He apparently used the Jordan valley, and approached the capital city by way of Jericho.

Politically Palestine was under the Roman rule. At the birth of Jesus, Herod the King ruled the entire land. He died shortly, and the regions of Samaria and Judea were given to Archelaus. The northern area was divided into three smaller units ruled by "te-

trarchs". At the beginning of our Lord's ministry Judea had been placed under a "procurator", a ruler appointed directly by the Roman emperor Caesar. The procurator's name was Pontius Pilate. Luke describes these political arrangements in Luke 3:1-2.

their good pleasure. The things hid from the wise and understanding are revealed unto babes. The Son knows the Father but also men may know Him.

In spite of the accent which is placed upon the fact of revelation and the possibility and reality of human knowledge of God, however, there is another aspect of the passage which gives it pertinence to the present subject. For it clearly is concerned with the transcendence of the Son of God in the sphere of knowledge. What the passage states concerning the Son, in connection with what it states about the Father, constitutes it a completely unambiguous evidence of the ontological sonship, or deity, of Christ. It has been thus acknowledged because of the exact correspondence and reciprocity of the Father and the Son which is set forth.

This correspondence finds partial expression in what is said concerning the revelational activity of the Father and the Son. The Son reveals as well as the Father. And both do so in the exercise of their sovereignty. "I thank thee, O Father, Lord of heaven and earth, that thou . . . didst reveal them unto babes; yea, Father, for so it was well pleasing in thy sight" (Matt. 11:25). "Neither doth any know the Father save the Son and he to whomsoever the Son willeth to reveal him" (11:27). The Son as well as the Father is described as sovereign revealer, and this description is a significant evidence of the deity of Christ.

What is said concerning the sovereignty of the Son's action, and what is affirmed concerning the Son's revealing activity, however, are far from exhausting the significance of the passage in this connection. The very heart and center of the passage is reached only when one considers what is said concerning the Son's *knowledge* in relation to the Father's knowledge. The revealing activity in the case of the Son, and evidently also in the case of the Father, is based upon the knowledge which is predicated. The terms in which the Son's knowledge of the Father and the Father's knowledge of the Son are described correspond so exactly, and are so extraordinary, that subordination of the Son to the Father is ruled out. "No one knoweth the Son save the Father; neither doth any know the Father save the Son" (v.27). With an eye upon the whole of the Biblical revelation it is perhaps not

The Bible and the Knowledge of God

The report of the Committee on Doctrines to the last General Assembly of The Orthodox Presbyterian Church included certain studies of Scripture teaching on the controverted matters. Believing that the exposition of these Scripture passages is of importance and deserving of wider attention than it might otherwise receive, we gladly devote space in the GUARDIAN for the publication of this section of the report.

The revelation of the New Testament presupposes fully the revelation of the Old Testament, and thus also the doctrine of God set forth in the Old Testament. Neither in the teaching of Jesus nor in that of the apostles is there a new doctrine of God. The God whom Jesus proclaims is the Lord of heaven and earth (Matt. 11:25) and the God of Abraham, Isaac and Jacob (Matt. 22:32). The distinctiveness of the New Testament revelation is, therefore, only relative; it is the distinctiveness which is involved in the recognition that the God of creation and of the covenant revealed himself afresh in word and deed in the establishment of the new covenant. This revelation of the new covenant, as the fulfillment of the prophetic revelation of the old covenant, possesses an eschatological character. It heralds the arrival and expounds the significance of the coming of a new order through the manifestation of the power of God. Thus that new revelation may be subsumed under the doctrine of the coming of the kingdom of God. It is a revelation through signs and wonders, which in association with the revelation through words spoken with divine authority, bespeak the presence of God and his action in the accomplishment of his redemptive purposes. Though the revelation of the new covenant may be characterized in terms of the message of the kingdom and the miracles

which disclosed the presence of the kingdom, it may more pointedly still be described as the revelation "in a Son" (Heb. 1:2). The revelation of the old covenant was concerning the son of God, Jesus Christ, but that of the new was a revelation which possessed finality and absoluteness because of the very presence of the Son of God. The incarnation of Jesus Christ is then the great fact and act of revelation with which the New Testament has to do.

That the manifestation of the Son of God among men constituted a glorious fact of divine revelation does not require special emphasis here. "The people that sat in darkness saw a great light" (Matt. 4:16). "And the Word became flesh and dwelt among us, and we beheld his glory, glory as of the only begotten of the Father, full of grace and truth . . . Grace and truth came through Jesus Christ. No man hath seen God at any time; the only begotten Son (or, God only-begotten), who is in the bosom of the Father, he hath declared him" (Jn. 1:14-18). See also Mt. 11:25-27; 13:13-17; 16:17. These passages show that Jesus Christ, his words and works, constituted an objective revelation of God. But they also teach that there was an adequate apprehension of the revelation on the part of some only, namely on the part of the babes who were given eyes to see according to the good pleasure of God.

