

# The Presbyterian GUARDIAN

J. GRESHAM MACHEN • EDITOR 1936-1937

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*Christ is the only Person who really counts in the supreme relation to God. No matter what our position on earth may be, no matter what our social or racial relationships, we stand before God not by virtue of those relationships but because we are, if we be Christians, in Christ.*

—J. Gresham Machen



July, 1949

VOL. 18, NO. 7



## Your FAMILY ALTAR

### Daily Bible Readings

#### Week of August 1

Monday	.....	<i>II Thessalonians 1:1-12</i>
Tuesday	.....	<i>II Thessalonians 2:1-12</i>
Wednesday	.....	<i>II Thessalonians 2:13-3:5</i>
Thursday	.....	<i>II Thessalonians 3:6-18</i>
Friday	.....	<i>I Timothy 1:1-11</i>
Saturday	.....	<i>I Timothy 1:12-20</i>
Sunday	.....	<i>I Timothy 2:1-15</i>

#### Questions for Sabbath Meditation

1. What were some of the virtues for which Paul commends the Thessalonians?
2. What event must precede the coming of Christ according to II Thess. 2?
3. What did Paul say about lazy people? Why did he work?

#### Week of August 8

Monday	.....	<i>I Timothy 3</i>
Tuesday	.....	<i>I Timothy 4</i>
Wednesday	.....	<i>I Timothy 5:1-13</i>
Thursday	.....	<i>I Timothy 5:14-25</i>
Friday	.....	<i>I Timothy 6:1-10</i>
Saturday	.....	<i>I Timothy 6:11-21</i>
Sunday	.....	<i>II Timothy 1:1-8</i>

#### Questions for Sabbath Meditation

1. Name some of the characteristics of those who desire the office of a bishop?
2. What false teachings was Timothy warned about?
3. What charge does Paul give to those who are rich? Is money the "root of all evil?"

#### Week of August 15

Monday	.....	<i>II Timothy 1:9-18</i>
Tuesday	.....	<i>II Timothy 2:1-13</i>
Wednesday	.....	<i>II Timothy 2:14-26</i>
Thursday	.....	<i>II Timothy 3:1-12</i>
Friday	.....	<i>II Timothy 3:13-4:5</i>
Saturday	.....	<i>II Timothy 4:6-22</i>
Sunday	.....	<i>Titus 1:1-9</i>

#### Questions for Sabbath Meditation

1. Name Timothy's grandmother and mother? What did they possess?
2. What advice did Paul give to the

Christian soldier concerning his warfare?

3. Where did Paul suffer persecutions? Can any Christian expect no persecution for the gospel? What forms may this persecution take?

#### Week of August 22

Monday	.....	<i>Titus 1:9-2:5</i>
Tuesday	.....	<i>Titus 2:6-15</i>
Wednesday	.....	<i>Titus 3</i>
Thursday	.....	<i>Philemon 1:1-9</i>
Friday	.....	<i>Philemon 1:10-25</i>
Saturday	.....	<i>Hebrews 1:1-14</i>
Sunday	.....	<i>Hebrews 2:1-9</i>

#### Questions for Sabbath Meditation

1. What does the grace of God manifested to us teach us?
2. What attitude should the Christian have towards the authority of the state?
3. What did Paul desire of Philemon? On what basis did he plead?

#### Week of August 29

Monday	.....	<i>Hebrews 2:10-18</i>
Tuesday	.....	<i>Hebrews 3:1-11</i>
Wednesday	.....	<i>Hebrews 3:12-4:2</i>

### Meditation

With the rush and bustle of modern life, with radios, television, movies, picture magazines, and political commentators little time and small stimulus has been given for thinking. Not only do we have our bread baked for us, but we have our thinking "canned" and the baker's product is generally better than the thinking that is done and handed to us.

Surely the growth of totalitarian governments speaks eloquently for our generation's laziness when it comes to pondering problems. We have become

indolent and as a result we lose those freedoms which others kept alive by vigorous action.

Often this same failure to study problems is found among professing Christians. Religious "quacks and soothsayers" can market their false teachings with little difficulty. Many are tossed about with every wind of doctrine. Some Christians want all their reading and studying done for them and conveniently placed in notes in their Bibles so that the text and interpretation will be there. "It is so much easier," they say.

Paul tells Timothy "study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (II Timothy 2:15.) "Till I come, give attendance to reading, to exhortation, to doctrine. . . . Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all." (I Timothy 4:13, 15.)

Bishop Hall once said, "It is not hasty reading, but seriously meditating upon holy and heavenly truths that makes them prove sweet and profitable to the soul. It is not the bee's touching on the flowers that gathers the honey, but her abiding for a time upon them, and drawing out the sweet. It is not he that reads most, but he that meditates most on divine truth that will prove the choicest, wisest, strongest Christian."

No Christian worker can afford to neglect this most urgent duty of digesting Scriptural truth. To communicate truth to others one must first know that truth. It is the godly man who "meditates in the law day and night." Read the passages of Scripture for today's devotional reading, but above all, chew, digest, and gather nourishment for your soul. Let not another do your work, for you must not defraud yourself of the blessing that comes from sweet, solemn thoughts on God's truth.

#### Prayer Suggestions

1. Pray for summer Bible conferences sponsored by our churches, that young people may be converted and edified.
2. Pray that Rev. Egbert Andrews and Mrs. Gaffin and her family may be able to return to China this Fall.

LEROY B. OLIVER.

### ASSEMBLY NEWS

The August *Guardian* will contain news of the 16th General Assembly of The Orthodox Presbyterian Church, which convenes in Los Angeles on July 21. As the Editor is traveling to the Assembly and back by car, publication of the next *Guardian* may possibly be delayed slightly.

*The Presbyterian*  
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### Sermons That Live

IT was the tenth day of March, in the year 1929. The congregation in that small but beautiful chapel consisted to a large extent of young men who would one day be engaged in the work of the church as ministers or missionaries. The speaker of the morning, a stubby middle-aged man with clear eye and clear voice, was bringing his sermon to a close. The atmosphere was tense with the challenge of his words. . . .

"In many lands," concluded the speaker, "there are those who have faced the great issue of the day and have decided it aright, who have preserved true independence of mind in the presence of the world; in many lands there are groups of Christian people who in the face of ecclesiastical tyranny have not been afraid to stand for Jesus Christ. God grant that you may give comfort to them as you go forth from this seminary; God grant that you may rejoice their hearts by giving them your hand and your voice. To do so you will need courage. Far easier is it to curry favor with the world by abusing those whom the world abuses, by speaking against controversy, by taking a balcony view of the struggle in which God's servants are engaged. But God save you from such a neutrality as that. It has a certain worldly appearance of urbanity and charity. But how cruel it is to burdened souls; how heartless it is to those little ones who are looking to the church for some clear message from

God. God save you from being so heartless and so unloving and so cold; God grant, instead, that in all humility, but also in all boldness, in reliance upon God, you may fight the good fight of faith. Peace is yours indeed, the peace of God which passeth all understanding. But that peace is given you, not that you may be onlookers or neutrals in love's battle, but that you may be good soldiers of Jesus Christ."

The speaker stopped. The service came to a close. The congregation filed slowly out of the building.

Dr. Machen had preached the last sermon he was to deliver in Miller Chapel on the Princeton Seminary campus. Before another academic year had rolled around, he had ceased to be a member of its faculty. Along with other colleagues who likewise thought more of the truth of God than the praise of men, he had separated himself from an institution where, at the direction of the church, men who cast doubt upon the authority and teachings of the Word of God were being given places of honor and prestige.

Machen's last sermon in Miller Chapel is included among the 20 sermons and addresses of his in the book, *God Transcendent*, recently published by Eerdmans in Grand Rapids, and edited by Professor Ned B. Stonehouse of Westminster Seminary.

In his introduction Dr. Stonehouse says, "For well over a decade before his untimely death on January 1st, 1937, J. Gresham Machen was recognized by many as the most valiant and eloquent spokesman for orthodox Christianity in America, if not in the entire world."

One of the things that made Machen great was his supremely capable scholarship. Most of those who fight religious battles use second-hand arguments. Though they may be able contenders for the faith, they lack the vitality of those who have studied the problem for themselves. Machen was a scholar of the first water. He fought the battle for orthodox Christianity because, through his own studies of the New Testament he had profound convictions as to what was and what was not Biblical Christianity.

The other thing that made Machen great was his ability to state the issue in clear, down to earth terms, so that the common man could see and understand it. Nowhere is that better illustrated than in his sermons and addresses, such as those presented in this book. Although the Modernist contro-

versy may in some quarters have taken a different tack since Machen's day, there are many areas in which his words still have complete pertinence. No one has been able to step into his shoes. He stands on a pinnacle as he speaks for the truth and against error. His sermons of yesterday still speak today.

L. W. S.

### The Fundamentals

IT is one of the frequent activities of people commonly called Fundamentalists to list those doctrines of the Scripture which are considered to be fundamental to the Christian faith. The number of such fundamentals varies greatly with the several groups, and they are usually determinative of cooperation. It is regarded as proper to cooperate with such groups as hold these "fundamentals" of the faith, and not to cooperate with those who are suspected of denying these fundamentals.

In contrast with this attitude there are those who have taken the logical position that there is no such thing as a fundamental doctrine in contrast with one which might be called peripheral. Of course, in the last analysis, this is true. All truth is one and every element of truth has a bearing upon every other element. Every doctrine of the Scripture is an element of the truth and no part of the Word of God can properly be denied or ignored. Neither can any teaching of the Word of God be considered unimportant.

As a matter of fact, however, there are doctrines of the Word of God which are most central to the whole system of truth taught in Scripture. The immediate consequence of the denial of some doctrines is more destructive than the immediate consequence of denying other doctrines.

It is also true that any doctrine can attain to the position of a fundamental, if it is vigorously denied and that denial is logically applied. For instance, no group that we know anything about lists as a fundamental doctrine the doctrine of dichotomy (that man consists of soul and body), a doctrine we believe is clearly taught in Scripture. There have been trichotomists (who believe man consists of body, soul and spirit) in most churches. However, in China for instance there are groups which are tri-

chotomist, and which apply their trichotomy in such a way as to nullify many of the other truths of Scripture. So it has been necessary for faithful ministers to witness against trichotomy, and to make this of primary importance. The doctrine of dichotomy then assumes the position of a fundamental tenet of the faith.

It has always amazed us that those who are most prone to list the "fundamentals" of Scripture, are also most prone to neglect the central doctrine of Scripture, the doctrine of God. They, of course, speak of "God" frequently, usually in the very first or second sentence of their abbreviated creeds. But they never seem to realize how necessary it is to define the "God" they are talking about or referring to.

The God of the Bible is a sovereign God. The God of a great deal of religion that passes today for Christianity is a limited God. Those who believe in the God of the Bible cannot possibly have much in common with those who preach a God limited by His creatures. Even though people are often better than their creeds, fellow-

ship under these conditions would certainly be extremely limited.

