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Modern naturalistic liberalism and Christianity are two distinct religions. They are not only different religions, but religions that belong to two entirely different categories. There could be no greater contrast than that between these two. A man who decides for one decides against the other.

—J. Gresham Machen

J. Gresham Machen
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Meditation

The Hidden God

Verily, thou art a God that hidest thyself, O God of Israel, the Saviour.

ISAIAH 45:15.

The prophet, here, is moved with profound emotion. He is expressing his soul's reaction to the truths God has just communicated to him.

Israel and the surrounding nations are to be punished for their gross idolatry and immorality. "And the destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed."

Yet the Lord also reveals the dawn of a new and brighter day for Israel and the surrounding nations, through the coming of the Messiah. "Israel shall be saved with an everlasting salvation." And the nations shall say, "Surely, God is in thee, and there is none else."

As the prophet beholds the present plight and impending doom, but then contrasts it with future destiny, he can only exclaim, "Verily, thou art a God that hidest thyself, O God of Israel, the Saviour." If these things are to be in the future, then truly, O Lord, thou art a God who for the present is hiding thyself. The darkness of today conceals purposes of mercy for tomorrow.

How often in life the darkness of God's present providences conceals His purposes of grace towards us. How true this is of Christ's church today. Times are dark and foreboding. Powerful and ruthless communism seeks to destroy the church. A mighty Romanism is determined to overthrow religious freedom in America and throughout the world. Modernism has strangled the evangelical testimony of the largest branches of the visible church. Those who are true to God's Word seem too few, so disunited, so ineffective. Indifference to the gospel abounds. Has not the Lord in large measure concealed His countenance of mercy and grace? How keen, too, are adversities, afflictions and sorrows that come to us in our personal lives. In distress we may sometimes exclaim with the Psalmist, "All thy waves and thy billows are gone over me." Dazed, we may ask Why, Lord? "Hath the Lord forgot-

ten to be gracious?"

But while the Lord's mercies toward us may often be concealed, they are never consumed. Dark clouds may conceal the sun, but they cannot destroy it. Though we may not see the sun we know it still shines. After the blackest darkness may come a most glorious dawn. So it has ever been in Christ's church and in Christian experience. After the darkness of the middle ages came the glorious dawn of the Reformation. Who knows but that in these days the Lord may reveal His countenance of abundant grace again.

Of one thing we may be certain, however. The full purpose of God's mercy and grace will be manifested toward His church when "the day star from on high" shall appear, and the kingdoms of this world shall become the kingdom of our Lord and of His Christ.

So it is also in God's personal dealings with His people. They have the assurance of His Word that however dark the night, nothing, not even perils, or sword, can separate them from the love of God in Christ Jesus our Lord. Though our faith be tried by fire, it will be found unto praise and honor and glory at the appearing of our Lord and Saviour Jesus Christ.

From depths of despondency that led to attempted suicides, William Cowper out of a new found faith in the Redeemer could testify:

"Judge not the Lord by feeble sense,
But trust Him for His grace;
Behind a frowning providence,
He hides a smiling face."

Child of God, let this be your testimony:

"I may not always know the way
Wherein God leads my feet;
But this I know that round my path
His love and wisdom meet;
And so I rest, content to know
He guides my feet where'er I go.

"Oh, precious peace within my heart;
Oh, blessed rest to know
A father's love keeps constant watch,
Amid life's ebb and flow;
I ask no more than this; I rest
Content, and know His way is best."

(Lilla M. Alexander)

C. K. Cummings.

Grass Roots

Robert K. Churchill

I'M writing this because I criticized the GUARDIAN too much—"It's too heavy, etc., etc." Finally the Editor said, Here, take your marking stick and write. Well, it's easier to criticize than write, but here goes.

I call this column Grass Roots because I believe the common man should hear, also that the rank and file of the church has something to say. So missionaries, ministers, students, people of all kinds, how about some lively correspondence?

As Calvinists we are to have a world and life view which makes all happenings intensely interesting. For instance, reports have come in of a great revival in Los Angeles. "Billy" Graham evidently preached the gospel with power. Six thousand filled the great tent, and thousands were turned away. Some prominent citizens have confessed Christ. One man, a radio announcer, gave his testimony on his broadcast—imagine the effect.

But here is the rub. The city-wide campaign was sponsored by many churches and ministers, headed by the Rev. L. Evans, of the First Presbyterian Church (USA). Here are some questions. Can great evangelistic campaigns be successful again, as they were in Moody's day? Is this separation movement of some orthodox churches all wrong? Is this kind of evangelism the answer for our day?

What about the supporting ministers in such meetings? Many, if not liberal themselves, are in churches which support soul-destroying Modernism in our land. Converts were reportedly taken into such churches, and brought to support such programs. Other churches involved were decidedly sectarian. Can we conscientiously place babes in Christ in such hands? Should orthodox Christians oppose this work? Should we jump in and help in every way possible? Or should we just ignore the whole thing?

Los Angeles people, please send me some local color. Believe me, this is a burning issue for those who weep for the lost. It needs clear thinking and strong action.

Cedar Grove, Wis.

THE PRESBYTERIAN GUARDIAN

JANUARY, 1950

Should Protestants Unite?

ON December 14, in Greenwich, Connecticut, representatives of seven large protestant denominations gathered, along with observers from other churches, to discuss the idea, the possibilities and the problems of protestant church unification in America.

The meeting was introduced to the nation by an article in the December *Woman's Home Companion*, which was reprinted, as a full-page advertisement for the magazine, in a number of our leading daily newspapers.

The thrust of the article, written by Congregationalist Truman Douglass, and accompanied by a torn photograph of a church steeple, was that Protestantism in America is suffering from a "crippling disability" because of denominational divisions. This disunity leads to fighting between churches, when actually the churches should be united in a fight against social and moral evils.

The proposal is made that the things on which we differ—the matters of our personal religious faith—be relegated to a secondary position of minor importance, and that all protestant churches, and eventually all Christians, unite in a single powerful organization giving attention to such matters as civil liberties, public housing and race prejudice.

Now, in the first place, a church in the proper sense of that word, means a company of people who are united in their faith, their form of worship and their public Christian testimony. Such an organization as is being proposed would thus not be a *church*. It would have no common faith, no common form of worship and no common religious testimony. Instead it would be an association of people committed to a program of social action. To talk about *church* union or *church* merger in this connection is pure fabrication or arch hypocrisy.

On the other hand, many denominations have frankly, in fact or practice, abandoned any attempt to hold the line on their creedal faith. They have already become mere associations or fellowships for community betterment, though retaining the name of

churches. They will probably continue to talk of "church unification," therefore, and so the proposition must be evaluated as submitted, regardless of name.

And again we find a number of reasons why we think such a unification is highly undesirable.

The proposal would eliminate competition between churches, both local and national. We would strenuously object to the elimination of competition in the business world. We have our anti-trust laws. Competition, when carried on fairly and honestly, works for efficiency and the improvement of business, not the reverse. The same is true of church organizations. There is no more reason to establish a huge religious trust or combine, than to establish a business trust. In fact such a religious combine would be economically and socially even more dangerous than a business combine, for it would aim to control men's thinking on social and religious questions, not merely their pocketbooks. Free enterprise is valuable in church work, as in the business world.

In this connection the proposal for protestant church unification would plainly result in the establishment of a protestant hierarchy. A few men at the top, bureaucrats in the offices, would determine the direction of thought and action for the whole organization. Romanism would be imitated in Protestantism, with all of its evils and probably fewer of its restraints.

And finally it is by now clear that those who are promoting protestant church unification have already decided that the "gospel" they want the united organization to proclaim is the social gospel, or the gospel of socialism. Public housing, civil liberties, race prejudice—these are the first notes in the trumpet call of socialism. Do these men have such a low view of Protestantism that they think it will readily substitute the gospel that socializes the nation, for the gospel that saves the soul?

It is the grace of God in the heart of man that provides the answer to both personal and social problems. And in His Word God makes it clear that He

operates in connection with the preaching of just that gospel of salvation which is set out in Scripture. Faith cometh by hearing and hearing by the Word of God.

Inevitably as men seek a fuller understanding of that truth given in Scripture, there will be different interpretations, and in the measure that these become a part of individual conviction, there will be differing denominations. It has always been so. It should be so. But wherever men stand in pulpits and engage honestly and sincerely to proclaim the whole counsel of God as they see it set before them in His Word, we may believe that God will be pleased in mercy to apply His truth to human hearts.

From a private viewpoint, then, the present program of protestant church unification means the renunciation of personal religious conviction. From the public viewpoint it means the establishment of a single association with a hierarchy committed to the message and methods of socialism. We are opposed to the entire program.

Church unification must be based on a common faith, common worship, and common testimony, all founded in the only infallible rule of faith and practice, Holy Scripture. When such a unification program is broached, we shall be among the first to join in its consideration.