Matthew 11:25-27

This passage, and the parallel passage in Luke 10:21,22, bears significantly upon the doctrine of the incomprehensibility of God. It emphatically teaches indeed the possibility and the reality of true knowledge of God and of His Son Jesus Christ, a knowledge based upon revelation, an apprehension granted by the Father and the Son in

extraordinary that the Father should be said to possess an absolutely exclusive knowledge of the Son. It has depths and heights which place it beyond human reach. Since it is divine knowledge there is no knowledge that is comparable to it. Surely all this is involved in the statement that "no one knoweth the Son save the Father".

In the context of the history of revelation, the most extraordinary feature of the passage is that Jesus immediately adds the stupendous claim that "neither doth any know the Father save the Son". The very terms that are used to set forth the absolutely exclusive knowledge of the Father concerning the Son are now employed to describe the Son's knowledge of the Father. The Son's exclusive knowledge of the Father, then, like the Father's exclusive knowledge of the Son, is a divine knowledge to which no human knowledge of God can be compared.

When now on the background and alongside of such affirmations of exclusive knowledge, the passage speaks of human knowledge of the Father, it is clear that a most significant distinction is in view. It is crucial to gauge this distinction accurately. (1) The difference does not concern the object of knowledge. The Father is known by the Son and He may be known by men. Since the distinction does not concern the object known, it must relate to the difference in the apprehension of the object. (2) It is clear that the difference in apprehension goes beyond the fact that human apprehension is based upon revelation. The Son indeed is the revealer and men know only as the Son willeth to reveal. But the apprehension of the Son is described as an exclusive knowledge, and hence the difference *in relation to revelation* does not describe it fully. The knowledge of the Son is itself an incomparable knowledge, which he possesses as Son just as the knowledge of the Father is an incomparable knowledge which he possesses as Father. This goes far beyond saying that the knowledge of the Son and of the Father is not an acquired knowledge. (3) The distinction between the Son's knowledge and human knowledge which is drawn here is not viewed in terms of the extent of knowledge. The Son's knowledge is not described as complete in contrast to the partial knowledge which men possess. It does not take the form

that the Son knows all about the Father whereas men may know only certain propositions about the Father. (4) The Son's apprehension as an absolutely exclusive apprehension is a divine knowledge; the apprehension on the part of men necessarily does not possess that exclusive, divine character which has been shown to be the mark of the Son's knowledge. The contrast in view involves the contrast between the divine subject (the Son) and human subjects, for the exclusiveness of the knowledge of the Son is bound up with his being the Son, that is, a divine person. The very evidence, therefore, which establishes the ontological sonship, or absolute deity, of Jesus demands the conclusion that a distinction in ontology between God and men is basic to the affirmations concerning the Son's knowledge of the Father and human knowledge of the Father. The Son knows the Father on the divine level of understanding; men may know the Father from the human level, the level of their creaturehood.

The teaching of Matthew 11:25-27 finds significant parallels in the Gospel according to John. There, too, the fact of the revelation of God through Jesus Christ is a conspicuous theme. The possibility and actuality of knowledge of God on the part of men is also emphatically set forth. "The Word became flesh . . . and we beheld his glory . . . he hath declared him" (John 1:14-18). "If ye had known me, ye would have known my Father also; from henceforth ye know Him, and have seen him . . . He that hath seen me hath seen the Father also" (14:7,9). "And this is life eternal, that they should know thee, the only true God, and him whom thou didst send, even Jesus Christ" (17:3f; cf. 17:25f; 1:10; 16:3).

But a further significant point of contact between the Matthean passages and the teaching in John is found in the place given to the affirmation of the deity of Christ in connection with the subject of the knowledge of God. Jesus identifies knowledge of himself with knowledge of the Father. "If ye knew me, ye would know my Father also" (8:19; cf. 10:15; 14:7,9). With the same intent, Jesus uses the verb "see", when he says, "He that hath seen me hath seen the Father" (14:9). Thus he makes himself one with the Father.