It is our opinion, however, that the doctrine of the sovereignty of God is just about the most fundamental doctrine in the whole of Scripture. It is the basis of all theology, for there theology begins. As early as the time of the Apostles' Creed this was seen, for the Creed begins, "I believe in God the Father Almighty." That "Almighty" refers very succinctly but very directly to the sovereignty of God, as taught by each and every one of the Biblical writers of both Old and New Testaments.

Let us diligently hold to those things which are most surely believed and most clearly taught in the Word of God. And let us realize that the doctrine of the sovereign God is central in all of Scripture. It must never be treated as one of the unimportant doctrines upon which there can be a compromise, and which can be considered as non-essential in determining Christian fellowship in teaching and preaching the Word of God.

R. S. M.

## Join the American Council—If

By W. HARLLEE BORDEAUX

**T**HE Orthodox Presbyterian Church should apply for General Constituent Membership in the American Council of Christian Churches if it wishes to express in the most practical manner the sincerity of its desire to aid those forces which are opposing the enemies of the Gospel, and to further strengthen an organization which is faithful to the Word of God and whose notable achievements thus far are the most convincing proof that it enjoys God's favor. If, on the other hand, the Orthodox Presbyterian Church wishes to continue to remain isolationist in its attitude, then at the 16th General Assembly to be held in Los Angeles in July, once again the steadily increasing number of ministers and members who plead for cooperation with Bible-loyal forces will be doomed to continued disappointment.

The tug of war in this church as relating to the American Council has been both interesting and disappointing to many who have followed its progress. It has reminded us very

**I**N the April issue of the *Guardian* we carried an article by the Rev. Arthur W. Kuschke, opposing membership in the American Council of Christian Churches for The Orthodox Presbyterian Church. At that time we indicated our willingness to publish an article on the other side of the question.

**Mr. Bordeaux, a minister of the Orthodox Presbyterian Church and General Secretary of the American Council, has submitted such an article, urging affiliation with the Council, and we are accordingly publishing it herewith.**

much of Luke 7:32, "They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept." A small number of men in the Orthodox Presbyterian Church have appeared to be irreconcilably hostile to any associa-

tion with the American Council. A few would probably concede their minds are *closed* on the subject of the A.C.C.C. Some men have contended that if the American Council trespasses upon the work of the denomination such action cannot be excused, and therefore the Council cannot be joined. This criticism was easily silenced by a brief quotation from the Council's literature item No. 104, "In all these spheres the American Council is working to secure a wider hearing for the Gospel as well as for many facilities not now available to evangelicals. *It will not duplicate the work of its members.*" Even though we cannot be sure that this satisfied that group of objectionists, it would be difficult to understand why it has not done so.

Now another viewpoint arises in the Orthodox Presbyterian Church. It is that of the men who can have no appreciation of the American Council unless it does the sort of work that the Christian church should do. Thus we can see how, by such opposing arguments, the American Council was very effectively placed between the upper and nether millstones. We have lately read the argument of one of the ministers of the Orthodox Presbyterian Church wherein he would deny the right of existence to any interdenominational council of churches even though each member denomination should retain its full autonomy.

For not less than two years the foes of the American Council among the ministers of the Orthodox Presbyterian Church were very successful in their delaying tactics. Their strategy was to insist that the Orthodox Presbyterian Church apply for "Consultative Membership" in the American Council. Over and over again they were told that there was no constitutional provision for this type membership, nor did the American Council think it wise to institute such and thereby weaken its membership. But repetition by leaders of the American Council of this very clear statement seemed to have little effect until after a period of about two years when it became quite apparent that some other tactic would have to be discovered.

The hue and cry now being raised is that of the so-called "political activity" of the American Council. Therefore a word should be said concerning this. In the same literature item #104 of the American Council we read, "Does the (See "*American Council*," p. 133)

# The Christian Faith and Scientific Studies

## A Book Review

MODERN SCIENCE AND CHRISTIAN FAITH, American Scientific Affiliation. Chicago. Van Kampen. \$3.00.

**"MODERN** Science and the Christian Faith" is a work of apologetic interest. Its message is directed primarily to young people who find themselves enmeshed in the false philosophies and Godless science of the average classroom. Its burden is to show that the Bible, although not a textbook on science, either physical, biological, or social, when it has occasion to speak in any of these fields of learning speaks with the accuracy commensurate with its exalted authority. The twelve men collaborating in the production of this symposium, all members of the American Scientific Affiliation, also desire the work to be a testimony to the fact that men trained in the rigours of modern science can at the same time maintain an active living faith in the Bible and its message of redemption.

The latter goal has been admirably achieved. There can be little doubt concerning the scholastic attainments in their chosen fields of endeavor of the writers, and their Christian characters are beyond question. They are earnest Christian scholars who know their Lord and are seeking to serve Him to the full extent of their ability. They have likewise demonstrated that the Bible speaks accurately in the various fields of scientific knowledge. Thus far they are worthy of our highest Christian commendation. Nevertheless, we find serious difficulties here.

The question that confronts any reader of this book is this: Does a work of this kind successfully and adequately meet the apologetic needs of Christian theism? Has this book really vindicated the righteousness of God? This reviewer feels that this test has not been met. He feels that there are three basic and fundamental issues for which these learned gentlemen have not shown proper appreciation. Of course, the proper way to review such a work as this is to give a close chapter

**CAN** the truths of Christian faith be proven by scientific investigation? Many are the scholars who have sought to answer this question in the affirmative. But all too often such investigation proceeds on the basis of the idea that facts exist and can be studied independently and objectively. Can any fact in God's created universe be properly understood and evaluated apart from the God who made that fact, and the revelation He has given concerning it?

In this review of a recent book by a group of Christian scholars, Mr. Zetterholm raises this question, and points to the need for an adequately Christian foundation even for scientific studies: The writer is pastor of the Orthodox Presbyterian Church in Seattle, Washington, and has himself had considerable training in scientific pursuits.

by chapter summary and criticism, but unfortunately, or perhaps fortunately, time and space does not permit such a treatment. Consequently, it is felt that the best way is to discuss the work as a whole in the light of the three apologetic issues, and cite spot passages from the various chapters to establish the contention that there is inadequate appreciation for: 1. The Christian philosophy of 'fact,' 2. The distinctive nature of Christian faith, and 3. The source of the authority of the Word of God.

### The Christian Philosophy of Fact

We frequently read in this book as well as in other writings of this nature that "science confirms and clarifies the Scriptures," or that "the observations of science can be harmonized with the Scripture." The impression is constantly given that Christians ought to be profoundly grateful to science for this confirmation and harmonization. These Christian men of science, in

By EARL E. ZETTERHOLM

company with nearly all their co-workers in this field, have a naive and sacrosanct attitude toward a "scientific fact." You will nearly always hear them speak in hushed and reverent tones when they are dealing with the "facts" of science as though here they were treading on holy and inviolable ground. Mr. Horner, for example, in his section on the Christian interpretation of anthropology says, "The Christian in considering the facts of science has one of two choices: (1) reject them, or (2) accept the facts and interpret them according to a positive Christian life and world view," p. 204. Again on page 223 he says, "Christians have one of two alternatives regarding prehistoric man: (a) reject all the findings of science by calling the material pathological or spurious; (b) accept the findings of science and interpret them in an *unbiased* fashion." (Italics are the reviewer's.) On the other hand, Mr. Horner realizes, it seems, to a greater extent than his co-authors do, the need for an all-pervading Christian world and life view, for on page 204 he says, "Anti-evolutionists' efforts have been to disprove evolution and prove the Bible. But that is not enough. To be honest and successful in science, we Christians must have a positive interpretation of scientific facts. . . . A positive, Christian, non-evolutionary approach involves an acknowledgment of God. . ." While we may be thankful for Mr. Horner's plea for a Christian interpretation of science, yet we are sincerely afraid that he is going to miss the mark if he does not first get a Christian philosophy of fact.

Scientists in general and especially Christian men of science need to be reminded that there is no such thing as a fact standing in isolation from the rest of the universe and from God. There can be no "factness" to any fact that is considered apart from God. God and God alone is the source of all truth and all certainty, so that to have a fact in isolation is to have it meaningless and completely insignificant. God's truth is a whole and is

greater than the sum of all its parts. The parts are meaningless in themselves and only derive their meaning and significance from their relation to God. The very concept of fact is a vague and an ephemeral dream if it is not regarded in a Christian theistic context. We have no ground for thought or intellection of any kind without God as our presupposition. So that to have an *unbiased interpretation* of facts is impossible. Facts have no objectivity in themselves to which we can appeal. When Christian apologetics has developed and presented this challenge to the unbelieving world we will be able to deal with evolution at its foundation. But if we continue to adopt the philosophy of fact apparently used by Mr. Horner and others, then we shall do little more than other anti-evolutionists have done in the matter of "disproving evolution and proving the Bible." As long as Christians seek to work from a set of neutral facts back to God, we cannot have a Christian theistic world and life view. Only as we start with God inextricably involved in and the necessary pre-condition of every fact, will we be able to have such a world and life view.

Dr. Frank Allen who writes on "The Witness of Physical Science to the Bible" unconsciously presents a very sound critique of the whole book in relation to this philosophy of fact. On page 130, in speaking of the Mosaic account of creation, he says, "No argument is introduced to demonstrate the eternal existence of God, since, if He exists at all He is necessarily eternal, and no formal arguments can possibly be framed to prove it; *for as all other intelligences are temporal, it would be using the temporal to prove the eternal.*" The italics are the reviewer's. The words indicate that Dr. Allen has at least partially learned the lesson Immanuel Kant has tried to teach us. If only Dr. Allen and his co-laborers had realized the full implications of those few words, the whole book would probably have been very different. Finite intelligences operating with finite facts can never demonstrate the existence of the infinite and completely independent God. That is precisely why God must be included at the beginning, before consideration of any fact, or He cannot be considered at all. The major part of this book is dedicated to establishing the "reasonableness" of creation. But here an act of infinite power is predicated on the existence of finite

facts and their interpretation by finite intelligences. God must be the foundation of all our thought or certainty is impossible.

### The Distinctive Nature of Christian Faith

We have probably all heard it said on any number of occasions that it takes just as much faith to be an evolutionist as it does to be a Christian. Not too many years ago a whole book, "The Basis of Evolutionary Faith," was written from just such a point of view. This same thing comes to expression in the volume before us in more than one instance. But it is given the most forthright expression by Mr. Gedney who writes the chapter on Geology and the Bible. Says Mr. Gedney, "The element of faith is as essential, or even more essential (in the evolutionary interpretation), than in the rival inter-

pretation based upon the super-natural. The only way to bridge the gaps in the progression of life is by faith" (p. 51).

To speak of faith in this fashion is to give to faith a much lower scale of importance than it ought to have.