L. W. S.

A Word of Thanks

WITH the present issue, we are making a few changes in the *GUARDIAN*. And as we do so, we wish to express to the Rev. LeRoy B. Oliver our sincere appreciation for his faithful service in preparing our "Family Altar" page each month for the past couple of years. It is a chore to have to get out a certain amount of material every 30 days. Mr. Oliver has done his chore well, to the instruction and edification of all who read the *GUARDIAN*. We assure him that his relief from this task is relatively temporary. We'll have him back at something else before too long.

We are omitting the daily Bible readings which have been a part of the devotional page. Persons who wish a list of daily readings may easily secure such a list from many sources. The Daily Manna Calendar of the Christian Reformed Church provides such readings. Bible societies issue suggested

lists. The simplest procedure, in our estimation, is just to start at the beginning and read—a portion from the Old and a portion from the New Testament each day.

We will have a lengthened devotional meditation where the Bible readings were. The pastor of Covenant Orthodox Presbyterian Church in Pittsburgh, the Rev. Calvin K. Cummings, is going to prepare these for us each month. We also will have a column by the Rev. Robert K. Churchill of Calvary Orthodox Presbyterian Church, Cedar Grove, Wisconsin.

A page of material directed to young people, and a page of suggestions for Sunday school are being added. We hope they will prove helpful. Various writers are being asked to contribute this material. Other features will continue to appear. Our desire is that the *GUARDIAN* may prove of real help to you, our readers, as you try to live in this twentieth century—to live consistently Christian lives in a secular age.

To all those who have written for us during the past year, we express our thanks. It is you, not we, who have *made* the *GUARDIAN*.

Also we want to thank our readers, who by suggestions and encouragement have made our work both interesting and worthwhile.

To paraphrase a famous saying, you can please some of the people all of the time, and all of the people some of the time, but you can't please all the people all the time. We certainly have not succeeded in pleasing all the people all the time. And we do not fool ourselves into thinking that we are going to begin doing that right now. But we do desire and try, humbly and sincerely, to be found well-pleasing in the sight of our Saviour. If we can do that, we are confident that we will please enough of the people enough of the time, to make the *GUARDIAN* worth what it costs—costs you, and costs us.

L. W. S.

Let's Be Positive

IF there is one slogan which might be said best to characterize the first forty-nine years of the Twentieth Century, "Let's Be Positive" might well be a candidate for that distinction. One would suppose that a century that began with the naive assumption that everything new meant progress would be bound to meet disillusionment at

mid-century, yet "Let's Be Positive" has not been repudiated as a slogan. Whether it be the building of military machines such as those of Wilhelm II or Adolph Hitler, the construction of rocket planes, atomic bombs, or super-highways, the beneficent strides in medicine, the rise of Communism or of the Federal Council of the Churches of Christ in America that one considers to be of foremost importance in this period, this slogan could well be applied to the phenomenon. Most of those who live in the mid-century still think they have lived through a period of great positive advance.

By this same standard, the movement which centers around Westminster Theological Seminary, the *PRESBYTERIAN GUARDIAN*, and The Orthodox Presbyterian Church is often characterized as "negative." Its genesis was in protest, and it proudly points back to past traditions. However, the assertion that this movement is largely negative is, like most half-truths, a falsehood.

To be sure, this movement does look backward for its authority. It looks back a good many centuries—back to the period of divine revelation when God was speaking directly to His people through the prophets, and, then, in His Son and His apostles. But it believes that this message, inscripturated for His people many years ago, has the most positive application in the world today, and that real advance consists in a positive statement of that truth and its application to the Twentieth Century problems. It does not believe that one can go forward without knowing
(See "Editorial," p. 20)

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1505 Race Street, Philadelphia 2, Pa.

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The Presbyterian Guardian

The Reformed Ecumenical Synod of 1949

By NED B. STONEHOUSE

ONE hears so much nowadays about "ecumenicity," and "ecumenical" movements, all in rather intimate association with Amsterdam, that the average observer of ecclesiastical events might well be excused if he has become somewhat confused. When one thinks of the modern ecumenical movement, there comes to mind especially the fairly continuous activities of the last several decades which have culminated in the formation of the World Council of Churches. This movement has not quite succeeded, however, in monopolizing the term "ecumenical." The older usage, as applied to the ancient ecumenical synods and creeds, has lived on. And for Presbyterians special interest attaches to the consideration that the old Scottish Form of Presbyterian Church-Government, adopted in 1645, provides for "ecumenical" in addition to provincial and national synodical assemblies. Quite appropriately therefore Christians of the present day who seek to give expression to the unity and catholicity of the Christian Church, but who reject the World Council on the ground that it is not committed to the truth as it is in Jesus, insist that they are the true advocates of Christian ecumenicity.

The First Synod

It may be presumed that readers of the *GUARDIAN* will be fairly well-informed concerning the recent efforts of evangelicals to give expression to the ecumenical idea. The formation of the International Council of Christian Churches last year has, in particular, been reported and reviewed. But what of the Reformed Ecumenical Synod? Probably only the most observant readers will have taken note of its meetings in Amsterdam last August. A few faithful readers may recall that as far back as August, 1946, another Reformed Ecumenical Synod was held in Grand Rapids, since this journal carried a rather extensive account of its meetings (issues of September 10th and October 10th, 1946). At that Synod only three churches were represented as

constituent members, but it was generally recognized that the Synod bore a preliminary character, and that the Synod of 1949 for which it prepared the way would far more fully justify the designation "ecumenical."

The 1949 Synod

It is gratifying to be able to state, first of all, that this expectation was realized to a significant degree. The Netherlands Reformed Churches of the secession of 1942 declined the invitation to membership because of objections to the stand of the larger body. In general, however, apparently considerable enthusiasm had developed among the churches. A few, including the Reformed Church of Japan, could not be present because of the difficulties involved in making travel arrangements. The final count of churches with official delegates was fifteen.

The Reformed Churches of the Netherlands were represented by three pastors and an elder, two of whom had been at Grand Rapids. The number was actually brought up to six by the addition of a ministerial delegate from the churches of Ostfriesland and Bentheim in Germany and an elder delegate representing the Reformed Churches of Belgium and France. The Christian Reformed Church of the same country had not had a Synod for a considerable time, and hence had not been able to elect official delegates, but it did have three observers present. Other churches in Europe with official representatives were the Free Church of Scotland with three ministers and the Irish Evangelical Church with one.

There were four church groups from South Africa, as compared with one in 1946. Five persons had been duly appointed to act as their spokesmen, with at least three having made the long trip specifically for this purpose. One or two were ministers taking graduate work in Amsterdam.

Four Indonesian churches, established through the missionary labors of the Dutch churches, were also present,

and thus Asia was included for the first time. One group known as the Reformed Churches of Indonesia had as spokesmen a Dutch minister and elder; the others were Javanese, Sumbanese and Malayan-Chinese churches and were represented by native ministers and elders.

Finally America. The Christian Reformed Church sent three delegates and the Orthodox Presbyterian Church one. Besides, the Free Magyar Reformed Church in America had accredited Dr. Bouma, of the Christian Reformed Church, to act in its behalf.

Its Reformed Character

Thus, though the Synod had a distinctly international character, it remained a rather small group. Due to tensions and difficulties of one sort or another the ideal had not been realized. But on the credit side there is the fact that this movement from the beginning has been motivated by the determination not to be guided by purely empirical considerations and organize as a block of *nominally* Presbyterian and Reformed Churches. Taking realistic stock of the apostasy of the present day, and aware that church discipline even in the case of ministers has become a dead letter in many churches with Reformed confessions, it was determined to invite only denominations that gave positive evidence of loyalty to the historic Reformed Faith. This approach involved the risk of overlooking some sound churches and hurting the feelings of others, but it also possessed the incalculable advantage of building on the bedrock of principle. If the result so far has not formed a powerful combination of Reformed churches, that may safely be said to reflect the generally weak state of the Church today. And the positive significance should not be minimized. For it is thrilling to consider that Reformed churches of four continents could join together in common commitment to the authority of Christ speaking through the infallible Scriptures and could confer on their common problems in a spirit of cooperation and mutual helpfulness.

As a matter of fact the assembly was considerably larger than the approximately twenty-five voting delegates which have been accounted for. The Dutch committee in general charge of arrangement invited about twenty persons to be present as guests, and since they were given the privileges of the floor and even took part in the work

of the committees which met during the sessions to expedite its business, they added substantially to the company which deliberated on the various questions that came before the body. Moreover, following the practice of the Dutch synods, the professors of theology were given the role of advisers, with the result that ten or more members of the theological faculty of the Free University and of the Kampen Theological Seminary were in regular attendance.