Jesus teaches moreover that the Son has an exclusive knowledge of the Father. "Not that any man hath seen the Father, save he that is from God; He hath seen the Father" (6:46). "No man hath seen God at any time; the only begotten Son (or God only begotten) who is in the bosom of the Father, he hath declared him" (1:18). In denying, then, that God hath been seen, the concern is not with the spirituality and invisibility of God. If the passages just quoted had to do with invisibility of God, they would not state that the Son had seen God (cf. 14:7,9). These passages teach, accordingly, that the Son has an exclusive knowledge of God. The Son as the Son, as God only begotten, being in the bosom of the Father, being from the Father,—in short, because of his absolutely unique relation to God as the eternal Son—alone hath seen and known God. It is on the background of this teaching concerning the deity of Christ, expressed in terms of the Son's original, essential and exclusive knowledge of God, that the Gospel sets forth the fact of revelation.

Alongside these truths the Gospel nevertheless teaches that men may see God (14:9; 11:40). The problem presented by the juxtaposition of the exclusiveness of the Son's knowledge of God and the affirmation of knowledge on the part of men is identical with that presented in connection with Mt. 11:25-27. And the answer must be found in the same terms. The ontological Son knows God as the Son, and therefore his knowledge is exclusive. As the knowledge of a divine person, the knowledge itself is divine. When men nevertheless are said to know God, the distinctiveness of their apprehension can be explained only in terms of the distinctiveness of their nature as human beings.

Romans 11:33f

Paul's ascription of praise to God in Romans 11:33f, is a crucial passage. In the translation of the ARV it reads, "O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are his judgments, and his ways past tracing out! For who hath known the mind of the Lord? . . ."

The passage has as its immediate background a consideration of certain

judgments and ways of God which centers attention upon the marvellous disclosures of the mercy of God already realized and yet to be manifested. Although the ascription of praise is not isolated from the consideration of the divine revelation it should be recognized that it does not consist of praise or thanksgiving for revelation. Basically the passage is an acknowledgement of the transcendence of God, and has largely to do with the transcendence of God in the sphere of knowledge. Turning from the consideration of the justice and mercy of God, the apostle ascends here to a general contemplation of the transcendent knowledge and judgments of God. In spite of his own lack of comprehension, the devout child of God may rest in confidence in God whose knowledge is unfathomable and whose judgments are unsearchable.

In our judgment the apostle is not concerned here with the distinction between the secret counsel of God and his revealed will in the Scriptures. He is not affirming that, because God has not chosen to reveal it, the secret counsel is unsearchable. The contrast between the secret and the revealed will is not drawn here. But certain affirmations are made concerning the wisdom, knowledge, judgments and ways of God *in absolute terms*. The wisdom and knowledge of God, without reservation or qualification, are said to possess inexhaustible wealth, or, in other words, to be unfathomable. His judgments are said to be such that they cannot be searched out, they are unfathomable. His ways cannot be traced out; they are *inexplorable*. As Hodge comments in this connection, "It is because God is infinite in his being and incomprehensible in his judgments and in his ways, that he is an inexhaustible source of knowledge and blessedness".

It is further to be observed that the transcendence of the divine knowledge in view in this passage is not that of the divine omniscience as contrasted with the partial character of human knowledge. The judgments and ways of God, even when the subject of revelation, and even when considered individually, are regarded as unfathomable and *inexplorable*. There inheres in them a quality of divinity, as judgments and ways of the infinite

and transcendent God, which makes human comprehension impossible.

This interpretation of Rom. 11:33 receives support from the opening words of v. 34, which depend on Isaiah 40:13. The rhetorical question, "Who hath known the mind of the Lord?", emphatically implies that no one hath known the mind of the Lord. This is said without qualification: it is not qualified, for example, by making knowledge depend on revelation. The connotation of the verb "known" is therefore a crucial matter. If it means "apprehended" the question would amount to a declaration of the inapprehensibility or unknowability of God. Since, however, such a view would contradict the entire thrust of the Scriptures, it must be understood in the sense of comprehended. The question is equivalent, then, to a declaration that the mind of God is incomprehensible. When the language of v. 34 is applied to v. 33, it carries the implication that no one hath known (i.e. comprehended) the wisdom, knowledge, judgments and ways of God.

I Corinthians 2:6-16

First Corinthians 2:6-16 may appropriately be considered in this connection, especially since a point of contact is found in the fact that v. 16 also employs the language of Isa. 40:13. It must be acknowledged that the main emphasis of the Corinthian passage differs sharply from that of Romans 11:33f. For I Cor. 2 is largely occupied with the glorious wisdom and knowledge communicated to the children of God rather than with the transcendence of the divine knowledge and with incomprehensibility. The wisdom that hath been hidden, which none of the rulers of the world hath known, the things which entered not into the heart of man, that which the natural man doth not receive and cannot know—these God hath revealed through the Spirit. And those who are spiritual, possessing the mind or Christ, know the things freely given of God.