In speaking of faith in this way we indicate that it is the means whereby we make certain assumptions at such points as there happens to be a scarcity of knowledge. Thus faith and knowledge are set one over against the other. When there does not appear sufficient evidence to know, then we can believe. Such is the rather low view of faith which must be taken by those who say evolutionists need as much faith as Christians. What we must come to understand is that there is an absolute antithesis between the so-called faith of

(See "Faith and Science," p. 135)

## More Christian Fellowship in England and Ireland

By NED B. STONEHOUSE

Amsterdam.  
June 11, 1949.

Although my journey westward from Sheffield to Liverpool and Belfast left me far from home, yet there were aspects of my experiences in these areas which seemed to transfer me again for a few days to the atmosphere of the American scene. These were days

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**DR. STONEHOUSE** continues the account of his travels in Great Britain, and of his fellowship with men of like precious faith.

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spent largely in the company of Dr. W. J. Martin, Lecturer in Hebrew in Liverpool University, and of the Rev. W. James Grier, minister of the Botanic Avenue Irish Evangelical Church in Belfast and editor of the widely read *The Irish Evangelical*. That Dr. Martin, as well as Mr. Grier, is Irish gave, I suspect, a special quality to their hospitality and helped to afford me a particularly relaxed feeling. A more basic consideration, however, was the fact that both were contemporaries at Princeton Seminary, in the days of her

historic glory, and the old Princeton flame was still burning brightly.

Dr. Martin spent several years in graduate study in Germany and also taught there for a short time before undertaking his work at Liverpool. The University is quite secular since its charter does not allow of the possibility of religious teaching. But the presence of a Christian professor of Hebrew on the staff is a happy circumstance. And the warm hospitality of the Martin home makes it a significant center of evangelical influence. Nearly thirty people from several walks of life were present at his home on the first night of my stay in Liverpool, and among them I was delighted to discover were a number who seemed avid readers of the *GUARDIAN* and of the *Westminster Theological Journal*. I was asked to give a talk on the Miracles of Christ, and this was followed by an interesting period of discussion. The next night Dr. Martin and I, in association with a woman doctor and a high school teacher, formed a "Brains Trust" panel at a women's college in the Liverpool area. This appointment sounded rather ominous, but

proved to be a pleasant experience in which the members of the panel replied to various questions concerning the Bible and the Christian faith and life that had evidently been troubling certain members of the student body. The time for departure across the sea to Belfast fell that same night, and, when I left, another name of a city was forever changed in my mind from a mere place on the map to a focus of delightful associations.

When I arrived in Belfast on Friday morning, May 6th, Jim Grier was there to meet me, and I was soon to enjoy the glowing warmth of another fine Christian home. There I was also to meet Dr. John R. Gillespie, father-in-law of Mr. Grier, whose name had become familiar because of his stalwart stand for the faith, and the hospitality that had been relished by Dr. Machen many years before and by Dr. Van Til some ten years ago. Since my schedule permitted me to spend nearly five full days in Belfast, and two days were completely free of speaking appointments, there were welcome opportunities to relax in the sunshine (!) amidst the brilliant scenes of Northern Ireland. Besides trips to Bangor and along the Antrim coast road to Ballycastle, there was a visit to the new Parliament building. Just then the newspapers in Britain were giving prominent place to the fierce opposition on the part of the leaders of the Irish Republic to the Ireland Bill which provides assurance of the independence of Northern Ireland. And this fine architectural structure seemed to give expression to the conviction of Ulster that religion is of more profound significance for the life of a people than considerations of race or geography.

The story of the origin and development of the Irish Evangelical Church cannot be told here. Suffice it to say that its history is not unlike that of The Orthodox Presbyterian Church. It came into existence in 1927 as the result of the steadfastness of the Rev. James Hunter and certain associates, including Mr. Grier who had been exposed to the out-and-out Modernism of the Irish Presbyterian College after his return from Princeton. It has remained a small movement so far as numbers are concerned, but in loyalty to the Word of God and enthusiasm for the maintenance and propagation of the faith once for all delivered to the saints it surely ranks high among the purer churches under heaven.

One of the most effective instruments for witnessing to the truth is the Evangelical Book Shop, which is more than an ordinary book store, for it above all is concerned to be the means of being an outlet for sound literature. Largely through the vision and industry of Mr. Grier, who also serves as its Superintendent, it has won an important place in its field. A visit to the shop at 15 College Square East, in the heart of Belfast, was a memorable feature of my stay there, and I was delighted to receive a souvenir copy of Mr. Grier's little book on *The Origin and Witness of the Irish Evangelical Church*.

It was my privilege to speak three times under the auspices of this church. At the Conference on Saturday afternoon, attended by a fine audience made up evidently to a large extent of several congregations of the denomination, Mr. Grier recalled an incident from the life of Archibald Alexander, as told by Charles Hodge. Towards the end of his life, Alexander gave Hodge his white bone walking stick as a symbol of orthodoxy. "Where this stick is now," said Mr. Grier, "I do not know. But it certainly ought to be at Westminster Theological Seminary." On the Lord's Day it was my privilege to preach in two of the churches.

A meeting of quite different character held on Tuesday night brought my visit in Ireland to a close. It was a meeting of the Graduates' Fellowship of the Belfast area, (former members of the I. V. F.), where I spoke to a fine group on "The Dynamic of Scripture Infallibility." My central thought was that the Protestant doctrine of Scripture taken in all earnestness, and thus implying a complete readiness to distinguish sharply between Scripture and tradition, rather than being a burden to Christianity or warranting the charge of bibliolatry, alone provides a sure foundation for religion and gives hope of solid scientific progress. After a period of discussion I embarked for England, and as I crossed the Irish sea that night, the 10th of May, there were mingled in my thoughts happy recollections of the days just past and happenings in Philadelphia on the 10th and 11th: the Alumni Banquet and the Commencement exercises of Westminster. Reminiscences of past years were sufficiently vivid to make up, at least to a small degree, for my separation from home at that time.

I arrived in London about noon, on

the 11th, and almost immediately left for Cambridge to fulfill certain engagements there. Cambridge itself has such a fascinating history and the scenes there are so delightful that I ought to write at length about it. Since, however, the overwhelming first impressions of this brief visit are to be supplemented, D.V., on the occasion of a considerably longer stay later on, I shall only say here that I was quite captivated by what I saw. There were a number of contacts with students of the University, but the principal purpose of this visit was to discuss certain questions with theological students of Ridley Hall, a divinity school, which, like Wyclif Hall in Oxford, was established by evangelicals in the Church of England to counteract the Romanizing movements of the 19th century. Since the days of its first principal Handley Moule, it has evidently moved somewhat toward center in the Church of England, but it remains a significant training school for the English ministry. Here too it appears that the I.V.F. has served as a rallying point for those committed to the faith of the fathers.

Back in London on May 14th I served as chairman of the annual Graduates' Fellowship reunion, which convened in the Institute Hall of Westminster Chapel, with about 140 in attendance. The topic for the day was "The Christian's Contribution to His Day and Generation," and was introduced by three speakers: Miss E. Monagh of London University, an Almoner, Mr. H. S. Tuttle of Trinity College, Dublin, a barrister, and Mr. D. Bayley, of Cambridge, an engineer. Discussion followed for half an hour or more, and it was my special task to sum up the discussion and to supplement it as I saw fit. My principal concern was to stress the importance of integrating our thoughts of Christian faith and duty by taking account of the perspective given by the breadth and height of the Biblical revelation, and I illustrated this by a brief exposition of the teaching of Scripture concerning covenant and kingdom.

A delightful week in London followed, with only a single speaking engagement, at a noon meeting of the Christian Union of Imperial College, a college associated with the University of London. But I had a fine time seeing the sights of London and catching up with correspondence which had been neglected during my travels.

Special mention must be made of a visit to the British Museum where through the courtesy of Mr. Donald Wiseman and Mr. T. C. Skeat, officials in the Museum, I contemplated some of the fabulous treasures of that institution. To see and admire Codex Sinaiticus, perhaps the most significant Biblical manuscript extant, was a special

delight. My stay in London came to a close on Monday, May 23, when I left for Southampton to board the Nieuw Amsterdam on its way to Holland. The fact that Mrs. Stonehouse was on board will explain why I did not go by way of Harwich.

Sincerely yours,  
N. B. STONEHOUSE

## Reverence for the Written Word

### A Book Review

THE PROPHECY OF DANIEL, a Commentary by Edward J. Young, Th.M., Ph.D. Grand Rapids. Eerdmans. 1949. \$4.50.

**G**OD is honored when His written word, as He has in mercy given it, is respected and received with gladness of heart. An important element of true piety, pleasing to God, is obedience to His revealed will clearly and plainly given in the Scripture. This piety demands that God's Word shall be received as *one* Word. The whole Scripture is the expression of God's will; the entire Bible is the revelation of His glorious Name. No part of this Scripture can be understood or explained without reference to the other parts. Scripture must be compared with Scripture. This piety also demands that great care shall be exercised in the study of the Word. Changing, or rearranging, the text of the Scripture in the interest of a theory, or on purely subjective grounds, is irreverent. It is in fact setting up reason above the revelation of God. God is also dishonored when our private insights or personal understandings are read into a passage of the Word. Piety requires that we shall patiently, prayerfully listen to what God Himself says. Since the promise of the Spirit's help is given we may be certain that we can know what God is Himself saying about Himself in His own revelation.

With such reverence for the authority of God's Word Dr. Young has written *The Prophecy of Daniel*. It is a work for just such an hour as this. It is a timely book. Though it has not been written with this important question primarily in mind, yet it does contribute to the important subject before the mind of men today. Authority is

the immediate and burning question of this hour. There can be no "freedom for the brave," there can be no freedom for anyone without a deep respect for authority. An excellent description of slavery is, let each man do what seems right in his own eyes. The authority to which we can give an unconditional obedience is either in the revelation of God or in human reason. If in

**T**HE pastor of Memorial Orthodox Presbyterian Church in Rochester finds that Dr. Young of Westminster Seminary, in his commentary on Daniel, has shown that true piety and scholarship which are the requisities for all worthwhile Bible study.

man, we are subject to man and not free; if in God we are subject to Him and free. If we affirm that reason must "underwrite" the revelation of God then, of course, ultimate authority lies in reason, not in revelation. From this point we will go on to change the Scripture or rearrange as reason demands. If we believe that reason must also submit itself to revelation,—reason is saved by such submission and only that is reasonable which is revealed—then we honor the authority of the Scripture. When God's authority is respected, His revealed will eagerly obeyed, then men will be free and none shall take their freedom from them.