The guests added greatly to the international flavor of the gathering. For they, for the most part, were rather isolated pastors who came from various parts of Europe: from France, Germany, Denmark, Wales and England. Hungary was represented in this category by a number of young clergymen who were students in Amsterdam, for it had become impossible for the Hungarian Church to get its leaders in front of the iron curtain. A minister of the Bible Presbyterian Synod stationed in Europe also was a guest. And a number of orthodox men from the Hervormde (Old State) Church of Holland attended in this capacity. Accordingly, the complete roll of the Synod included such typically Dutch names as Aalders (who was chosen president), Grosheide, Hepp, Waterink, Berkouwer, J. Ridderbos, H. N. Ridderbos, Hoek, Polman, Warnaar and van der Schuit, with the Americans Bouma, van Baalen and Wierenga and South Africans Groenewald, Jooste and van der Walt. But there were also among others MacDonald, McKenzie, Collins, Grier, Thompson, Phillips, Aillaud, Marcel, Toth, Langenohl, not to overlook Kasmala, Tan Ik Hay, Moedak, Pouw I Gan and Tan King Hien.

Arrangements

The official languages of the sessions were English and Dutch. A large central section was reserved for those who understood only one of these languages, and here a modern communication system had been erected with earphones wired to the translators' microphones. Speeches in Dutch were translated into English and vice versa. The Dutch, South Africans and Americans sat on both sides of this central section since they did not require the services of an interpreter. The four interpreters were capable and worked valiantly. But I received the impression that, for all of the science and energy and good intention of the Dutch, the system was far

from an unqualified success. Those who did not understand Dutch were at a particular disadvantage, for it proved exceedingly difficult, in the nature of the case, for the interpreters offhand to provide precise and accurate translations. And most of the speeches were in Dutch. Perhaps the Dutch felt most at home and uninhibited, and it may be that they are more talkative anyhow than, say, the Scotch, and there was the factor that there were so many professors present! I have heard from some quarters the criticism that the Synod was too strongly Dutch in character. To an extent, in the historic situation in which the Reformed and Presbyterian churches find themselves today, that seems to me to have been more or less inevitable, and hence I do not altogether agree with the criticism. Nevertheless, I do think there is a measure of truth in it, and in the future even greater thought will have to be given to the problem of communication. Perhaps the problems involved will be quite different when the Synod convenes in Edinburgh in 1953!

Opening Meeting

Since the meetings began with an informal reception on Monday afternoon, August 8th, and did not reach adjournment until 9:30 P. M. on August 19th, the Synod lasted about ten days. Not all of this time indeed was devoted to synodical deliberations, for there were times devoted to prayer and worship and still others were of a social character. On the opening evening a very large audience was present in one of the largest churches of Amsterdam for a period of prayer and inspiration. The service was in charge of Dr. G. C. Berkouwer, a professor in the theological faculty of the Free University, who spoke movingly on the words of Psalm 25:4: "Show me thy ways, O Jehovah; teach me thy paths." Now that we are gathered from far and near, he said, everything depends on our hearkening to the Lord. We are not here to isolate ourselves, first of all, from others, or to disclaim our involvement in the guilt of the church, but to bow humbly before God's Word. Then the mood of helplessness and fatalism will be out of place; then the prayer of the faithful will not be meaningless or vain, not even in these times. Then our concern will be with the dependable gospel which alone can deliver men of this day from confusion. Thus we will gather together, said the speaker, in

honor, without mistrust, ready to listen to one another, faithful to the testimony of Jesus Christ, understanding our calling: "preach the gospel." At this first evening gathering there were also brief speeches by three of the delegates: Professor Bouma, of Grand Rapids; the Rev. G. N. M. Collins, of Edinburgh, and Professor Jooste, of Potchefstroom, South Africa.

Fellowship

It is entirely possible that I am prejudiced in the matter, but it seemed that the foreign delegates were all most enthusiastic regarding the general arrangements that had been made for their hospitality. And the committee in charge also wisely decided to include some sightseeing in the schedule. One Saturday was largely given over to a bus trip in North Holland which included stops at the gigantic dike which has turned the Zuider Zee into a lake and made possible the recovery of thousands of acres of land from the sea, at Alkmaar where a committee of the local consistory extended greetings in connection with a fine luncheon which was served in one of the hotels of the city, and the island of Marken, where we were greeted at the dock by the elders of the church, all in their distinctive costumes, and were served tea in the church by the young ladies who also wore their colorful dresses and caps. Another pleasant memory is the reception of the Synod by the Burge-meester of Amsterdam at City Hall, and a fascinating boat ride through the canals as guests of the city. These social occasions served a very useful purpose, as they not only afforded needed relaxation, but also served to cement bonds of friendship and understanding. One of the beneficial results of the Synod was this very opportunity of becoming acquainted with Reformed people from various parts of the world.

But there was also a great deal of hard work bound up with the meetings. Many weighty topics of common interest were discussed and evaluated. In a second article I shall give an account of some of the most significant conclusions of the Synod. Among these the question of the evaluation of the World Council, and of counter movements like the International Council, was easily in the foreground of interest, and I plan to concentrate largely upon it because of the profound importance of this issue in the lives of Christians today.

Old Testament Introduction

A Book Review

Edward J. Young: AN INTRODUCTION TO THE OLD TESTAMENT. Grand Rapids. Eerdmans, 1949. \$5.00.

FOR many years the evangelical Christian world has been without an adequate volume on Old Testament introduction. Old Testament classes in colleges and seminaries have been greatly handicapped, having to rely upon lecture materials and supplementary readings from various sources, and Christian ministers and laymen have been unable to put their hands on material which would be helpful and to the point. Meanwhile, just a few years ago, there appeared a masterful volume on the subject by Robert H. Pfeiffer, written from the point of view of modern Liberalism. The appearance of this volume, which has been circulated widely, made it all the more imperative that there be made available a conservative work which would make it unnecessary for schools and individuals to use the higher critical work of Dr. Pfeiffer and which would, at the same time, provide Christians with an answer, both to the basic position of that volume and to its detailed attacks at various points throughout the Scriptures. The Christian public is indeed pleased, therefore, to have from the pen of Dr. Edward J. Young, Professor of Old Testament at Westminster Theological Seminary, a significant book on Old Testament introduction. Published by Eerdmans and 400 pages in length, the volume sells for \$5.00.

The writer of the book has one great passion, that of being true to the Scriptures. At every point he subordinates his own thinking to the inspired Holy Writ. His approach to the Bible is that of deep reverence and humility, and he believes implicitly in the full trustworthiness of the Scriptures. The result is that the volume which he has produced is thoroughly conservative. Not once does he make concessions to Modernism, and this is most remarkable since some of the very finest conservative Old Testament scholars have gone along with the Liberals in accept-

By BURTON L. GODDARD

ing such ideas as dual authorship of Isaiah and the late dating of Daniel, whereas it has been our studied observation that those who capitulate at these points are on the road toward the eventual rejection of the full integrity of the Word.

Dr. Young's work bears the marks of genuine scholarship. He is conversant, not only with the flood of Old Testament literature in the English language, but also with the significant works which have been published in German, French and Dutch. Likewise, he is well acquainted with Greek and Latin and with the Semitic languages and literatures. He is also at home in the field of archaeology and brings to his readers somewhat of the fruitage of modern archaeological discovery as it relates to things in the Bible, especially at certain key points where attack has been leveled against the Scriptures. His references to archaeology are concise and effective in establishing his points. Throughout the work there is clarity of expression and cogent reasoning. One would not say that the book was an outstanding literary product, but it would be exceedingly difficult to present such a vast amount of material in such small compass and do so in perfect literary style. The main thing is that the author makes himself clear and gets his points across without undue elaboration and without leaving the reader in confusion of mind. Not only will professors, ministers and theological students find this Introduction an indispensable reference volume, but it is written in a style sufficiently simple as to make it a very practical volume for the library of the ordinary Bible student.

Truly the book by Professor Young is a mine of information as far as the Old Testament is concerned. What attitude should one take toward the authority of the Scriptures? The answer is found in the introductory part of the volume. In the main portion of the work there is a careful treatment of each of the books of the Old Testament. In most instances there is considerable informa-

tion about the name of the book, a thorough discussion of its authorship, a careful setting forth of its purpose and a penetrating analysis of its contents. Not too much attention is given to the dates of composition for the various books and, in general, chronological data is given little place. Some questions are dealt with in special manner and at some length, the discussion of which is very helpful to students of the Old Testament. These topics include the critical attack on the Book of Daniel, the dual authorship of Isaiah, and the style of Hebrew poetry. There is a good bibliography at the back of the book, and indices of names, subjects and Scriptural references, all of which make the book of greater value.

Perhaps the greatest contribution of Dr. Young's work is his exposition of the viewpoint of higher criticism and its historical development. The author refutes the contentions of Liberal scholars as they have grouped themselves into a system opposed to the orthodox view of the Old Testament writings. He also employs an apologetic approach throughout the book, defending the integrity of the Scriptures at points where serious questions have been raised. When one reads the volume he senses at once that he is in the presence of the same spirit and approach which characterized the teaching and writing of such great stalwarts of the Faith in the Old Testament field as James Orr, William Henry Green and Oswald T. Allis. Indeed, the direct influence of these men seems to underlie the present work and to color it very definitely at certain points.