But even in this context, however much the wisdom and knowledge possessed by the regenerate may be emphasized, the wisdom and knowledge in view stand in an entirely different relation to men than to God. To receive the Spirit is not to qualify men to know as the Spirit knows; to

have the mind of Christ is not to know in the exclusive and exhaustive way in which Christ knows. The Spirit, who reveals the things of God to men, has an exclusive knowledge of the things of God in virtue of His being the Spirit (v. 11). The Spirit alone enjoys the intimacy of communion with God which makes it possible for Him "to search all things, yea the deep things of God" (v. 10). Hence, when in v. 16, Paul says, "For who hath known the mind of the Lord, that he should instruct him?", he is not interpreting the language of Isaiah 40:13 differently from the force which it has been observed to have in Romans 11:34. In quoting this passage Paul's point is not, in effect, that the natural man does not know the mind of the Lord. Nor is he saying that men who have not come into contact with the divine revelation do not know the mind of the Lord. But he must be understood as setting forth the astounding truth that God is so transcendent in knowledge that he is incomprehensible. Nevertheless, he adds, they have the mind of Christ. The children of God, being in union with Christ, and having received the Spirit, have a true apprehension of God. It is this apprehension of the incomprehensible God which gives the spiritual man the advantage over the unregenerate (v. 15).

I Corinthians 13:12

In another passage in I Corinthians, Paul apparently goes even beyond the teaching of I Cor. 2 in emphasizing the privileges of the children of God in the sphere of knowledge. When in I Cor. 13:12 he says "For now we see in a mirror, darkly, but then face to face; now I know in part, but then shall I know fully even as also I was fully known", he might appear to teach that in heaven the knowledge of men will be indistinguishable from the divine knowledge. If taken literally, the passage would teach that man's knowledge will be as complete and exhaustive as God's. But such an interpretation would bring the verse into sharp conflict with Scripture as a whole. Paul is indeed stressing the glorious privileges of the people of God in the age to come. Their knowledge will correspond to the time "when that which is perfect is come" (v. 10). But, on the analogy of Scripture, a distinction

must be drawn between the perfection of God and the perfection of man in heaven, and this distinction must be regarded as implicitly qualifying the assertion in v. 12. As Charles Hodge says, "as we are required to be perfect (Mat. 5:48) as our Father in heaven is perfect, we may be said to know even as we are known. We may be perfect in our narrow sphere as God is perfect in his, and yet the distance between him and us

remains infinite". Hodge accordingly interprets this passage in the context of the Biblical doctrines of God and man. As there are two levels of being, there are two levels of perfection. Even in heaven man remains a creature. His understanding will always remain that of a creature. In the perfection of his creaturely knowledge in heaven, he will realize as never before the transcendence of God.

Biblical subjects, church history and theology are to be handled by the university faculty. Four of the chairs of this body are to be appointed by the university on nomination from a committee representing the United and Anglican churches. But the final decision is in the hands of McGill Board of Governors. The chairs of philosophy and history of religions are completely under the university appointment. Moreover, removal of a professor could be accomplished only by the university. One can easily see the dangers of such a system.

In 1942 this proposal had been sent down to the presbyteries. More courts replied to this remit than to any other since 1925. Thirty-five answered, of which only two were in favour. The Assembly, however, turned the matter down in 1945 by only two votes. Consequently no one knew what might happen this time. The result, however, was conclusive. The debate was the best of the Assembly with many taking part, but almost all in opposition. Finally Prof. Robert Lennox, newly appointed principal, of the Presbyterian College, Montreal, took the floor against the plan. This helped to settle its fate. When the vote was taken it was recorded as 84 to 43 against. This was another victory for Presbyterianism.

One matter which was not so pleasing, was the decision to send down to the presbyteries a statement on "Election and Predestination" prepared by the Committee on Articles of Faith. The writer, who is a member of that committee, dissented from the statement as being in direct conflict with the doctrine presently held by the church, and recommended that it be re-committed. In this, however, he was defeated, but it is to be hoped that the presbyteries, which are often the salvation of the church, will take a strong stand against the views expressed.

Many other matters were of course, discussed. There was the question of the Dutch immigrants coming into the country in large numbers. The church has decided that it must do all it can to help meet their spiritual needs when they are not near one of their own churches. Then, too, there was the matter of missionary expansion which is so desperately needed at the present time, and which the church is attempting to carry out as far as finances permit.