Dr. Young's purpose is to defend the trustworthiness and the authority of God's Word. It is commendable that he undertakes to do this at the

point where Scripture has been most violently attacked. Daniel has been a battle ground for several years. "The book of Daniel is especially fitted to be a battle ground between faith and unbelief. It admits of no half way measures. It is either Divine or an imposture" (Quoted by Dr. Young from Pusey, page 25). Are half way measures impossible, with reference to the book of Daniel? They are as impossible as with reference to the whole Bible. Scripture is the revelation of God or it is the product of the human spirit seeking highways to God. Dr. Young believes that Scripture is the revelation of God in which God seeks man. In this book he attempts "to give a clear and positive exposition" of the revelation given to Daniel, a revelation in which God makes known his mighty deeds that men may know and worship Him only.

With this purpose in mind the author is compelled to confute two common interpretations. The first of these two interpretations makes the basically erroneous assumption that the natural mind of man must measure, evaluate, and determine the validity of God's revelation. The second commonly held interpretation reads ideas and theories into the Scripture. This interpretation held by many devout and earnest Christians errs chiefly in not being sufficiently God-centered.

The first interpretation is the "so-called 'critical' position of date and authorship of Daniel." "On February 16, 1835 Dr. Caesar von Lengerke of Koningberg could write in his commentary, 'I have no further wish than that the work (i.e. his commentary) might contribute to the correct explanation of the difficult book, and to the final establishment of the critical point of view'. The critical view does indeed seem to hold the field today, but it is a position which is in basic error. One who claims that the book of Daniel is a product of the Maccabean age thereby denies that it is a work of true predictive prophecy as it purports to be" (page 5). Dr. Young's work reveals that he has read widely and carefully in the literature of this school.

The second interpretation which the author confutes is held chiefly in Fundamentalist circles. These are sincere and zealous Christians who interpret "the prophecies in an extremely unwarranted manner by referring the fulfillment of many of them to an alleged

period of seven years which is supposed to follow the second advent of the Lord." It is with hesitancy, due to the kindness of heart which is one of the fruits of grace, that the author opposes this common view.

It seems to this writer that Dr. Young has accomplished his purpose. Students of this book will find interpretations of texts and words with which they cannot agree. The problems of Daniel are not all solved, the difficulties are not all overcome. There is still a great deal of hard work to be done but Dr. Young has shown that there are far less difficulties and less serious problems if we accept Daniel as the revelation of God. This work on Daniel feeds and strengthens faith in the Scripture as the very Word of God.

For this reason *The Prophecy of Daniel* is also a practical work. First because it is the work of a scholar. The author has read widely and has read carefully. With great care he examines every passage of Daniel in the original languages. As an illustration of the scholarly character of this work read the discussion of the word "King" found in the fifth chapter of Daniel (page 115ff). Such a careful consideration of this particular word has great practical value for every Christian. For the historical accuracy of the Bible as the very Word of God is involved.

If there were space it would be most profitable to consider in some detail the author's treatment of Daniel VII: 15-27. In the hope that it will stimulate many to study this work the conclusion of that treatment is here given. "These verses (i.e. 15-27) appear to teach that towards the close of the present age the power of the little horn will be manifested. The Anti-Christ will prevail against the elect of God, becoming ever stronger and stronger. Against him God's people will not be able to stand. Suddenly, however, his power will be cut off, and the Lord Jesus Christ will return from heaven. The saints who have belonged to the Kingdom of Man (i.e. all who are truly elect) will receive this kingdom and will possess it eternally. May all who read these lines give diligence to make their calling and election sure" (page 163). Such scholarly work is the most effective evangelism.

In commenting on Daniel 1:17, Dr. Young says in part, "Calvin suggests that the reference is merely to liberal

arts and not to magical practices of the Chaldees, since God would not approve of these latter. However, it is more likely that the literature and wisdom in which the youths were instructed did include superstitious practices. The knowledge and intelligence which God gave to them, therefore, was of a discerning kind, that they might know and possess the ability to accept what was true and to reject what was false in their instruction." Is not this a gem? Knowledge is more than the accumulation of much information on many subjects. It is more than the reading of many books in several languages. Knowledge is all this but knowledge is more. Knowledge is the ability to distinguish, especially to distinguish between the true and the false. Dr. Young it seems to this writer, gives an excellent example of that ability. In this hour of confusion all Christian people need that knowledge.

The most difficult prophecy in Daniel, indeed in the entire Scripture, is the prophecy concerning the seventy periods. Dr. Young gives a valuable history, in outline, of the various interpretations of this passage. He himself accepts the traditional Messianic interpretation which he sets forth in detail in the commentary. Dr. Young is inclined to agree with Dr. Aalders who holds that the sevens are not seven years but definite periods of time (page 196 and 206). The careful study of this part of the work will also be a real benefit to the student and the Christian.

The entire work is an able defence of that part of God's Word which has been persistently attacked by unbelief in the hope of overthrowing the authority of God's revelation. But the Word of God endureth forever. . . .

### Welmers Leaves Gold Coast

A LETTER from Dr. William E. Welmers indicates that he planned to leave Saltpond, the Gold Coast, B.W.A., about July 12. Their next mailing address is S.U.M., Lupwe, Wukari via Makurdi, N. Nigeria, B.W.A. They expect to leave Nigeria the latter part of November, and will be stopping for a while in Eritrea. They expect to return to this country in the spring of 1950.

During the course of these travels, Dr. Welmers will continue his language work, in Bariba for the Sudan Interior Mission at Dahomey, and in Jukan during his stay in Nigeria.

### Christian School Plans

THE Rev. Robert S. Marsden was the guest speaker at the annual Christian School meeting held at Immanuel Orthodox Presbyterian Church in West Collingswood. It is expected that over 100 pupils will be enrolled in the school when it opens next fall. The budget, approved at the meeting, amounted to over \$16,000.

### Day School Society Organized

AT a meeting of a dozen enthusiastic Baltimoreans, presided over by Pastor Leyman Ketcham, the Christian School Association of Maryland was formed on June 14. Three officers and six trustees were chosen. President is the Rev. James Moore of the Mt. Washington (Southern) Presbyterian Church. The treasurer is Eugene Driel of St. Andrews Orthodox Presbyterian Church.

A constitution and doctrinal statement were adopted. The formula for membership is broadly evangelical, but officers are required to subscribe to a definitely Reformed statement. A public meeting was called for July 1, with Dr. Cornelius Jaarsma of Calvin College as the announced speaker.

### Baltimore Church Plans Building

AT a meeting held June 22, the congregation of St. Andrews Orthodox Presbyterian Church of Baltimore voted to accept the architect's drawings for its proposed church building. The building will be of brick, in a distinctly modern design, with a flat roof and a combination chimney-tower. The auditorium will seat 120, and there will be additional rooms for Sunday school classes. It is hoped the building can be erected for \$15,000.

## The Glory of the Christian Church

By the REV. PROFESSOR R. B. KUIPER

### XXII

#### ITS SPECIAL OFFICES

Every member of the Christian church is an officer. In fact, every member holds three offices. He is at once a prophet, a priest and a king. However, it does not follow that every member is a minister, a deacon and a ruling elder in the technical sense of those terms. The great majority of church members do not hold so much as one of these offices. And because these offices are held by a few only they are properly designated special offices.

#### Warranted by Scripture

The universal office of believers was strongly emphasized over against Roman Catholicism by the Protestants of the Reformation age. That was most commendable. But there were certain extremists among the Protestants, commonly called Anabaptists, who stressed the universal office at the expense of the special offices in the church. They took the position that the universal office renders special offices superfluous.

The history of Protestantism cannot be understood unless it be remembered that practically all Protestant churches down to the present day have been corrupted more or less by Anabaptism, and that very few of them, if indeed any, have ever succeeded in purging out that leaven completely. And so it is not at all strange that disrespect of the special offices in the church has been a frequent phenomenon in Protestantism. One specific instance of that sort of thing must be named.

John Nelson Darby, who had taken orders in the Church of Ireland, broke with that communion in 1827. His most important reason was that, under the influence of a strong reaction from high church ecclesiasticism, he had come to doubt the Scriptural authority for church establishments in general and for an ordained ministry in particular. His followers had their first regular meeting place in Plymouth, and that fact gave rise in 1830 to the name Plymouth Brethren. Their most distinctive peculiarity is their refusal to recognize

any form of church government or any office of the ministry. They insist on the equal right of all male members of the church to prophecy or preach. Today the Brethren are numerous on this continent as well as in Europe. And, although Darby died in 1882, his soul goes marching on, and Darbyism is in evidence in many denominations.

It is not at all difficult to show that the view that the universal office in the church rules out special offices is erroneous. Special offices have plain Scriptural warrant. The Word of God tells us that Christ "gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the edifying of the body of Christ." (Eph. 4:11, 12.) Paul and Barnabas, on their missionary journey, "ordained . . . elders in every church." (Acts 14:23.) The apostle Paul exhorted: "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine." (I Tim. 5:17.) The same apostle enjoined the elders of the church at Ephesus: "Take heed unto yourselves and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." (Acts 20:28.) The apostles instructed the believers at Jerusalem to choose deacons for the care of the poor. This was done, and they set them "before the apostles; and when they had prayed, they laid their hands on them." (Acts 6:6.)

How clear that the apostles recognized special offices in the church. It is just as clear that these offices are ordained of God.

#### Rooted in the Universal Office

Quite naturally the question arises how the special offices in the church are related to the universal office.

That the two are closely related to each other is self-evident. Christ means anointed. He was anointed with the Holy Ghost to the threefold office of prophet, priest and king. Every Christian too is anointed with the Holy Ghost to the self-same threefold office.

But it is also true that the special offices in the church represent Christ as prophet, priest and king. The minister or teaching elder represents Him as prophet, the deacon represents Him as priest, and the ruling elder represents Him as king. It follows that the universal office and the special offices are inseparable. Precisely expressed, the special offices are rooted in the universal office.

For that reason the members of the church choose, or ought to choose, their own officers. In such churches as the Roman Catholic, the Greek Catholic and the Episcopal the officers are not ordinarily chosen from below but are appointed from above. The simple explanation is that these churches deny to all intents and purposes the universal office of believers. In the Methodist Episcopal Church too pastors are wont to be assigned to churches rather than chosen by churches. A church which gives full recognition to the universal office of believers will insist that its members choose their own officers.

For the same reason the membership of the church is governed by its officers, or should be, with its own consent. No human being or group of human beings has the right to force rule upon the membership of the church against its will. No bishop, no archbishop, no metropolitan, no patriarch, no church council, no college of cardinals, no pope may do that. When it is done, that amounts to a denial of the universal office of believers.

Again for the same reason the members of the church choose their officers, or ought to choose them, from their own number. A particular church will elect its elders and deacons from its own membership. Ordinarily a particular church will choose its pastor from the pastors of its denomination. And if occasionally it calls a pastor from another denomination, it ought not to be possible for him to become pastor of that church without becoming affiliated with the denomination of which it is a constituent part.

That the members of the church choose their own special officers, that

they are governed with their own consent by these officers, and that they choose their officers from their own number—all this exemplifies the truth that the special offices in the church are rooted in the universal office.

In that sense and to that extent the government of the church may be said to be democratic. It is government of the people and by the people.