Every serious student of the Old Testament will want to possess and use this volume as he seeks further to understand the oracles of God which were committed to the Jews of old and which have been preserved through Divine Providence unto our present day that they might be a lamp unto our feet and a light unto our pathway. We understand that two other volumes are now in the process of preparation, both by those who hold to a high view of inspiration. Just what the approach will be and what areas of study they will cover we do not know, but we may be sure that they will not supersede this important volume or cause it to be relegated to a secondary place. It will long remain one of the most valuable books in the library of the true Christian.

Orthodox Presbyterian Church News

SPECIAL OFFERING

AS of January 6, the special offering taken for Missions and Christian Education amounted to \$23,552. Seventeen churches had not yet reported in. The offering is being divided between Home and Foreign Missions and Christian education.

CHURCH NEWS

Pittsburgh, Penna.: The Rev. John Skilton and Mr. Harold Franz conducted services at Covenant Church, during the absence of the pastor who was guest preacher for a series of evangelistic services in Kirkwood.

Berkeley, Calif.: The Rev. Carl Ahlfeldt preached at Covenant Church on Sunday morning, December 11, and administered the sacrament of baptism to Robert W. Graham, son of the pastor, the Rev. Robert H. Graham, and Mrs. Graham. At the Christmas program December 23 a Christmas play prepared by William Berg of Grace Church, Los Angeles, was presented. Elder Moore recently redecorated the primary room used by the Sunday school, and it is now pleasant and cheerful.

Gresham, Wis.: About 75 persons attended the thank-offering service of Old Stockbridge Church on November 25. Mrs. John Davies, wife of the pastor, together with the Sunday school teachers, prepared the Christmas program which was given by the Sunday school.

Los Angeles, Calif.: The members and session of Westminster Church, now without a pastor, ask the prayers of our readers as they seek a pastor for the church.

Fair Lawn, New Jersey: During the recent six-weeks attendance contest of Grace Chapel Sunday school, the attendance increased ten per cent over the corresponding period last year. On December 4, in a joint communion service with Covenant Church of East Orange, three persons were received into church membership. A fourth, John D. Coie, son of pastor Bruce Coie, was received by the session but prevented by illness from being received publicly. The new building of Grace Chapel was dedicated during a service held Friday evening, January 6.

Philadelphia, Pa.: A feature of the Sunday school Christmas program of Calvary Church, held December 29, was a dramatic retelling of the Christmas story, arranged and written by Miss Jean Young, daughter of Professor and Mrs. Edward J. Young. The Senior class of the Sunday school agreed that, instead of using money for presents for themselves they would turn the money intended for that purpose over to the building fund of the church.

The Church in 1949

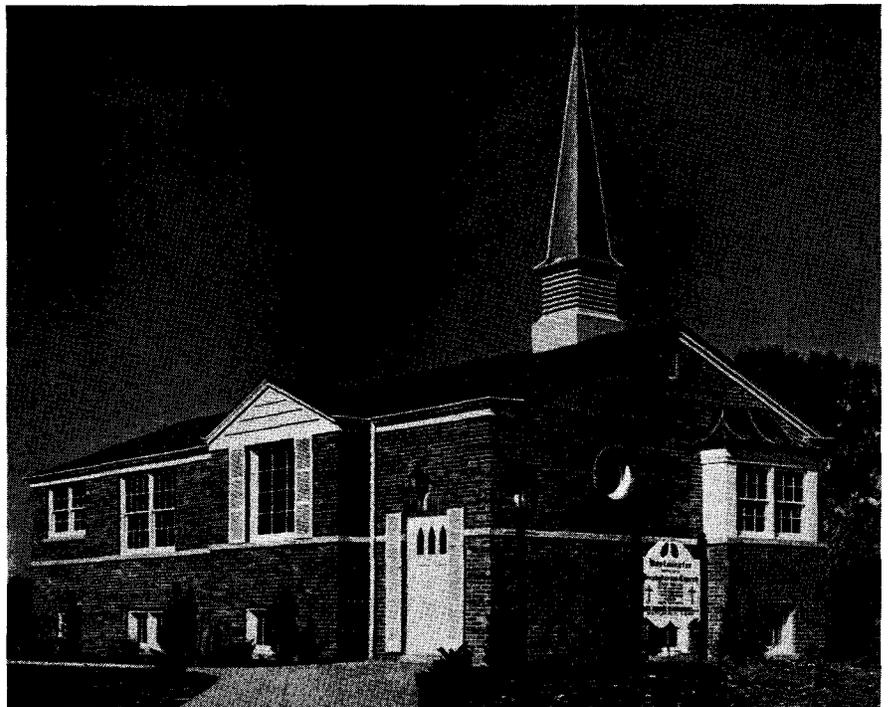
THE business of the Christian Church is to expound and apply the teachings of the Word of God for the life of men. In many churches, however, the Word of God has been relegated to the background, and the work of the church has been interpreted in terms of great outbursts of

energetic activity directed toward an indeterminate goal. Such activity often makes news headlines, while the basic work of the church, faithfully carried out, may go unnoticed by the general public.

During the past year the Orthodox Presbyterian Church has been one of a relatively small number of denominations which have sought to be loyal and devoted to the whole counsel of God in His Word. Of the things that make "news" there have been few. We may, however, note some of the items that did reach the headline stage.

Early in the year the church received a shock with the announcement of the sudden and unexpected death of its missionary in Korea, Miss Florence Handyside. Stricken with polio, she died in less than a week after she was taken ill, and less than a month after she had officially come under the foreign missions committee. So God in His sovereign providence was pleased to cancel a planned enlargement of our mission staff on Korea.

Throughout most of the year the Rev. Egbert Andrews, missionary to China, and the Rev. and Mrs. Mahaffy, (See "Church News," p. 16)



New Building of Westminster Orthodox Presbyterian Church in Evergreen Park, Illinois, dedicated during services held November 17-20. Pastor is the Rev. George W. Marston, who went to the Chicago area in 1945 as a missionary under the Committee on Home Missions and Church Extension.

Sunday-School Suggestions

How About a Teacher-Training Program?

By BETTY COLBURN

Teacher!

What's *your* I. Q.? (Meaning Interest Quotient.)

Your Interest Quotient may determine whether pupils will drop books, whisper, and count the squares in the ceiling, or whether each Sunday will find them eager to study the Word of God.

Teaching is a divine command. The reference in Matthew 28:20, "teaching them to observe all things whatsoever I have commanded you," implies a learning response on the part of the pupil. You as a teacher must realize that there is a vital distinction between talking to a class, or telling the lesson, and *teaching* a class. If your class is unruly or bored, don't decide that they are inapt pupils. Look at your own I. Q.

"But some people are just born teachers, and I'm not." Have *you* ever said that? A knowledge of God's Word is not something with which we are born. There is no Christian teacher, able to hold the attention of a class, who hasn't attained that ability through prayer and hard work. Or perhaps you say, "Well, I suppose I could do better if I had more time." True, some people have more educational opportunities and more time for study than others. But each of us is responsible to God for his own handling of the Word. Man is to live by every word that proceedeth out of the mouth of God, be he farmer, banker, minister, or cook.

Teaching is a God-given responsibility. Let us be sure that our excuses are not just a cover-up for our own lack of Bible study and prayer. When we have accepted a teaching responsibility, God holds us accountable.

Teaching can be fun! You know yourself the satisfaction a good class session brings. And you know the misery of a teaching failure. Sure, it takes time, and some weeks we honestly don't have enough time to prepare as we would like. Other times we wonder. "Just which points shall I stress for my class this week." Maybe you wish you knew how to get your class to discuss a question. Maybe you would like to use visual aids. Do your

handwork projects always fit in with the lessons?

Questions and problems like these suggest why teacher training classes are being used so much today. The aim of these classes is to help the teacher study the lesson, pick out the important points for each age group, and to answer questions about any phase of teaching. Half an hour's study each week will do wonders for your teaching staff. All you need is a willing teacher (or pastor, etc.), a regular time, and an earnest desire to teach to the glory of God (if you don't have this, try to develop it, or resign!).

A teacher training program can be varied to suit local needs, but some planned training program is virtually an absolute necessity. Studies in method, age group characteristics, lesson planning, and similar topics are most helpful. If your pastor can't provide something of the sort, you can get information from the Evangelical Teacher Training Association, 800 N. Clark Street, Chicago, Ill. If you can't develop a group program, do some study by yourself.

But don't put it off! Start right away, by diligent study, to raise your I. Q.—your Interest Quotient.