Canadian Presbyterian Assembly

By W. STANFORD REID

IN the minds of many observers, the General Assembly of the Presbyterian Church in Canada this year was one of the most important since that of 1925, when the church decided to stay out of the United Church. The court met in Toronto from June 2nd to 10th, and during that period dealt with a number of matters which have been causing division in the church for years.

That this Assembly was prepared to face the issues involved in these problems, may in part be due to the fact that it was preponderantly an assembly of younger men. Their importance and position was quite apparent, throughout all the meetings. But whether this was the cause or not, two things were very noticeable. One was that the debates centered on principal, not personality. On one or two occasions, it is true, personalities were brought in, but this was usually done by the members of what one might call the "Liberal Old Guard." As a result of this tendency to deal with principles, there was a very good feeling among the members of the Assembly. The feeling of fellowship was strong; and above all other things there was a strong conviction that the church, as the largest Reformed church in the country, had very serious responsibilities. At the same time there was a real consciousness of the resources of divine power behind it. These factors, by and large, controlled the thinking and action of the commissioners.

Probably the most important matter before the court, was that of the church's connection with the Church

of Christ in China. Ever since 1944 growing opposition has been manifest in the church to the sending of missionaries out to work under this body which is church-unionist in the extreme, and has no doctrinal basis worth mentioning. After no little controversy and numerous petitions to the General Assembly, the whole subject was last year sent down to the presbyteries for consideration and report. The presbyteries answering the remit were fairly evenly divided. Those representing 350 ministers and elders were opposed, and those representing 349 were in favour. Three presbyteries petitioned that the Assembly appoint a committee having members from both sides of the question, to gather material, send it down to the presbyteries and have further answers next year. After a lengthy discussion on the floor of the Assembly, it was decided that while the church would continue to support those already working under the C.C.C., since they had gone out in good faith, there would be no further commitments to that body. Henceforth the church would concentrate on its own work in Manchuria, Formosa, India and British Guiana. This was a very real victory for those who had been fighting for years against this connection.

The other major problem which was settled was that of participation in a Divinity Faculty, this summer established at McGill University. Taking part in this venture would have meant the virtual closing of one of our seminaries, except as a boarding house where practical theology would be taught.

On looking back over the Assembly one cannot but feel that on the whole it was generally a good assembly. For one thing it definitely asserted that the church is going to remain a Presbyterian church, both at home and abroad. This is very important in this day of easy church union and lack of conviction. But there is no church which is perfect, so in all things we must still be on guard.

Stonehouse to Amsterdam

DR. NED B. STONEHOUSE who was elected by the General Assembly of The Orthodox Presbyterian Church as its representative to the formative gathering of the fundamentalist International Council of Christian Churches in Amsterdam will leave for Holland July 23rd. He expects to be gone about five weeks, returning the latter part of August.

No exact information is available as to the total number of delegates who will attend this meeting. Dr. William H. Bordeaux, general secretary of the American Council, which is sponsoring the Amsterdam meeting, has indicated that delegations are expected from Canada, South America, China, Korea, Japan and various European countries as well as from America.

The theme of the conference will be "The Christ of the Scriptures". Decisions will be made as to the name, creedal basis, organization and purpose of the proposed international group. Officers will be elected, a tentative constitution probably adopted, and plans made for the next meeting which may be held from two to five years later.

The proposed International Council will be set in sharp opposition to the World Council of Churches, dominated by Modernism, which meets in Amsterdam a week later.

Group Withdraws from Korea Seminary

A GROUP of about fifty students, with one professor, have withdrawn from Korea Theological Seminary. In a letter under date of June 6th the Rev. Bruce Hunt reports and comments on this development.

At the time Dr. Park joined the Seminary staff last fall, a number of students from Seoul came to the Korea Seminary, and its enrollment jumped to about 140. However, Dr. Park himself and some of those who come from Seoul have become dissatisfied with the strict stand of those who founded the Seminary. Some of the complaints were that those at the Seminary were fighting from outside the Presbyterian Church in Korea, trying to form a new denomination, and that they were emphasizing the shrine issue too much and offending many good Christians thereby. In answer, though the founders of the Seminary feel that the church's present general assembly is illegally constituted, having met without a quorum of its presbyteries being represented, they do not agree that they are "outside" the church. And they

Good Religion Wanted

THE state or religious conviction and commitment among present-day college students is illuminated by a rather careful study made recently at Harvard and Radcliffe by three members of the Harvard department of social relations, Gordon W. Allport, James W. Gillespie, and Jacqueline Young. The results have been published in *The Journal of Psychology* and reprinted, under the title, "The Religion of the Post-War College Student", by the Hagen Foundation (400 Prospect Street, New Haven 11, Conn. 15c).