### Responsible to Christ

In the sense just indicated the Christian church is, or should be, a democracy. In another sense, however, it is not a democracy. Although the special officers of the church govern with the consent of the membership and are chosen by the membership from its own number, yet their ultimate responsibility is not to the congregation but to Christ, the divine head of the church.

A great many Protestant churches fail to get this point. Due to the extremism which is characteristic of Anabaptism, they regard the people as the final source of authority. That is the underlying error of Congregationalism. Nor is Congregationalism confined to the churches that go by that name. Another name for it is Independency, and this type of church government is in vogue in many denominations, notably in Baptist churches. Sometimes one meets with this error even in a so-called Presbyterian church. A sharp difference of opinion arises within the session, perhaps between the minister and the ruling elders or between two groups of elders. A congregational meeting is called, and it is agreed that whatever the congregation, as the ultimate court of appeal, decides will stand. Or, let us say, the session lacks the courage to make an important decision. So it calls a congregational meeting and asks the congregation to make up its mind for it. In such ways the session is in great danger of becoming the servant of the congregation and of ceasing to be the servant of Christ.

In a limited sense the church is, to be sure, a democracy, but ultimately it is a monarchy. Christ is its one sovereign head. Christ's law is its only law. Its special officers are not to please men but Christ. After all it was Christ who, through the instrumentality of the universal office of believers, appointed them to their several offices. It was Christ who clothed them with authority. It is Christ as prophet, priest and king whom they represent. And

their ultimate responsibility is to Christ alone.

It follows that the special offices in

the church are indeed glorious. Far from being subservient to men, they function in Christ's name.

## Orthodox Presbyterian Church News

**Wilmington, Del.:** The two week Summer Bible School of Eastlake Church got off to a flying start on Monday, June 20, with 104 pupils in attendance. The pastor, the Rev. John P. Clelland, was in Grand Rapids, Michigan, the week of June 13-18, attending the Synod of the Christian Reformed Church as fraternal delegate of the Orthodox Presbyterian denomination.

**Baltimore, Md.:** St. Andrews Summer Bible School began its sessions almost a month before the Baltimore schools closed. Beginning June 1 the Baltimore elementary schools close at 1 p.m. and the sessions of the Bible school were held in the afternoons, from 2 to 3:30 p.m., the pupils staying later for work books and games. There were four teachers, and about 30 pupils enrolled.

**Middletown, Penna.:** At the communion service on June 19, Calvary Church welcomed eleven persons to communicant membership, six of them on profession of faith. Summer Bible schools are being conducted both at the church and in the Olmstead Community, with nearly 250 children and young people enrolled, and a combined teaching staff of 16. Attendance at the church services in Olmstead being conducted by Ruling Elder Thomas Kay has shown an encouraging increase. The pastor, the Rev. Robert L. Atwell, planned to attend the Assembly in Los Angeles during a trip to California in July. Mr. Robley Johnston and elders Lewis Roberts and Thomas Kay filled the pulpit during his absence.

**Franklin Square, N. Y.:** The Rev. Leslie A. Dunn of Wildwood visited the Franklin Square church the evening of May 13, and showed pictures of the Boardwalk Chapel work in Wildwood, at a meeting sponsored by the Women's Missionary Society. On May 29 the Rev. Egbert Andrews visited the church and spoke at a number of services, using pictures in the evening to illustrate his report on work in China. The pastor, the Rev. Robert

L. Vining, has been elected president of the Nassau Ministers Fellowship (a conservative group). Studies in the Shorter Catechism feature the mid-week service of the church.

**Portland, Oregon:** The First Church Women's Prayer Fellowship, meeting each Thursday from 10 to 11 a.m. is proving a great blessing to the church. Summer Bible school will be held July 5-15. The monthly Family Night suppers and family altar services are being of more and more value. Recently a talented Inter Varsity member gave a series of chalk picture talks at a Family Night gathering. The Church is planning to open its own Christian Day School in the fall.

**Rochester, N. Y.:** On May 29 the Rev. Calvin A. Busch of Portland, Me., preached at the morning service of Covenant Church and told of the Home Missions work of the Presbytery of New York and New England. On Friday evening, June 3, 16 young people of the church enjoyed a social gathering.

**Pittsburgh, Penna.:** Average attendance at the summer Bible school of Covenant church was 101, an increase of 30 per cent over last year. A former student for the Romanist priesthood is among seven persons attending an instruction class being conducted by the Rev. Calvin Cummings, pastor of the church. Several members of the church are rendering assistance in the building projects at LaGrange, Ill., and at Fair Lawn, New Jersey.

*Later Note:* For the first time in Covenant Church's history there was standing room only at the church building, when nearly 200 were present for the closing exercises of the summer Bible School. Total offering was \$170. During the pastor's absence at General Assembly, services will be conducted by Mr. Robley Johnston and Elder John C. Smith.

**San Francisco, Calif.:** On Memorial Day the Machen league of First Church joined with young people of (See "News," p. 136)

## MISSIONS

By MRS. RICHARD B. GAFFIN

### Devotional Meditation

ROMANS 7:14-25

“O WRETCHED man that I am! Who shall deliver me from the body of this death?” This is a strong expression of Paul’s hatred of his sin and his desire to be delivered from it. It is not the expression of a sinful heart but of one who has been renewed in Christ Jesus.

In the verses of our passage Paul is discussing a war, a war that takes place in the heart of every Christian, the war between the flesh and the spirit. A war that renders us totally unable to do the things that we would. He does not say that we willingly serve sin; but it is as if we were in the condition of a slave. The acts of a slave are, indeed his own acts, but not from the full assent and consent of his soul. He often does what he hates, and not what he approves. Thus he says, “Now then it is no more I that do it, but sin that dwelleth in me.” This inward conflict goes on in every Christian and makes him to see his helpless and degraded condition, causing him to seek liberty from his enslavement to sin. He exclaims, in gratitude with Paul, “I thank God through Christ Jesus our Lord.”

As we have so recently been thinking of national liberty and freedom, it is well to emphasize the fact that they are not primarily mass problems but personal ones, problems that cannot be solved by the strength of resolutions, nor by the plainness and force of moral motives, nor by any resources within society or the individual, but only by looking to Jesus Christ for strength to conquer. Victory is not obtained in the way of nature but through grace. Grace, only, is sufficient to liberate us from that which enslaves the whole human race—sin.

### Planning the Program

WE have had such an abundance of good news from our mission fields of late that we are suggesting that this month we devote our program to a

review of the current news. Begin with a devotion or good Bible study. Have a reporter for each field and don’t forget the good news of missions that have become self supporting and loans secured to finance building projects. Carefully review the letter from David Chu in the July-August *Messenger*. Are you accepting the plea of this devout, young medical student as a call to you. Review also, “Bruce Hunt Finds New Doors Opening in Korea,” in the June *GUARDIAN*. Let’s give ourselves to daily prayer that there may be reinforcements for the Korean field. Conclude your program by summing up the items for praise and petition revealed in the reports and also in the prayer calendar. Emphasize the fact that in praying the Lord of the harvest to send forth laborers we are including the financial needs for their maintenance.

Do not forget the members of your society who are away on vacation or do not attend in summer. See that they are kept informed by mailing or giving them the *Messenger*. Share the *GUARDIAN* with those who do not subscribe. We cannot over emphasize the importance of keeping people informed of the current conditions and activities on the mission fields. Those churches and missionary societies who are getting the best results are those who impress the Scriptural demands for missions and follow this up with direct news of the actual conditions and achievements on the field.

*Stories from Eritrea*

### Johnny’s Bed

NOT a very long time ago—only about three years ago—a little American baby was born in a far away country, on the East coast of Africa. The city where he was born is Assab and it is on the Red Sea, the same Sea that Moses and the Israelites walked through. Maybe you know this little boy. His name is John William Mahaffy and we call him just plain “Johnny.” Johnny’s mother and daddy are mis-

sionaries to Eritrea. They had gone there to teach the people the Bible. That is how Johnny happened to be born so far away from his home country.

There are very few Americans in Eritrea so there are no American stores with American things in them as there are in many foreign countries. But there are a good many Italians living there. Many years ago the Italians went over from Italy and began to rule Eritrea. So there are Italian stores and markets in the important towns. There are Italian houses and buildings. Johnny was born in an Italian hospital and when he went to his home from the hospital his parents put him to sleep in an Italian bed.

Now the little Italian bed was very comfortable but Johnny could not keep cool in it. It was not altogether the fault of the bed. But it is true that the little bed did not stand up very high from the floor as a baby’s bed in America does. The house was somewhat to be blamed. The windows were a little higher than those in American homes. So when the breeze blew it couldn’t possibly get near John’s low bed. But more to be blamed than the little Italian bed or the house is the weather in Assab. It is very, very hot in and around that town. So hot I am fearful that I cannot make you understand how hot it is. I will tell you this—that the coolest weather is so warm that John has to wear a hat to keep the sun off and around noon he can only be outside for a few minutes at a time. As the summer approaches when the sun gets up only a short way in the heavens it is too warm for a little white boy to be out of doors at all.

During part of the summer it is even hotter, so hot that the Mahaffy’s find it best to put Johnny on the boat and take him to Ghinda, in the north where Miss Healy and the Duffs live.

Well, as we were saying Johnny was just too warm in his Italian bed and he broke out with prickly heat which is a rash that stings. His mother bathed him in cool water very often but it continued. Mr. and Mrs. Mahaffy were much concerned for the rash

might become so thick that it would be a bad sore or boil in time. What could they do? They could not change the weather. It would be difficult to change the windows in the house. Could they make a different bed? Yes, that is what Johnny's daddy decided he could do. He got some boards from crates that had been taken over from America and made Johnny a bed. He took palm leaf ropes and wove them back and forth to make a spring for the mattress to rest on. It really was not pretty but it does have tall legs. Tall enough that the bed comes up to the level of the windows. And Johnny can feel the breeze—if there is one.

## What we can do for China

BY EGBERT W. ANDREWS

AS more of China is occupied and it becomes increasingly indefinite as to how much of direct contact may be maintained with the Chinese people there, we as Christians are more and more constrained to pray. We may pray that all of China may not be cut off and that the curtain now falling over great parts of that land may not be completely opaque—that it may be a "bamboo" rather than an "iron" curtain. And even if the curtain should completely separate that land from us, we still have the responsibility of approaching the Throne of Grace in prayer for its people.

There are however, some three thousand seven hundred nineteen Chinese students at present in this country. It is the largest group from any foreign land. Like the other Chinese college students they have tremendous influence among their own people and they will be the leaders of the future. What their influence will be largely depends on their experience over here. Students have been known to go back to China embittered because they were completely ignored while over here; young Chinese over here for war-time training have gone back corrupted by what they have learned over here; some have gone back with a veneer of religion; it is our responsibility to see to it that they hear the message of salvation by grace before they leave these shores.