How to Get New Pupils

By MARGARET H. DUNN

A contest? Well, perhaps we should try canvassing this time. Or maybe give awards to the classes that increase the most by Easter. Hm-m-m! Can't think of anything that would really work. That new family came once. Haven't seen them since, though. They seemed to be looking for a Sunday School that taught the Bible, too. We've had a good number of visitors. Why did so few stay? What's wrong?

Something is wrong! Could it be the program? The lessons? The classes? Well, of course there is room for improvement, but there must be something still more basic that needs attention. Why do we have a Sunday School? What are we aiming to accomplish? That's it! *Our aims need attention.* Perhaps we have been aimless, just "having Sunday School," not

aiming at anything. Then, it's time to check our aims.

AIM I—*To Teach.* We only have an hour, and for some children it is the only time when they receive any Christian instruction. Let's fill that hour full of instruction. During assembly and during classes we will aim to teach as much as possible. We will study to eliminate waste time, while taking records, between assembly and classes so that there will be more time for teaching. We will use every part of our program for teaching. Teach reverence and worship through the proper singing of hymns and the offering. Teach leadership through student participation in the program. Teach! Teach! Teach!

Maybe that is why that family never came back. They wanted to *learn* and perhaps we weren't busy enough *teaching*.

AIM II—*To Teach the Bible.* Wonder how much time is taken up with coloring, games, gossip, aimless discussions, class records. We will have to check class work and see that every precious minute is being used for teaching the Bible. Give the young the milk, and the mature the meat, but let it all be the Bible. Perhaps we can improve our "Opening" and "Closing Exercises," too. There is valuable time there for teaching the Bible. Bible drills and quizzes, memorization of Bible passages make Sunday School interesting and instructive, all of which helps to attract and hold new members.

AIM III—*To Teach the Bible Effectively.* Of course, we've been teaching Bible lessons right along, but we are often appalled by the few who can answer any review questions. Our teaching can't be very effective if only a few are learning. Let's check our methods. We could be using workbooks, flannel-graph, maps, questions. We have to arouse interest and stimulate thinking! Perhaps at our teachers' meeting we can consider methods. Let's check our classes,—not too large, not covering several age levels. Let's check our teachers. John Smith ought to be teaching that class of boys. He has the ability and the knowledge, but thinks he is too busy. We will have to challenge him. If he were teaching,

(See "New Pupils," p. 16)

The Glory of the Christian Church

By the REV. PROFESSOR R. B. KUIPER

XXVIII PREACHER OF GOOD TIDINGS

In a great many churches only the gospel of "be good and do good" is proclaimed. To it applies Paul's scathing description: "another gospel which is not another" (Gal. 1: 6, 7). It is a wholly different kind of gospel and therefore does not rate as a second gospel alongside of the gospel which the apostle preached. In reality it is no gospel at all.

The word *gospel* means *good news*. That which is preached as gospel in so many churches is not even news, let alone good news. A man has been found guilty, shall we say, of a heinous crime and has been sentenced to death. He is now in prison awaiting the day of his execution. A friend comes to visit him. This friend calls out: "I have good news for you!" Eagerly the condemned man asks: "What is it?" The answer comes: "Be good." In that message there is not so much as a shred of good news. It is most cruel mockery. Yet many a self-styled minister of Christ holds forth to sinners under the sentence of eternal death a precisely equivalent message as gospel.

The gospel contained in Holy Writ does not primarily tell sinners what they must do, but, contrariwise, *what God has done and is doing for them*.

To be the bearer of those good tidings—a few glimpses of which follow—is the inestimably great honor of the Christian church.

"God So Loved the World"

John 3:16 has often been said to be "the gospel in a nutshell." "God so loved the world," we are told, "that He gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." So inexhaustibly rich is this summary of the gospel that at best one can only make a few stammering remarks about it.

The term *world* as it occurs here has often been interpreted quantitatively. Some have said: "The love of God is so great that it embraces all the elect, and they are a throng which no man can number." Others have said: "The

love of God is so great that it embraces not only the elect but all human beings that have ever lived on the face of the earth, all that live there now, and all that remain to be born." Still others have said: "The love of God is so great that it embraces not only all men but the sum total of things created, the whole of the universe." But all three of these interpretations attempt to measure the infinite in terms of the finite, and that is something which cannot be done. God is infinite in all His attributes, also in His love. In comparison with the infinite the sum total of finite things is precisely nothing.

Benjamin B. Warfield was right when, in a sermon on John 3:16, he insisted that *world* must here be interpreted qualitatively. The *holy* God loves *sinful* humanity—that is the amazing truth here revealed. Amazing it is. God is the Holy One of Israel, the Perfection of Holiness, in whose presence the very seraphs cover their faces as they cry out: "Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory" (Isa. 6: 1-3). That holy God looks down to earth and there sees sinful men, veritable lepers, covered with spiritual leprosy from the crowns of their heads to the soles of their feet. And, unbelievable though it may seem, He loves them.

How that is possible no mortal will ever comprehend. Only this do we know: divine love differs from human love in that, while the latter is dependent on its object, the former is not. One human being loves another because he sees something attractive in him. God loves sinners, not because of anything lovable in them, but for reasons that reside in God Himself.

An old legend has it that the only thing that can melt adamant is the blood of a lamb. So, it has been said, the blood of the Lamb of God was required to melt the adamant heart of God. But John 3:16 teaches quite the opposite. God loved sinful men long before the blood of His Son was shed on Calvary. It was God's infinite love that moved Him to send His Son into the world that He might die for the ungodly.

God had a Son, an only begotten Son. He loved that Son with all the love of which the heart of God is capable. But so unsearchably great was His love for hell-deserving sinners that He willingly gave the Son of His eternal and infinite love to suffer the anguish and torment of hell in their stead. As we contemplate that truth, it behooves us to bow our heads in adoration and to whisper: "Lord God, we cannot understand; we do not begin to comprehend; but, because Thou sayest it, we believe."

On the ground of the finished work of His Son, God offers everlasting life to sinners everywhere, and He does so freely. Salvation is a gift of purest grace. Man need neither work nor pay for it. He may have it for the taking. Not even by taking it does he merit it. All he needs to do is look away from self and every other creature and look to Christ crucified. In that look there is life, even life eternal, for it is the very essence of saving faith.

Such are the good tidings of John 3:16, and these stammering remarks give but an inkling of the infinite love of God which it declares.

"Christ Died for the Ungodly"

Another summary statement—and no less profound—of the good tidings which the church is honored to bring to sinful men is contained in Romans 5: 6, 9—"In due time Christ died for the ungodly" and "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."

Christ's death on the cross constituted the very zenith of His obedience to the Father who had sent Him. Paul tells us: "He humbled himself and became obedient unto death, even the death of the cross" (Phil. 2:8). It was the zenith both of His passive obedience, manifest in His suffering, and of His active obedience, manifest in His keeping the law of God.

Men are ungodly sinners. For such the justice of God demands death in its most comprehensive sense. They are hell-deserving. But Christ "descended into hell" in sinners' stead. When He was hanging on Calvary's cross He bore the curse that was due to the ungodly. When He cried out with a loud voice:

"My God, my God, why hast thou forsaken me?" (Matth. 27:46) He was at the very bottom of the bottomless pit, where they deserved to be, and all the waves and billows of the divine wrath against sin rolled over His head and crushed His soul. In consequence there is now no condemnation for those who believe on His name. So far as they are concerned, the justice of God is satisfied and His wrath is appeased. God so declared by raising His Son from the dead.

From the beginning God decreed that eternal life would be the reward of perfect obedience to Him. Implicit in His threat to Adam, the representative head of our race: "In the day that thou eatest thereof thou shalt surely die" (Gen. 2:17), was the promise of life as the reward of obedience. Adam became disobedient and thus brought death upon himself and all his descendants. And ever since the fall human nature has been so corrupt that no man is able to keep God's commandments. But, lo and behold, in the fullness of time there appeared upon the scene of history another Adam, the last Adam, even Jesus Christ, Son of God and Son of man. He kept the law of God to the point of perfection. And to all who believe on Him God imputes His perfect righteousness as their very own. "As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous" (Rom. 5:19). The believer may jubilantly sing: "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments and as a bride adorneth herself with her jewels" (Isa. 61:10). Wearing the robe of Christ's righteousness he may pass through the gates of pearl into the golden city and enter the palace of the King.

Thus Christ by His death on the cross made provision not only for paying the debt of sinners to the uttermost farthing, but also for procuring for them the riches of eternal glory.

"The Lord is Not Willing That Any Should Perish"

The puny minds of men often insist that the gospel should tell us that in the end all men will be saved. "That," they say, "would be good news indeed." And not a few have distorted Holy Scripture so as to make it teach that very thing. But the undeniable teach-

ing of the Word of God is that only God's elect will enter through the gates into the city.

At this point, as indeed at many points, we face inscrutable mystery. Why the God of irresistible grace does not save all men is far beyond our ability to explain. As the heavens are higher than the earth, so are God's ways higher than our ways and His thoughts than our thoughts (Isa. 55:9).