A degree of caution in generalizing these results is to be observed because of the fact that they are based on a study of only two related institutions and on five hundred students all of whom were members of a course entitled *Social and psychological foundations of behavior*. It is possible that only students of a certain interest in this subject would pursue this course and that there might be a correlation between that field of interest and a particular religious viewpoint which would not hold good of the student population in general.

With this caution in mind, it is well to note some of the findings. The study covered 414 men and 86 women and included both veterans and non-veterans and both married and unmarried students.

The most useful information, in the

do not feel that the so-called general assembly has really faced or cleared up the Shrine issue.

Some of the students who left with Dr. Park indicated that they were not willing to take the strong stand the Seminary has been taking on certain issues. Others however claimed that they wanted to carry on the fight in Seoul right in the camp of the "enemy".

This development has not affected the stand or program of the Korea Seminary, which is committed as it was at the first to the service of Christ and His church. Mr. Hunt continues his teaching work there. Recently Dr. Chisholm and Mr. Malsbary, missionaries to Korea of the Independent Board for Presbyterian Foreign Missions, have been helping with some of the teaching.

writer's judgment, may be summed up as follows:

A genuine interest in religion is felt by about 70% of the students, though the proportion is somewhat greater among women than among men. However, in spite of this fact, only about 25% of the men and 42% of the women believe in the deity of Christ.

There is a constant shift toward a position of greater doubt as to Biblical teaching. Only about 50% of the Protestants find the faith in which they were reared satisfactory, while nearly 85% of the Roman Catholics do. One reason for the drift among Protestants is plain ignorance. The investigators say, "Even college students know next to nothing of the rich field of theology" (p. 24).

A larger portion of students engage in "religious practices" than have any adequate base for such practices. There are not more than 30% who feel that any apparent conflict between science and religion is insurmountable and only about half of these are sure that it cannot be reconciled.

The vital point of all of this, and more that the full report contains, is that there is actually a much greater need and *desire* for religion among students than is being met. One of the major obstacles is ignorance of theology. A large proportion of students want an adequate religion but believe it is not being made available to them at present. P.W.

The GUARDIAN NEWS COMMENTATOR

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

Religious Schools in Hungary Taken Over by the Government

A TOTAL of 4,474 denominational schools in Hungary passed into the control of the Communist-dominated government as a result of legislation adopted in June by the Hungarian parliament. The schools are of the elementary level, and include 2,797 Roman Catholic, 1,097 Reformed and 579 Jewish or Greek Orthodox institutions. Some 650,000 children attend these schools, comprising 61.5 per cent of all Hungarian school children. All teachers automatically passed into state employment and the salaries of the teachers will be raised 20 per cent on August 1.

The nationalization of Hungary's religious schools has been a matter of conflict and controversy ever since it was first proposed. Chief opponents have been the Catholics, who, of course, have most to lose through the change. Gatherings of the people in protest against the action resulted in a number of cases in riots, and there are reports that a number of priests have been arrested and imprisoned for participation in such riots.

On the day the government acted, Cardinal Mindszenty had ordered the church bells to be tolled, and special masses to be said. The National Association of Lutheran Pastors also had petitioned the government to abandon the scheme "in order that the peace of souls may be preserved."

One member of parliament who violently opposed the action of the government was a nun, Sister Margit Schlachta. She requested that the matter be referred for approval to the United Nations. And after the bill had been passed, when parliament stood to sing the national anthem, she refused to budge, but remained "offensively seated". In consequence she was suspended for one year.

The Hungarian hierarchy later an-

nounced that it would continue to work for the return of the schools to church control. A pastoral letter containing this promise asserted that prior to the national elections there had been no indication in any party program that the nationalization of the schools was under consideration.

Meanwhile a government spokesman asserted that the new textbooks to be placed in the schools next fall would contain "no single anti-religious word", and would have as many religious songs and stories as were published under pre-war government.

The Synod of the Hungarian Reformed Church has ratified a preliminary agreement with the government. This agreement approves the nationalization of the schools, with the understanding that four leading colleges of the church will be exempt from the nationalization. It also calls for the completion of church-state separation in 20 years, with the churches gradually becoming self-supporting during that period.

Catholics Repudiate Religious Tolerance

THAT the Roman Catholic Church does not believe in religious liberty, and is not willing to grant freedom of religion to non-Romanists where it has control of the situation, has always been true, regardless of occasional statements to the contrary.