In almost every center where our people are located there are one or more colleges or universities with Chinese students in attendance. A natural

tendency would be for church people to invite such students to attend church with them. Those invited will very possibly accept for one or more of a number of varied reasons. Such an invitation however by no means exhausts our responsibility to the stranger within our gates. Chinese students have been known to remark that Christians are friendly to them only when they meet in church and not when they meet elsewhere. If the interest we manifest in them is indeed limited to the occasions on which they come to church, they will become confirmed in their suspicion that the only reason Christian people show any interest in them at all is from the ulterior motive of desiring to cause them to change their religion. And they are by no means convinced that our religion is better than theirs.

No, if we are to have an effective hearing for the Gospel among them during their extremely short period of sojourn with us, we must show a genuine and sustained interest in the welfare of their eternal souls. We must convince them that we are truly their friends. There are many ways in which we can show our friendship. When they first arrive over here we can give sympathetic help in initiating them into our ways of doing things—ways that are strange to them. And we may show genuine hospitality to them, for they are far from home and often very lonely and home-sick.

The writer has certainly enjoyed the hospitality of the Chinese in their own land. When out with Chinese friends in a restaurant he is never permitted to pay the bill. Sometimes when he has gone to a restaurant alone, an

acquaintance has happened in, and, without apparently noticing the presence of the writer, has engaged in brief conversation with the restaurant manager. Then the casual friend ostensibly for the first time noticing the presence of the foreigner, has come over and passed the time of the day, casually remarking as he takes his leave that he has paid the bill. Such hospitality would be hard to match, but American ingenuity can doubtless find a way. Just a tip along this line: foreigners in China frequently remark that a simple Chinese meal of noodles leaves them unsatisfied and Chinese friends have confided that simple foreign meals leave *them* unsatisfied. The Chinese host would never entertain with a meal of less than five dishes.

It is said that the way to a man's heart is through his stomach. If the ladies take care of this end of things and the men make use of the Westminster Apologetic, we may yet be able to get down to cases with the Chinese friends who are in our midst.

## American Council

(Continued from p. 124)

American Council dabble in politics and economics? The answer: No. It believes that the function of the church is spiritual; that only as men are born again from above can we expect a better human society. It believes that it is our spiritual duty to oppose atheistic communism, pagan nazism or any other ideology that offers itself as a substitute for the Gospel of Christ crucified and risen. But, as Christian citizens, members are free to follow their own economic and political convictions.

"Since the Federal Council has definitely entered into politics and economics, the American Council feels that it must expose such activities and warn the Nation against the Federal Council's use of the church as a political pressure group to serve the cause of socialism or near-communism. Unless America's assailed freedoms survive, the Gospel will suffer incalculably here and abroad."

It has always been the Council's concern, and there is every reason to believe it will continue to be such, that the above stated position be maintained. It is conceded that there are occasions when a superficial criticism might

### Jot it Down

1. Use your summer leisure to do some personal work. Invite your prospect for tea.
2. Contact the foreign students in your vicinity. One church had fifteen Chinese for a fellowship supper. That is a good beginning toward making friendships.
3. Secure *The Bible Basis of Missions* by Robert Hall Glover for your society to use in Bible study.
4. Invite the neighborhood children for a Bible Story Reading Hour these summer evenings.
5. Read another good social study, *The Story of the American Negro*, by Ina Corrine Brown.

charge the Council with departure from its position opposing "political dabbling." However, in such cases a closer thorough examination will compel the conclusion that Christian principles have been so involved as to require Council expression. Freedom of conscience, freedom of the Gospel, and the securing of just and equitable treatment for the forces faithful to the historic Christian faith have on occasion both warranted and demanded Council expression. Let us illustrate: If it is perfectly clear that the freedom to evangelize (which missionaries once enjoyed) in government-owned prisons and hospitals among the Navajo Indians has been taken from them, no less clear that there must be negotiations with the Department of the Interior to restore this freedom, and certainly beyond dispute that the Bible would condemn the removal of such religious freedom, then, who will criticize because the American Council was the one and only Council of churches which undertook the correction of this evil. From start to finish in the fight, and it was a fight, the Council's faith was in God who alone could and would give the victory. God gave the victory, and there are those being saved in those very institutions today whose inmates were previously denied the opportunity of hearing the good news of the Gospel.

Mr. Kuschke has quoted the Westminster Confession (XXXI, 5) as proving that the Orthodox Presbyterian Church will violate its constitution if it joins the A.C.C.C. There we are told that Church Synods "are to handle or conclude nothing but that which is ecclesiastical, and are not to intermeddle in civil affairs which concern the commonwealth . . ." Clearly Mr. Kuschke makes these words prove too much. When the British crown many years ago demanded of the Church announcement of the Sunday afternoon objectionable sports, was the Church wrong in concluding, "This is no merely civil affair?" Was the Church wrong in stressing the supreme command of the King of Kings, "Remember the Sabbath day to keep it holy?" Certainly not! Or, come to our own day. "Shrine worship"—a purely civil affair of the commonwealth, said the Japanese. "Not so!" said the true and faithful part of Christ's Church. Certainly a strict interpretation of the Confession at the point Mr. Kuschke quotes would most resoundingly condemn

John Calvin himself for his civil as well as religious rule in Geneva for many years!

It would be fortunate indeed if every minister in the Orthodox Presbyterian Church might demonstrate the same charity expressed by one of its ministers in a Presbytery meeting. The gist of his comment was, "The American Council is engaged in a very fast fight with the forces of unbelief. Like the pugilist in the ring, the blows must be delivered with much rapidity. If the delivery of every blow by the American Council is not perfectly to my liking, I am not inclined to make such a great issue of it, for in such a swift fight I might not deliver my blows any better." Some of us are quite willing to state that we would prefer to be in a good fight as a good soldier of Jesus Christ than to sit on the side-lines as mere armchair tacticians and critics of the severest sort. Some of us are quite sure that the American Council is not a perfect organization, even as we find no other perfect organization. To our regret, even those of us who are ministers in the Orthodox Presbyterian Church find much to be desired both in the denomination and in ourselves as individuals. The impression grows with many of us that there are a few in the Orthodox Presbyterian Church who would really give serious thought to membership in the American Council if it could only be shown that it was a perfect organization. This is never stated in just that way, and we rather fear that those whose minds run this way may never engage in such self-analysis as to make this discovery about themselves.

Some fear membership in the American Council lest it dilute the Reformed Faith of the Orthodox Presbyterian Church. Certainly this is as groundless a fear as one could have. It is true that according to the Council's constitution it has spheres of interest such as evangelism, missions, Christian education, etc., but this does not at all mean that the Council as such will engage in these activities after the manner of denominations. In the interest of serving its members, the Council will endeavor to gain every possible advantage for the protection of the task of evangelism by every member body. Barriers to mission fields must be torn down so that missionaries may gain admission to lands from which today they are barred. There is no thought now, nor has there ever been, of the

American Council as a council prosecuting evangelism, or erecting mission stations on foreign fields, appointing missionaries, etc. Since the Council welcomes both Arminians and Calvinists who have experienced the new birth, if it engaged in these functions just mentioned there would be a very real and serious danger of Calvinists becoming Arminianized or of Arminians becoming Calvinized,—or, what is more probable, of the voice of the Council becoming such a *tertium quid* that it would be neither one nor the other. But, as just indicated, the Council does not engage in these functions which belong peculiarly to its member denominations. Calvinists and Arminians in the Council remain such, as they choose. The Council speaks and acts in such a way as to merit the respect of both.

In conclusion, we would strongly urge, as we have done for years, let the Orthodox Presbyterian Church join the American Council if it would wish to help strengthen the forces which are bearing the heat of the battle against modernism's unbelief. If we are alert to the alarmingly increasing threat of Romanism in our land and would stand with those who would do battle to throw back this black and devilish tide, then let us join the American Council. If our church is not so blind but that it can see the formidable threat to freedom in our land and therefore would stand with men who would count no cost in their efforts to preserve for ourselves and our children our inestimable freedom, then let us join the American Council. If we would stand with men who are free from all taint of modernism and who will never be found aiding directly or indirectly, the enemies of our Lord and Saviour Jesus Christ, then let us unite with the American Council. If, thankful for the radio time already attained, we would do our bit to see yet larger grants of free radio opportunity for the preaching of the Gospel of Christ, let us join the American Council. If we would add our voice to those who demand that the Christian message shall always have the right to purchase radio time, even as this right is enjoyed by the business world, then by all means let us join the American Council. If we would see a larger proportion of true men of God serving as chaplains in all branches of the armed services of our country, let us stand with the American Coun-

cil. If we would lock arms and hearts with those who are striving to keep mission doors open where forces today threaten to close them (as in South Korea and much of China), who are endeavoring by every honorable means to see the Gospel return to millions of souls from whom today it is being withheld (as in North Korea and many other lands inundated by the Red scourge), let us go up to the battle with the American Council. If we would enter in good spirit into the American Council fellowship praying that we shall be a blessing to it and they to us, let us join the American Council. If we can sincerely rejoice in a fellowship where "in essentials there is unity, in non-essentials liberty, and in all things true Christian love," then let us join the American Council. If, in coming into membership, we are resolved on every hand that we shall not make American Council membership the occasion of constant bickering and strife and such a trespasser upon important Assembly time as will make Satan rejoice in our neglect of more important considerations and of accomplishing the business of the church of Jesus Christ, let us have part in the American Council. If all these considerations which are here mentioned are true of us, then by all means let us join with all our hearts the testimony of the American Council of Christian Churches which roundly merits not our grudging but our cordial support!!!

## Faith and Science

(Continued from p. 126)

the unbeliever and the Christian's faith. The unbeliever has no ground for his confidence in such things as the uniformity of nature, the correct and accurate working of the senses, or the laws of the various thought processes. His "faith" must ever and always be pure unmitigated presumption; completely unjustified and unjustifiable. Real faith is the conviction of the reliability of testimony, a judgment made on the basis of evidence presented to the mind. The Christian faith is such a conviction which has passed over into a loving confidence in a person. The Christian concept of faith does not place faith on some lower intellectual plane than knowledge. The

object of faith is none the less certain than the object of knowledge. Nor is a proposition of knowledge worthy of any more confidence than a proposition of faith.