However, let no one conclude that the Word of God contains good news only for the elect. Those who reject the Scripture doctrine of election often say that this doctrine rules out all good news for any but the elect. But the plain fact is that the same Bible which teaches election also contains an abundance of good news for each and every sinner.

John 3:16 and Romans 5:6, 8 were not written for the elect alone. And Scripture tells of a universal love of God which comes to expression not only in the gifts of rain and sunshine to the evil as well as the good, the unjust as well as the just, but also in the sincere offer of salvation to all who hear the gospel. Swearing by Himself God says: "As I live, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live" (Ezek. 33:11). The apostle Paul, that great exponent of the doctrine of predestination, tells us that God "will have all men to be saved and to come unto the knowledge of the truth" (1 Tim. 2:4). And the Apostle Peter assures us that "the Lord is not willing that any should perish, but that all should come to repentance" (2 Pet. 3:9).

In the light of such passages of Holy Scripture the greatest teachers and preachers of the Christian church have proclaimed the glad tidings that God will not only be pleased to save all who repent and believe, but also that He will be pleased to have all to whom the gospel comes repent and believe and thus be saved. Calvin said: "God desires nothing more earnestly than that those who were perishing and rushing to destruction should return into the way of safety." The Canons of Dort, which are a precise formulation by the Reformed churches of Europe of the so-called five points of Calvinism, insist: "God hath most earnestly and truly declared in His Word what will be acceptable to Him: namely, that all who are called should comply with the invitation." The famous Swiss Calvin-

ist, Francis Turretin, has said: "God delights in the conversion and eternal life of the sinner as a thing pleasing in itself and congruous with his infinitely compassionate nature." And Herman Bavinck, that prince of Dutch theologians, has asserted that the call of the gospel "is for all without distinction proof of God's infinite love."

That, too, is a significant aspect of the glorious gospel the proclamation of which is the glorious task of the glorious church. The glorious God himself charged His church with that task when He cried: "O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid" (Isa. 40:9).

Atwell on Trip for Seminary

THE Rev. Robert L. Atwell, of Middletown, Pa., who for the past three years has traveled during February visiting colleges in the interests of Westminster Seminary, has again been granted leave of absence for this purpose. Mr. Atwell will be on itinerary from February 6 through March 9.

Mr. Atwell requests that names and addresses of students in colleges who plan to enter the ministry and who might be interested in coming to Westminster, should be sent to him, so that he can plan to visit such persons during his travels.

His itinerary will take him through western New York, southern Canada, Michigan, Illinois, Iowa, and possibly Nebraska, Kansas and Colorado, then the west coast from Los Angeles to Seattle and Spokane, with stops in Indiana, Ohio and Western Pennsylvania on the return trip.

Any person wishing to write Mr. Atwell may address him at 449 Oak Hill Drive, Middletown, Penna.

Alumni Home-Coming

PLANS for the annual Alumni Homecoming of Westminster Seminary graduates have been announced. The gathering is to be February 21 at the Seminary. The program includes two addresses, besides the dinner in the student dining hall. Speakers will be the Rev. Professor John Skilton and the Rev. Richard B. Gaffin.

MISSIONS

By MRS. RICHARD B. GAFFIN

Bible Study

THE MISSIONARY OUTLOOK OF THE
PSALMS

Introduction:

In our last lesson we saw how God had taken Abraham's family into Egypt, where they had grown into a nation. He prepared Moses and sent him as the human instrument through whom God would redeem the nation Israel from the slavery and idolatry of Egypt. God brought this nation back into the land He had promised Abraham, Isaac and Jacob. At first God set judges over the people, and Himself ruled through them. Later He suffered the nation to have kings. He blessed Israel and caused her to become great among the nations of the earth. He also chastised her, and scattered her among the kingdoms of the earth, when she became disobedient to His law.

But through it all God never ceased to point Israel and the nations to the coming Saviour. This fact is revealed in the inspired history and literature of the Bible.

The Lesson:

We shall turn now to the Book of Psalms. We want to discover what this great volume of Hebrew poetry reveals about the missionary character of God. With the help of commentaries, examine:—

- (1) The Coming and Mission of the Messiah. Ps. 40:6-10.
- (2) The Betrayal of Jesus. Ps. 41, 109.
- (3) The Crucifixion. Ps. 22, 69.
- (4) The Resurrection and Ascension. Ps. 16:8-11; 66:18.
- (5) The Kingship and Glory of the Messiah. Ps. 2, 72, 110, 118:19-23, 132:11.
- (6) See *The Bible and Missions*. Glover, pp. 18, 20.

Conclusion:

The Psalms cover a period in Israel's history from Moses to the Exile. They show that God revealed much about the Saviour to Israel in this period. The writers were like ourselves, struggling with fears, misgivings, temptations, harassed by foes, scorned and

despised by their enemies. They fell into extremes of sin, humiliation and defeat. Yet they triumphed through God's provision for them, and hoped for the promised Messiah whose kingdom would cover the earth. See Psalm 46:10 and 2:8.

Study Psalm 67. Blessing is asked of God that His way may be known upon earth, His saving health among all nations. Then and then only does God truly bless. Would that we might all covet the blessing of God in order that the gospel might go forth, and then that "all the ends of the earth shall fear Him."

Planning the Program

Last month we tried to see something of the social background of the American people in order that we might better appreciate what we are coping with as we seek to do mission work in America. Since that writing it was my privilege to become acquainted with an intelligent middle-aged Jewish lady who has been added to that countless group of "migratory Americans." I was interested in the fact that she was born in Harbin, Manchuria, of Russian parents, that she had lived in Shanghai through many trying political changes, had traveled in Europe and Japan, and at last was able to come to America under the German quota, being the wife of a German citizen. I was more interested in her appraisal of the American people, after six weeks in this country. As she sees it, we are a complacent people in the midst of a most complex social and political world. We are complacent because our needs are so extravagantly supplied.

The truth of this is borne out on all sides. The people in our neighborhood are generally satisfied when they have their physical needs supplied. America is self-satisfied, but Satan marches on using this self-satisfaction to blind her to her need of the Saviour.

Keeping in mind America's dreadful need, we will make a study this month of the home mission work that is being

done by the Orthodox Presbyterian Church in the bounds of Wisconsin Presbytery. Appoint some person to collect the following material, and any other articles available.

THE INDIAN WORK

The First Ten Years, p. 97.

THE PRESBYTERIAN GUARDIAN, September 25, 1947; November 10, 1944.

THE GUARDIAN Church News, May, 1949; March, 1949; November, 1948.

The Messenger, January and March, 1947; January, February and August, 1948, May and December, 1949.

THE CHICAGO FIELDS

The First Ten Years, p. 98.

The Messenger, May and September, 1948; April, September, November, December, 1949.

THE PRESBYTERIAN GUARDIAN, January, 1949.

THE GUARDIAN News Column, September, December, 1948; January, May, June, October, November, 1949.

If it is possible, clip out the articles and place them in a scrap book. Assign three people to present the history and work of the three mission centers. Buy or make an outline map of the United States. Mark the places where we have our mission posts, as each is studied from month to month. In the leader's introduction, the bounds of the Presbytery of Wisconsin, and its churches, should be pointed out on the map.

It is possible that slides of the Indian work may be obtained from the Secretary of the Committee on Home and Foreign Missions. The Prayer circle chairman should urge the members to a diligent use of the prayer calendar in private and family devotions, and should be prepared to report on answers to prayer, as well as on local prayer needs.

Program Outline

Call to Worship

Bible Study

Prayer Circle

Leader's Introduction

Topic: Home Mission Work in the Presbytery of Wisconsin

(1) The Chicago Fields

(2) The Indian Work

Business Meeting

Closing Hymn and Prayer

Study, Pray and Work for Missions in 1950

This month we want to emphasize the importance of study in connection with missions.

The psychologist says that "the control of the will is chiefly a matter of education." We do not doubt this when we recall what Facism did in Germany, what Communism is doing in Europe and China. Let us educate those uninterested wills in our community and church for missions.

The first study to be emphasized, is Bible study, which has been previously mentioned in this column. See also *The Banner*, November 25, 1949, "Put Bible Study First in your Society!" where Dr. Kuiper declares, "Too many Christian hearts today are cold, dark, and dreary because they are far removed from the bright flame of the inspired Word of God. Our hearts will not begin to burn within us until we let the Christ interpret the Scriptures for us as He did for the two men of Emmaus. There are few requisites for a healthy and vigorous Christian life which are stressed so persistently by prophets, apostles, and our Lord Himself as the study of the divine Word. One of the greatest sins of the Church today is the widespread lack of interest in a devout, diligent examining of the Scriptures."