But recently this position has been emphasized again, with special reference to the country of Spain. Spain is of course very largely Catholic in its population. However the numerous declarations against Protestants in that country lead us to believe that Protestant propaganda is making more headway than the Roman church would like

to admit. And just recently the official journal of the Jesuit organization of the Catholic church, dealing with the situation in Spain, made the following declaration (We quote it as published in *The Christian Century*, June 23):

"The Roman Catholic Church, convinced, through its divine prerogatives, of being the only true church, must demand the right to freedom for herself alone, because such a right can be possessed only by truth, never by error. As to other religions, the church will certainly never draw the sword, but she will require that by legitimate means they shall not be allowed to propagate false doctrine. Consequently in a state where the majority of the people are Catholic, the church will require that legal existence be denied to error, and that if religious minorities actually exist, they shall have only a *de facto* existence without opportunity to spread their beliefs. If, however, actual circumstances, either due to government hostility or the strength of the dissenting groups, makes the complete application of this principle impossible, then the (Catholic) church will require for herself all possible concessions, limiting herself to accept, as a minor evil, the *de jure* toleration of other forms of worship. In some countries, Catholics will be obliged to ask full religious freedom for all, resigned at being forced to cohabit where they alone should rightfully be allowed to live. But in doing this the church does not renounce her thesis, which remains the most imperative of her laws, but merely adapts herself to *de facto* conditions, which must be taken into account in practical affairs. Hence arises the great scandal among Protestants, who tax the Catholics with refusing to others freedom and even *de jure* toleration, in all places where they are in the majority, while they lay claim to it as a right when they are in a minority. We ask Protestants to understand that the Catholic church would betray her trust if she were to proclaim,

theoretically and practically, that error can have the same rights as truth...".

Taking their cue from this declaration of the Jesuits, the Spanish Catholic hierarchy in turn issued a statement warning against the proselytizing activity of non-catholics. Article 6 of a 1945 Spanish law states that "The profession and practice of the Catholic religion, which is that of the Spanish state, will have official protection. No one will be molested for his religious beliefs, or in the private practice of his religion. No external ceremonies or manifestations other than those of the Catholic religion will be permitted." The Catholic statement pointed out that this article does not grant liberty to non-catholic cults, especially to their conducting public worship or engaging in evangelization. There are to be no "external manifestations" of these cults.

The statement concludes with a declaration of confidence that the mass of Spanish Catholics will not be converted to Protestant persuasion. Such a declaration, from the hierarchy, can only be interpreted as indicating that such conversions are taking place, and to an extent that calls for official notice. And then the statement expresses the hope that eventually all "who recognize Christ" will cease their attacks on the Catholic church and will re-enter its fold.

Declarations such as these are of real interest, and especially so when leaders of the current protestant ecumenical movement speak of bringing Rome into their orbit, and when it is reported that Rome will have observers at the World Council meeting in Amsterdam. Rome will never join the World Council, but she would love to have the World Council join her, on her own terms.

Chair of Missions at Calvin Seminary

THE Synod of the Christian Reformed Church at its recent meeting in Grand Rapids determined among other matters, to establish a Chair of Missions at Calvin Seminary, and elected the Rev. Harry Boer, now a missionary in Nigeria, to the new position. Mr. Boer was formerly a chaplain in the Marine Corps. It is reported that Mr. Boer, who has been on the mission field only about a year, will be permitted to finish out a short

term on the field, in preparation for assuming the post.

Other decisions of the Synod included the expansion of the denomination's "Back to God" radio hour into a coast to coast network, the opening of new mission fields and the sending of additional missionaries to China and Nigeria, and the approval of a \$53,000 building program at its Indian mission fields in New Mexico.

Although a number of minority groups had recommended that the church sever its connection with the National Association of Evangelicals, the Synod limited its action on that score to appointing a special committee to study more thoroughly the whole matter. Opposition to the NAE as expressed on the floor was directed chiefly against the "Arminianism and fundamentalism" of that organization.

The Synod elected nine lay members to the Board of Trustees of Calvin College, a new departure since previously only ministers had been on the board. A budget of \$410,000 for the College was approved.

Two other matters failed to receive Synod's approval. One was a proposal that ministers teaching Bible courses in Christian schools lose their ministerial status. The other was a recommendation for the establishment of a church-controlled Junior college.

The Rev. Henry Baker of Chicago, former home missions director, was elected president of the Synod, succeeding the Rev. Emo VanHalsema of Pascaic N. J.