But this rather vague concept of faith comes to expression at the most dangerous and crucial point, the salvation of the individual. Mr. Everest, the editor, writing in the introduction says, "It is our prayer, however, that this volume will contribute to the faith of young people in the Word of God and will lead many to that priceless possession, a new life in Christ Jesus." (p. 9.) Thus its appeal is to young people, both unbelieving and believing. As to the impact which this book will make upon the average college-age unbeliever, we think it will be very small. Certainly, it is known that no amount of amassing of scientific evidence is sufficient to convince the unregenerate mind of the authority of the Word of God. Even at this late date we may profitably take a page from Calvin's "Institutes," Book I, chapter 8, Sect. 13. "There are other reasons and these neither few nor weak by which the native dignity and authority of the Scripture are not only maintained in the minds of the pious but also completely vindicated against the subtleties of calumniators; *but such as alone are not sufficient to produce firm faith in it*, till the Heavenly Father, discovering His own power therein, places its authority beyond all controversy. Wherefore, the Scripture will then only be effectual to produce the saving knowledge of God when the certainty of it shall be founded on the internal persuasion of the Holy Spirit . . . *But those persons betray great folly who wish it to be demonstrated to infidels that the Scripture is the Word of God, which cannot be known without faith.*" The most we can expect of this book as far as unbelievers are concerned is that in some way it may serve to silence their obstreperous tongues; although even this seems unlikely when we consider the great difficulty with which even the regenerate tongue is bridled.

### The Source of Authority of the Word of God

We are led quite naturally from the previous consideration to this one. For what the authors are hoping to do is to cause individuals to be convinced that the Bible is the Word of God. This they do by amassing a set of "scientific facts" which agree with cer-

tain statements in the Scriptures. Consequently it is hoped when the factual accuracy of the Scriptures has been demonstrated, then its spiritual truth will be accepted also. Thus, the conviction concerning the authority of the Word of God is to be derived from nature and history. While the whole book bears testimony to this point of view, yet nowhere is it more cogently stated than by Dr. MacRae, the eminent Old Testament scholar of Faith Seminary, in his chapter entitled, "The Relation of Archeology to the Bible." Dr. MacRae states on page 236, "Thus before modern archeology was developed we had practically no evidence from any outside source as to the truth or falsehood of the bulk of the history recorded in the Bible available to us." Again on page 248, in speaking of the impression the Scriptures make upon the mind, he says, "It is easy, therefore, for one to get the impression that the whole thing (the Bible) is simply a series of legends or that it is an artificial story constructed in order to present certain ideas." Is this not a rather drastic charge to bring against the perspicuity of the Word of God? Again, in dealing with certain controversies between archeology and the Bible, he says, p. 261, "When a noted Egyptologist thus believes the Biblical statements to be out of touch with reality, what is the correct attitude to take? . . . the attitude of the one who truly believes in Christ as Saviour and Lord must be *one of suspended judgment* on the particular point involved while seeking for more light." One wonders what Dr. MacRae would advise true believers to do if some world-famous archeologist were to claim the discovery of the body of Jesus Christ. Shall we suspend judgment on the resurrection until such a time as some other archeologist happens upon a "fact" that proves the body was not Christ's? In a similar vein, Dr. MacRae says, "If there was found a great number of extremely difficult problems in reconciling Biblical historical statements with the new light on ancient history which has come from archeology, there would be a real problem facing one who accepts the testimony of Christ regarding God's Word" (p. 267). Is not the problem rather for the archeologist to face and solve?

The situation is not without hope, however, "It is not because archeological facts have been discovered which throw light upon it that he

accepts it as true. He accepts it because of his belief in Jesus Christ of whom it speaks and Who set the seal of His authority upon it" (p. 267). Granting for the moment that the correct view on the source of authority is here given, what then becomes of the plan to lead young people to Christ? It is admitted here that we do not believe the Bible because of archeological evidence or presumably because of any other outward evidence either. But has not the burden of the whole book been to bring the weight of external evidence to bear with such crushing force upon the unbelieving mind as to cause the mind to capitulate? Moreover, we question the truth of the statement that we accept the Bible as true because of our belief in Jesus. Do we not have to accept the Bible as authoritative even before we believe in Jesus Christ? There is certainly a great deal of it which we have to accept at any rate. It seems to this reviewer that the way out of this dilemma is charted for us in the Westminster Confession of Faith, Chapter I, paragraph 5, "our full persuasion and assurance of the infallible truth and divine authority thereof, is from the inward work of the Holy Spirit bearing witness by and with the Word in our hearts." The most charitable judgment that we can make of Dr. MacRae's position is that he has never yet realized the basic inconsistency between his apologetic approach and the system of doctrine contained in the Westminster Confession and Catechisms with which he has indicated his full agreement.

### Conclusion

The whole burden of this book seems to be to establish the "probable" truth of the Bible. This is made abundantly plain in Dr. Taylor's chapter on Mathematics and Prophecy. There a list of twenty-five fulfilled prophecies concerning Jesus' birth, life, death and resurrection are set forth and it is concluded that there is only one chance in one thousand trillion . . . sounds like Washington . . . that all these prophecies should be fulfilled in one man. Therefore, the prophet was inspired. We remember another great physicist, Sir James Jeans, who once said that a number of monkeys pecking away at a number of typewriters would, in the course of time, produce all the sonnets of Shakespeare. Off hand, there is no reason why, with a little

more time, they could not dash off the prophecy of Isaiah. We ought not to be too ready to make a monkey out of Isaiah!

This whole probability approach is not only wasted effort, but in the mind of this reviewer, is basically dishonoring to God. It is time that Christian apologists stopped this shadow boxing. They must learn to grapple with the real issues at stake. As yet, they have given no serious recognition to the elemental antithesis between Christian theistic science and godless-evolutionary science. It is preposterous for them both to start from a common set of completely un-interpreted facts, for there are no such things. Only God can make a fact! The book is a strong testimony to our need for a Christian philosophy of nature, and a sound Christian apologetic.

### News

(Continued from p. 131)

The Covenant Church of Berkeley and of local Christian Reformed churches for a day's outing at Mt. Hermon. At present Mr. Frank Stevenson is assisting in church work. Daily Vacation Bible school is scheduled for July 5-15.

**Volga, S. D.:** Ten young people from Calvary Church attended the Elim Bible Camp at Niobrara, Nebraska. Mrs. H. Appel of Volga was camp cook, and the Rev. and Mrs. Olson assisted in the direction of the camp. At a special missionary service of the church on June 17, the Rev. John Galbraith showed pictures of the history of the church. The Sunday school held its Children's Day program on June 19.

**Ft. Lauderdale, Fla.:** The building of the Ft. Lauderdale church is now almost a year old. God has richly blessed the work. Generous donations have been made to the building fund, and there is promise of a church bell. Mr. Calvin Duff, formerly of the Immanuel Church of West Collingswood, is now superintendent of the Sunday school. The Golden Hour Ladies' Circle is busily engaged in obtaining improvements for the church, and also is carrying out certain missionary projects. The Rev. John C. Hills, Jr. is pastor of the church.

**Harrisville, Pa.:** Miss Florence Craig, a member of Faith Church, has been appointed principal of the Christian School in San Diego, Calif. Faith Church has been saddened by

the loss of one of its elders, Mr. James Speer, who passed away on May 7 after a long illness. Bible schools were conducted at Harrisville and New Hope in June and July. Young people of the two churches are looking forward to the Seneca Hills Conference August 15-22.

**New Haven, Conn.:** Miss Phyllis Bean, a member of First Church of Hamden, has taken up her duties as a nurse at Wheaton College. Her sister, Miss Beryl Bean, has accepted a teaching position in the Christian school in Cicero, Ill. Mr. Harold Dorman enters his senior year at Calvin College this fall. On July 10 Mr. John Finley, a student at Westminster Seminary, supplied the pulpit of First Church, while the pastor, Mr. Ralph Clough, was preaching in Bridgeton, New Jersey.

### Stantons Preparing for Furlough

**T**HE Rev. and Mrs. Charles E. Stanton, Orthodox Presbyterian missionaries in Arafali, Eritrea, are making arrangements for their return to America on furlough this fall. A letter from Mr. Stanton, dated June 27, indicates that he is trying to secure passage on a cargo vessel, though after five weeks he has not yet been successful in this quest. Mrs. Stanton has been in Asmara for several weeks, as an addition to the family is currently expected.

### Andrews and Mahaffy's Plan Return to Fields

**T**HE Rev. Egbert W. Andrews, Orthodox Presbyterian missionary, is planning to return to China in October. If he is unable to go to Shanghai, he expects to conduct work in Hongkong.

The Rev. and Mrs. Francis Mahaffy, missionaries of the Orthodox Presbyterian Church, are planning to return with their family to Eritrea, in October. Their child appears to be cured of the sickness that compelled their return last December.

### Seneca Hills Program Announced

**T**HE program for this year's Bible Conference for young people at Seneca Hills has been announced by the Rev. LeRoy Oliver, camp director.

The Conference will last from 6 p.m. Monday, August 15 through 10 a.m. Monday, August 22. There will be three speakers. The Rev. Edmund P. Clowney of LaGrange, Ill. will teach a course on "Christ, Our King." The Rev. Edward L. Kellogg of West Collingswood, N. J. will have a course on "A Journey Through the Book," and the Rev. John Clelland of Wilmington, Del., will conduct a course on "The Christian at his Best." Devotions and music will be directed by the Rev. L. R. Bachman of Grove City, Penna.

Conference grounds are located about six miles south of Franklin, in western Pennsylvania. The purpose of the Conference is to bring each camper to a knowledge of Jesus Christ as personal Saviour and Lord and to present the Christian faith and life as set forth in the Word of God and the Westminster Confession of Faith and Catechisms. The Conference is sponsored by ministers and elders of The Orthodox Presbyterian Church.

Further information and registration blanks may be secured from the Rev. Le Roy B. Oliver, Harrisville, Pennsylvania. Total cost is fourteen dollars.

### W. H. Guiton in America

PASTOR W. H. GUITON, a leader of the French Protestants and a vice-president of the International Council of Christian Churches, is at present in this country, visiting and speaking at a number of churches under arrangements made by International Council leaders here.

Pastor Guiton has come to be known as the leader of the Evangelical Resistance movement in France, a movement which opposes Romanism, Communism and the Modernism of the older French protestant churches.

He and members of his own congregation withdrew from their (Methodist) denomination over the issue of Modernism a number of years ago, and have erected their own church building.

Pastor Guiton speaks good English. He is to visit a number of west coast

### TEACHER WANTED

Timothy Christian School, Cicero, Ill., needs a teacher to begin in September. Apply for either Grade 6, or History in Grades 7 and 8, departmental. Please send full information and references in first letter. Correspond with R. Tolsma, 1160 S. Cuyler Avenue, Oak Park, Ill.

churches late in July and early in August, but according to recent information no arrangements have been made for him to visit the Orthodox Presbyterian Assembly in Los Angeles July 21-26.

### Shaw — Fisher

THE Rev. J. Lyle Shaw of Newport, Ky., and Miss Lena W. Fisher, also of Newport, were united in marriage on Wednesday evening, June 29. The ceremony was held in the Trinity Orthodox Presbyterian Chapel in Newport, of which Mr. Shaw is pastor and director. Following the ceremony a reception was held in the Social Center

adjoining the Chapel. Miss Fisher has been actively engaged in the work of the Chapel for a number of years.