The Scripture commands that we "give diligence" to show ourselves approved unto God, workmen that need not to be ashamed, 'handling aright' the Word of Truth." We want to think upon this matter of handling aright the Word of Truth. Does your pastor, his wife, or some other capable person do all the studying, all the teaching and handling of the Word in your society? If you want a live society you must work for member participation in all your activities and especially in Bible study. Persevere to get your members to teach the Bible lessons. "I like the 'Bible Study-section' so much," says one pastor's wife. "The lady who led the first one had never given a talk before. When she led devotions before, she read the Scripture and asked me to pray. This time I outlined your little study for her. Very simply she gave the main thoughts and read fluently the wonderful passage on the love of God. From that flowed a prayer of sincere thankfulness to her Saviour." When the Rev. John Nevius went to Korea he

followed a plan which later became known as "The Nevius Method" which is perhaps best explained in the slogan of that method, "Every convert a student of the Word. Every student a teacher of the Word." This emphasis upon studying and teaching the Word of God followed by Nevius and many missionary successors has been responsible for the remarkable fruits in Korean missionary work. We should make every effort to get individuals to study and teach the Word.

We may create interest by discussing the lesson. As has been said, "Societies are not Bible classes." The members should not come just to be taught, but to teach as well. A good discussion may be provoked by giving out questions with Scripture references that give what God's teaching on the question is.

There are other forms of study that will be very profitable in missionary education. These are secondary to a study of Scripture, but they are indispensable to a good society. Devotional and inspirational books such as biographies, and stories of the work of great Christian leaders and missionaries should be used regularly. Aim to have every member participate. Have all the members read the book. Assign several to review it. Have all discuss it.

Another important and interesting study is that of current social, religious, and political conditions. A proper understanding of these conditions will guide us in understanding the problems that we, our pastor, our home missionary and our foreign missionary face as each seeks to make Christ known.

Tales from Eritrea

KUDI

Do you know Kudi? If you don't, truly you have missed something. Kudi cost fifty dollars. He has soft tan hair all over his body. He is led around by a long grass rope. You can ride on him. No, he is not a donkey. He is more stubborn and hard headed than a donkey. Kudi kneels down for you to get on his back when you ride him. No, he is not an elephant. Kudi has a large hump on his back! You have it now, I am sure. Kudi is a camel.

Several years ago Mr. Mahaffy bought Kudi from a Dankalia man who lived some distance from Asmara. When they brought him to Asmara he refused to eat hay, fodder or grain.

Around his old home there was grass growing in the fields. That is what he liked to eat. But there was no grass around Asmara for Kudi. So a man was hired to come and teach Kudi to eat the new foods. He was very stubborn. For days he would not so much as open his mouth. It had to be pulled open and the hay and fodder punched down. His grain had to be ground and mixed with water, then rolled into small balls and thrown down Kudi's throat. It took a long time to feed him in this manner. For a camel needs a lot of food. When the hired man grew tired Mr. Mahaffy would have to take a turn and feed him for awhile. But the time came when he learned to eat alone. And Mr. Mahaffy was very happy indeed.

In Eritrea there are hot sandy deserts, and rocky mountains to be crossed in order to reach people who must be told that there is a Saviour from sin. A car cannot go to these places. But a camel can. God created the camel with thick, cushion like pads on his feet that spread when he walks over the sand. His feet do not sink into the sand as those of a horse, or the tires on a car. He can move over the sand very easily. Not only are the deserts sandy but usually there are no streams, springs or wells where water can be found to drink. When a man crosses the desert he must carry all the water he will need. The camel does not have to worry about this. He has three spaces in his stomach. In the first two of them are large cells where he can store up water. When he leaves home he drinks and drinks, and drinks 'til the cells are full. Then he can travel for several days without a drink because he has stored up much extra water.

Now, Mr. Mahaffy bought Kudi to ride over the deserts and rough hillsides. But Kudi did not care to be ridden. Dankalia people do not ride camels and his master had never taught him to carry a person on his back. So he had to be trained to carry a passenger. This was as much trouble as teaching him to eat. He threw three native boys off who tried to ride him but he never was able to throw Mr. Mahaffy. A nice camel should kneel down for you to get on him and wait until you are comfortably seated. Kudi is not too nice about that. He jumps up as soon as your foot is over his back.

While the Mahaffys have been here Kudi has been enjoying a vacation, but now he must go back to work.

A Strong Machen League

Needed. Our lives are considerably cluttered up these days with things—things which are not essential to everyday living. If we were to join every club or society which invites our interest, our lives would be even more cluttered. We must, even in ordinary associations, pass by that which is *good* in order to find room for that which is *best!*

Our Machen League, or young people's society, must pass this rigid test. Is it a good thing? Certainly! But so are many other activities for which we find no room in our over-crowded lives. Is the Machen League necessary? Is it an indispensable good to the Christian young person? That is the question.

To answer it, let us ask some other questions. Are all the spiritual needs of the young person fully met in the ordinary functions of the church, of the Sunday school, the family altar? Is there no need for Christian youth to have a bond of fellowship with one another, to have a medium for strengthening that bond, especially when faith is so sorely tried as in most of our high schools? The answers are obvious. We have a battle peculiar to our own age and station in life. The Machen League can and *must* minister to our needs in this regard.

Organizing Principle. Every organization or movement must have a center, a principle around which to build its program. For the Machen League that principle is *Christ*, as He is revealed to us in the Word of God. More particularly it is that Christ might become more and more Lord and Saviour of each member of our group. This gives to our organization a two-fold thrust:

(1) *It is to know Jesus better as the Lord and Saviour of our lives.* This means the constant application of God's Word to our spiritual and intellectual needs, by young people themselves and by those who understand young people. Hence it is required of us, and those like-minded, no matter how few in number, to be *faithful to Christ*, our Lord and Saviour, both in our lives before our fellows, and in our attendance at and support of the meetings. "It is required in stewards that

a man be found faithful" (1 Cor. 4:2). We are no less than stewards of Christ, put in trust with His truth, His Gospel.

(2) The second prong of our thrust is, *To become thoroughly missionary-minded.* No young people's work will long endure if it is built around those who are satisfied with the people they already have. Such a group is already dead or dying. "*Get on the ball!*" Seek to get others—particularly those who do not know the Lord. In seeking to win them to Christ (for that is what we must do) let's not "pull our punches." As the world would phrase it, "We've got something." We have what they, in all their intellectual, spiritual and moral confusion need—the Lord Jesus Christ. Be aggressively (though humbly) Christian in our approach to them. Use the zeal that is so much a part of our own age and attitude toward life. We will be amazed at the results. Such a Machen League will *justify its existence*, it will be *alive*, and it will *count for Christ*.

L. R. EYRES.

Youth and Church Membership

THERE is much confused thinking about church membership. To some professing Christians membership in the visible church is unimportant, because they regard the church as a human organization. To stress church membership, they say, may lead to sinful formalism; the important thing is genuine faith in Christ. Roman Catholics (and others) think that church membership saves them; Christ has made the church a treasury of merits which are given to all members. "Respectable" persons often think it is beneficial to join the church: get in with a "good crowd," please mother and dad, hear good music, have a minister to "christen" the babies and conduct the family funerals.

Let's be sure we're straight on this. Church membership *is* important (but not as Romanists think), it *can* become sinfully formalistic (though that is no reason to condemn it) and it is beneficial in many ways (but that is a selfish, childish reason for joining).

Our Lord said that those who confess Him before men He will confess before His Father in heaven, and those

who deny Him before men He will deny before His Father (Matthew 10:32f). Paul wrote to the Church of God at Corinth describing the members as "sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord . . ." (1 Corinthians 1:2). Therefore our Church teaches that "the visible Church . . . consists of all those throughout the world, that profess the true religion, together with their children; and is the kingdom of the Lord Jesus Christ, the house and family of God, out of which there is no ordinary possibility of salvation" (*Confession of Faith*, XXV, 2). Failure of a Christian to be a member of a true church implies faulty knowledge of the gospel and of membership in the family of God—knowledge which is so faulty as to indicate that the person may not really know enough to be entitled to be called a Christian at all.

The Bible teaches that children of believers are full members of the church and should be baptized even though their privileges and responsibilities are limited. If you are one of these, you ought to be reckoned a member, but you ought to realize the provisional nature of your membership. The time comes when you must confess Christ publicly and partake of the Lord's Supper. You must assume for yourself the vows which your parents took when you were baptized.

When? There is no set time. It should not be done rashly; 10 or 11 years is too young. Taking the step because your friends are taking it is wrong. Yet it should not be delayed unduly; those in college or already married are very likely guilty of sinful neglect. This important step should not be postponed beyond the crucial years of the late 'teens when many of the important decisions of life are made. Most of us are in a bad rut or a good groove before we are 20 years old.

Don't wait for pressure from the minister or Sunday school teacher. The baptized teen-ager who hears the Word of God preached and who has studied it should not only see his duty in the matter, but should *want* to confess the Saviour before men. assume the obligations of a mature Christian and enjoy the privileges of communicant mem-

bership in the church. Those who were not baptized should repent, believe in Christ and be baptized in His church. What a solemn duty! What a blessed privilege!