Religious Education Program Confused

THE Supreme Court decision declaring unconstitutional the religious education program in the Champaign, Illinois schools has resulted only in confusion for the program throughout the country. Reports are constantly being received that some communities have discontinued the local program, while in other localities it is being maintained. As an example the State Department of Education in North Carolina reports that many of its schools are continuing the program until there is further clarification. However the Burlington Ministerial Association, in the same state, voted to discontinue its Bible teaching in the public schools. The reason given was that the clergy-

men did not want to be understood as opposing the decision of the Supreme Court, or as opposing the separation of church and state. It seems generally to be agreed that the religious instruction classes in local communities have public support, though a few individuals may here and there object. The Supreme Court decision certainly does not seem to represent the sentiment of the people generally.

Reformed Presbyterians Meet

THE 125th meeting of the General Synod of the Reformed Presbyterian Church was held in the Reformed Presbyterian Church in Clay Center, Kansas, May 14-20, 1948.

Meeting west of the Mississippi River for the first time in its history, the General Synod was opened with a sermon by the retiring Moderator, Rev. Charles F. Pfeiffer, pastor of the Fifth Reformed Presbyterian Church of Philadelphia. Following the sermon the Court proceeded to the election of the new Moderator. Rev. Samuel S. Ward, pastor of the Coulterville Reformed Presbyterian Church and president of the Board of Home Missions, was chosen.

A drive for a 10 per cent increase in membership, and a 20 per cent increase in missionary giving was the feature of the meeting.

A General Secretary of Missions was chosen to coordinate the work of the Board of Home Missions and the Foreign Mission Board, with headquarters at Darlington, Beaver County, Pa. "The whole Word for the whole World" becomes the theme as the new General Secretary, Mr. J. Wayne Graham, an elder in the Fairview (Pa.) Reformed Presbyterian Church endeavors to unify the mission program of seeking the unsaved in the homeland at Houston Mission in the mountains of Kentucky, and at Los Angeles Mission at 21st and Wall Sts., and abroad in the United Province in India with six native churches, and in Shanghai, China, where work is being done in preparation of teaching aids and literature in the Phonetic in order that those to whom the Word is a locked Book may read and know of Jesus Christ, Who alone can save. Mr. Graham was formerly Executive Secretary of the Board of Home Missions.

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Encouraging reports were heard from the constituent boards and agencies of the denomination.

On Friday evening, May 21, Rev. Robert Waldo Chesnut, Ph. D., was guest of honor at an anniversary dinner celebrating his attendance at 60 meetings of the General Synod. It is quite unlikely that any minister in any denomination can boast of such a record for attendance at the meeting of the highest court of his church. Dr. Chesnut, born near Morning Sun, Iowa, on September 15, 1858, enjoys very good health and says if he had a new pair of feet and a wig he would be able to preach regularly. Dr. Chesnut edited and published the *Reformed Presbyterian Advocate*, the official publication of the denomination, for 45 years. He retired from that work in 1945 and now does some supply preaching in the Duanesburg, New York, Reformed Presbyterian Church.

The General Synod accepted the invitation from the Fifth Reformed Presbyterian Church of Philadelphia to hold their 1949 meeting in the city of brotherly love on May 19-23.

Welmers to Gold Coast

DR. William E. Welmers, Orthodox Presbyterian minister who has been engaged in language work at the American Lutheran Mission in Liberia, has completed the work there and has moved to the Gold Coast, British West Africa.

In a letter recently distributed to friends in this country Dr. Welmers wrote:

"The language work in Kpelle is almost finished now, and will be finished the end of next week. The product of this work is primarily a lesson course in spoken Kpelle for missionaries, consisting of some 650 mimeographed pages. That has kept me busy for over sixty hours a week for almost five months.

"Besides all this, some work has been done in the preparation of material for a literacy campaign in Kpelle. The writing of the language, had to be determined on first, and then elementary lessons prepared. These are now being put to use to a small extent at least, with encouraging success.

"Meanwhile the Lutheran service is being used in Kpelle at all services here

now, and its use is spreading to other areas. This involved a complete revision of the old translations of the Lord's Prayer, the Apostles' Creed and the Ten Commandments. On Easter Sunday, for the first time in history, the entire Communion service was conducted in both English and Kpelle, yours truly serving as interpreter. . . .

"While we use Kpelle for most of our daily conversational needs, we ourselves have not concentrated on developing fluency in the language, but primarily on producing the facilities for others to acquire a fluent mastery of it. At the same time, I hope and intend on Sunday, May 2, the night before we leave Sanoyea, to preach in Kpelle for my first, last, and only time."

The Welmer's new address is PO Box 142, Cape Coast, the Gold Coast, British West Africa.

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