### Eckardt — Youngman

ANNOUNCEMENT has been made of the engagement of the Rev. Robert Eckardt of Crescent Park to Miss Mary Youngman of Westville Grove. Mr. Eckardt is pastor of Immanuel Orthodox Presbyterian Church of Crescent Park. Miss Youngman was for a number of years a Sunday school teacher and member of the Choir of Immanuel Church of West Collingswood. No date has been announced for the wedding.

## Missionary Life in Korea Has Good and Bad Sides

A LETTER from the Rev. Bruce Hunt under date of June 13 tells of some of the problems, and also opportunities, that life in Korea brings at present.

On Saturday, June 11, Mr. Hunt went to a town about three hours by train from Pusan, for services. He held one service Saturday evening, four on Sunday, and one at 5 a. m. Daylight Time Monday morning. Then he had several conversations with individuals, and went to the station for his train home. He discovered that the Communists had removed some rails and wrecked a train in a tunnel below the station, so no trains could run, and officials didn't know when any would. He rode in a truck with some other people to a station down the line, but again had no assurance of any trains coming. He heard of a river boat, and reached the landing place in time to see the boat going away. Starting back toward the station, he heard the whistle of another boat, and managed to get a ride on this one, which docked ten miles from Pusan. Just as he left on this boat, he heard the whistle of a train, but it was too late for him to do anything about that. He finally reached Pusan about 9 p. m., having missed several classes at the Institute where he is doing some teaching.

That is just one of the experiences of a missionary in Korea.

The same letter gives more information about the church situation, of which we wrote in the June GUARDIAN.

The Korean Assembly not only told the Presbytery in which Korea Seminary is located to "be careful," but also appointed a Commission to investigate the situation. The Commission has been to Pusan, has made its investigation (?) and has sent down its instructions. According to these instructions the "legal" presbytery is wrong in recognizing the Seminary; the men who withdrew to form an "illegal" presbytery are ordered reinstated in the "legal" presbytery; Mr. Hunt and other missionaries associated with him are not to be allowed in the pulpits of the Presbytery; ministers associated with the Korea Seminary are to be tried (on what charges is uncertain); it ordered the presbytery divided into three presbyteries, and appointed three men who are foes of the Seminary to call the presbyteries together; former officials of the presbytery were removed and new officials were to be elected.

In some ways the discussions seem to center about Mr. Hunt himself, who is not officially a member of the Korean Presbyterian church, though the Korean ministers in the Seminary are members (were members of the "legal" presbytery). What the eventual outcome of the situation will be one cannot tell. But Mr. Hunt concludes his letter:

"In spite of it all, I have more calls to preach and hold conferences than I can fill, and recently our Youth for Christ campaign gathered the largest Christian gathering to be held in this city since the war."

# The GUARDIAN NEWS COMMENTATOR

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

## Church-State Struggle Continues in Czechoslovakia

THE conflict between the organized church, chiefly Romanist, and the Communist governments of Eastern Europe goes on apace. The field receiving most attention at present is Czechoslovakia.

Here, as in other countries, the government has been demanding that the church enter into agreement with it, supporting its policies. The Church has refused. Consequently, the government is engaged in a program to win over to it the loyalty of the people. It is taking or has taken control of all education. It has placed a guard around the palace of Archbishop Joseph Beran of Prague, though denying that he is under arrest. When he went to preach on a recent Sunday, Communist sympathizers in the crowd raised such a noise that it was impossible for his voice to be heard, and he went home.

The government has also established a "Catholic Action" organization of persons who claim to be Catholics (and probably are) but are in sympathy with the government rather than the church. The Vatican then stepped in and excommunicated those who were associated with this Catholic Action organization.

The guard placed about the Archbishop's palace has limited its activities to searching the palace, confiscating form letters and pastorals prepared by Beran, and examining the credentials of all who attempt to enter the building.

The new Catholic Action group has also started publication of a paper, and has sponsored pilgrimages to Catholic shrines.

A Catholic pastoral letter issued at the end of June described what it termed a "well planned and carefully executed persecution of the Catholic Church." It said that the ecclesiastical press had been practically stopped, the payment of priest's stipends stopped in

many cases, church schools hindered, and teachers of religion given directives as to how to teach religion in the materialistic spirit. All Catholic books are subject to preliminary censorship, and many religious practices prevented. Catholic property has been seized in many instances, and priests have been arrested. In some cases the people have forcibly prevented the arrest of priests by government officials.

The government cannot accuse Beran, as it has accused other church leaders, of cooperating with the Nazis. Beran was himself interned by the Nazis during the war in the infamous Dachau concentration camp.

The struggle between the government and the church in these eastern countries is a struggle for the support of the people. It is in no sense a struggle for religious liberty or freedom. Each side would demand totalitarian submission to it. The struggle is between two forces each claiming an absolute — almost a divine right — over both the bodies and souls of men.

Caught in between in the struggle are the Protestants and Evangelicals, a decided minority, who must discover a *modus vivendi* in whatever way they can. To them in this hour of conflict we would extend our sympathy and moral support.

## Sweden Grants Religious Freedom

IN sharp contrast to the situation in some countries where a certain religious group is in a large majority, it has been proposed in Sweden to grant liberty to those who are not members of the established Lutheran Church. Under the present church establishment, there has been freedom of worship for non-state church members, but

there have been real civil disadvantages. Under the new law, proposed by a government commission, non-Lutherans would have relief from church taxation, non-Lutheran ministers could perform marriage ceremonies (hitherto forbidden), and members could leave the state-church without indicating what, if any, other denomination they wished to join. Also the number of government officials who had to be members of the Lutheran church was limited to those having religious functions to perform.

In contrast to such liberalizing of the status of non-Lutherans by the Lutheran majority (98%) of the population is the situation, for example, in Spain where the Roman Catholics with a similar or larger majority seize every opportunity to persecute even such small evangelical groups as may be able to exist.

## Schweitzer Arrives

CONSIDERABLE interest is being shown in the arrival in this country of famed musician-theologian-missionary Albert Schweitzer from Lambarene, French Equatorial Africa. Schweitzer is being hailed as one of the greatest of living men, because he left Germany, where he had a brilliant and promising career as a theologian and musician, to be a doctor in central Africa.

Valuable as his humanitarian work may be, it should not be forgotten that as a theologian he has been a leading exponent of a form of liberalism which denies the correctness of the Biblical narrative concerning the life of Jesus, and the meaning of His work. Schweitzer's book, *The Quest of the Historical Jesus*, is valuable as a survey of attempts which have been made to reinterpret the life of Christ in non-supernatural terms, and his own reconstruction does not go beyond the conclusion that Jesus was mistaken in the claims He made concerning Himself.

## Spellman Demands Federal Funds

ROMAN Catholic Cardinal Spellman has come out in the open in his demand for a share of federal funds for Catholic parochial schools. Speaking before a gathering on the Fordham University campus on June 19, he described as an "apostle of bigotry" Congressman Graham Barden of North Carolina, for introducing a bill in the House which would provide \$300,000,000 in federal funds for the aid of public schools throughout the country.

A bill has already been passed by the Senate, providing federal funds for education, but failing to indicate that such funds are not to be used for private or religious schools. The bill of Congressman Barden faces this question, and specifies that public monies are to be used for public institutions. Under the terms of this bill, none of the money could be used for Catholic parochial or other private schools.

The Cardinal said that Mr. Barden was "a new apostle of bigotry" and that those members of Congress who support his measure were "disciples of discrimination." In our opinion the Cardinal's remarks are another blunt warning that the Catholic Church will not pass up a chance to get its fingers into the public treasury and to denounce as bigots those who do not wish to be taxed for the benefit of Roman Catholicism.

## Princeton Seminary Appointments

AT the annual commencement exercises of Princeton Seminary, held June 7, it was announced that the Rev. Dr. George S. Hendry had been elected to the Charles Hodge chair of systematic theology. Dr. Hendry is president of the Scottish Church Theology Society, and has been chairman of the

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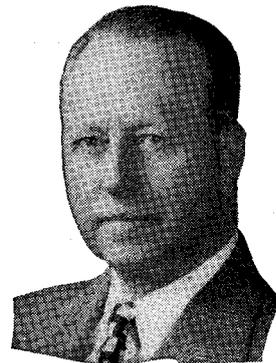
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# ANNOUNCING the creation of the CHRISTIAN SCHOOL EDUCATIONAL Foundation

*For years Dr. G. J. Broodman, founder of the Educational Foundation, has actively advocated and promoted Christian education for our youth. With fellow workers he has encouraged the acquisition of facilities, and the education and training of qualified teachers for Christian schools.*



This Educational Foundation is created with donations forming a *permanent* fund. This fund is devoted *entirely* to specific educational activities in our Christian schools.

### The purpose of this Foundation

Briefly, the Foundation will further the interests of Christian education by encouraging and financing the publishing of distinctly Christian textbooks for our schools. The Foundation will also sponsor research, scholarships, conferences, clinics and refresher courses for our Christian school teachers.

### How will the Foundation be financed?

In last fall's campaign, over \$124,000 was contributed. \$50,000 is being used for an administration building, and the balance was assigned to the Educational Foundation. This sum has been increased by gifts from the founder and friends. Others, especially older folks and those who've enjoyed special material blessings, have voiced their desire to make donations to promote the interests of Christian education among our children *permanently*.

In a month or two we shall publish a booklet giving details of the Educational Foundation, its activities and aims. *Write for your copy.*



CHRISTIAN SCHOOL EDUCATIONAL  
FOUNDATION

865 TWENTY-EIGHTH ST., S. E., GRAND RAPIDS 8, MICHIGAN

Until September 1, our address will be 260 Jefferson Avenue, S.E., Grand Rapids 2, Michigan

Board of Directors of the Scottish Journal of Theology.

It was also announced that Dr. Hugh T. Kerr Jr. has been promoted to fill the Benjamin B. Warfield chair of systematic theology, and that Dr. Paul L. Lehman will hold the Stephen Colwell chair of applied Christianity.

For the first time in its long history, a woman was chosen to membership on the Board of Trustees. She is Mrs. Charles O. Miller of Stamford, Conn.

**"Christian" Will Contested**

WHEN Dr. W B. Small died in Waterloo, Iowa, some ten years ago, he left a will directing that the income from his estate should eventu-

ally go "to such persons and for such purposes as they (the trustees) may feel are directed by God the Father, Jesus Christ the Son and Holy Spirit, as they believe would be acceptable to me. . . . By way of explanation, it is my desire that any disbursements made under this paragraph shall be made to persons who believe in the fundamental principles of the Christian religion and in the Bible and who are endeavoring to promulgate the same."

Upon the death of his wife recently the trustees faced the responsibility of interpreting these terms of the will. They and other prospective heirs have petitioned the court to set aside the will, on the grounds that it is impossible to determine objectively who are fulfilling the requirements as set down. It is also maintained that the question

of what people believe is hidden in the inner recesses of the mind, and that there is a lack of any common agreement as to what constitutes the fundamental principles of Christianity.

The residual estate amounts to about \$70,000.

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