Why not talk it over with your minister this Winter? Or, if you are not out of Junior High, at least start to give it very serious thought.

EUGENE BRADFORD.

French Creek Bible Conference

OFFICIAL information has now been released concerning the plans for the French Creek Bible Conference, to be held August 28 through September 4, 1950. The site, about 14 miles southeast of Reading, Pa., has been leased. The camp consists of a headquarters including a mess hall with room for more than 135, a "staff quarters" for 8, a sleeping lodge for kitchen help, showers and bath house, infirmary, and athletic fields. In addition there are four dormitory units with accommodations for 28 each. The camp is thus able to take over 100 delegates together with necessary staff members.

Young people entering 8th grade in 1950, or those older, may attend the camp. The cost for the conference will be \$15.

The program includes three courses of study in the mornings, a service each evening, and recreation in the afternoon. The morning courses are The Bible and Nature, by Arthur W. Kuschke, Jr.; Christian Responsibilities, taught by several pastors, and a Bible Class taught by Edmund Clowney. The Rev. Edward Kellogg will be the speaker at the evening meetings. Conference Director is Robert Atwell. Glenn Coie will be head counsellor for boys, and Miss Charlotte Milling for girls. Lewis Grotenhuis will direct tribal competition and athletics, Mrs. Atwell will supervise the dining room, and Miss Louise Hess is to be camp nurse.

Preliminary indications are that the full number of delegates will be registered. Persons interested in attending the camp should send early for information. Correspondence should be directed to John H. Hoffman, 230 Race Street, Middletown, Pa.

Family Night in Wildwood Church

MID-WEEK services of Calvary Church in Wildwood are as well

attended almost as regular Sunday services. The reason is a "family night" program recently inaugurated.

The people meet at 7.30 on Wednesday evening. After a brief opening service, they divide into five groups, based on age, just as Sunday school does. Each group spends a short time in prayer, and then has a half-hour of instruction. Discussion is encouraged and questions are answered. The younger groups use work books prepared by D. H. Walters, of the Reformed Bible Institute of Grand Rapids. The older groups use Dr. Greenway's "Basic Questions About the Bible." The last half hour of the evening's program is given over to a showing of pictures illustrating the Bible. After an initial program on the Bible as a whole, there have been on successive Wednesday evenings pictures dealing with successive parts of the Bible.

According to the pastor, the Rev. Leslie A. Dunn, two things help make the Family Night attractive. First is the prospect of covering a definite amount of ground in Bible study. Each group expects to go through at least one book during the winter months. The books are adapted to the particular age level involved. Then there is the prospect of seeing on the screen the Bible truths illustrated in a manner that helps bring familiar stories into their proper relationship and context.

The whole program takes about an hour and a quarter, and attendance has been fairly regular. The program is one which might be adopted in other churches. It gives a place in the mid-week service to persons of all ages, and not merely to a rather limited group.

Wayside Church of Grove City

(The following brief account of the formation of Wayside Church was sent to us by the Rev. LeRoy B. Oliver, of Harrisville, Pa. This is the newest congregation to join in the work of the Orthodox Presbyterian Church.)

IN the summer of 1948 a faithful group of Christian people met in a small school house four miles west of Grove City, Pa., to organize the Wayside Church. Messrs. C. L. Knotts, Paul Northcott and T. F. Armour, ruling elders in the Covenant Bible Presbyterian Church of Grove City, had led 74 members of that congregation out of that fellowship to found a church they wanted to be truly Presbyterian in doc-

trine and government. The newly formed congregation invited the Rev. Lester R. Bachman to supply their pulpit.

Having protested certain actions of the Presbytery of the Great Lakes of the Bible Presbyterian Church and having appealed to the General Synod for redress the congregation awaited a decision by that body. A commission appointed by the General Synod to investigate and bring in a decision handed down its report in September of this year.

Being convinced that the report indicated a failure to deal with the doctrinal matters concerned, the congregation sought information about the Orthodox Presbyterian Church. Several ministers and ruling elders met with the Session and thoroughly discussed the doctrine, government and discipline of the church. In due time the congregation voted to seek admission into the Presbytery of Philadelphia of the Orthodox Presbyterian denomination and was received November 21, 1949.

A small school house in which the church had met from the beginning is being enlarged. A Sunday school and young people's work have been begun and the church has already showed its interest in the work of the denomination of which it is now a part by contributing to Westminster Seminary and our Missions Committees. Several members of the congregation are now subscribers to the GUARDIAN and a representative to secure additional subscriptions has been appointed by the Session.

Wayside Church looks forward with anticipation to a great work to the glory of God in the proclamation of the whole counsel of God in the Grove City area.

Awards for Regular Church Attendance

FIVE young ladies of Grace Orthodox Presbyterian Church in Trenton, N. J., have received awards for regular church attendance, as a part of the church's "Go-To-Church-Brigade" program. As a part of their award, each young lady will receive THE PRESBYTERIAN GUARDIAN during the next year.

The awards went to the Misses Alice Davenport, Gloria Clark, Marilyn Hartman, Helen Long and Eleanor Packlaian. We congratulate these young ladies, and also the church. Maybe next time some young men might be included?

Church News

(Continued from p. 8)

missionaries to Eritrea, were home on furlough. The Mahaffys had come home because of the illness of son John. They were able to leave again for Eritrea in November, it appearing that John had been completely cured. Mr. Andrews is to return to work among the Chinese as soon as the way for his travel can be cleared.

The church received another setback in its foreign mission work when in November it was announced that Miss Frances Healy, missionary-nurse in Eritrea, had resigned after less than a year of service. The Rev. and Mrs. Charles Stanton and family returned in November from Eritrea, and it was announced that they would not be returned there, but that another field was being sought for them. The Rev. Richard Gaffin returned from Shanghai also in November.

Missionaries at present on the field are the Rev. and Mrs. Bruce Hunt, in Korea, and the Rev. and Mrs. Clarence Duff and the Rev. and Mrs. Francis Mahaffy in Eritrea, with Mr. Andrews seeking transportation.

On the home field, a number of new church buildings were started or completed, indicating the continuing development of the work. In Evergreen Park, Illinois, the Westminster Chapel group completed and dedicated their building in November. In Fair Lawn, N. J., the folks of Grace Chapel had their building almost finished, with dedication planned for early January. The Park Hill Church of Denver completed the first unit of its building program, and dedicated it November 8, though the building was not actually occupied until late December. The Covenant Church of Rochester erected a building for its use, which was dedicated in November. In addition to this, the Second Parish Church of Portland, Me., carried out a redecoration program for its building, and in Middletown, Penna., a two-room school building, for Sunday school and day school purposes, was built and dedicated.

In November the congregation and minister of the Wayside Church of Grove City, Penna., were received into the denomination.

There were several ministerial installations and transfers. The Rev. Robert Eckardt was installed in Immanuel Church of Crescent Park, N. J., thus

bringing to maturity a missionary program begun by the Immanuel Church of West Collingswood. The Rev. T. J. Georgian was installed in Grace Church, Trenton, N. J. The Rev. William Goodrow was placed in Grace Church of Middletown, Del. Dr. Robert Calderwood was received into the denomination and installed as pastor of Grace Church in Los Angeles. Dr. James Brown was installed at Valley Church in Santee. The Rev. Herman T. Peterson went to the church of National City, Calif., from the Church of the Covenant in Albany, N. Y. The Rev. Ralph Clough went from New Haven to Calvary Church in Bridgeton, N. J. The Rev. David Freeman was received into the denomination and installed as pastor of Knox Church in Philadelphia. The Rev. Robert H. Graham went from Grace Church of Los Angeles to Covenant Church of Berkeley, Calif.

Two ministers and the congregations of which they were pastors withdrew from the denomination. They were Dr. Robert Strong and Calvary Church of Willow Grove, and the Rev. Franklin Dyrness and Faith Church of Quarryville. Dr. Strong subsequently accepted a call to the Southern Presbyterian Church, and the Rev. Richard Gray went from Bridgeton to Willow Grove, but retained his membership in the denomination. Several ministers accepted calls outside the denomination during the year.

Of interest also, The Rev. Edward Heerema left the Christian Sanatorium at Wyckoff, N. J., after ten years there as spiritual advisor, and accepted an appointment as promotional secretary of the National Union of Christian Schools. During the late spring and summer months Dr. Ned B. Stonehouse was in Britain and Holland on a lecture tour, which included attendance at the Reformed Ecumenical Synod in Amsterdam.

Dr. Edward J. Young, of Westminster Seminary, published two books during the year, a Commentary on Daniel, and an Introduction to the Old Testament. A volume of sermons by Dr. J. Gresham Machen, edited by Dr. Ned B. Stonehouse, also made its appearance.

But in and through all these developments, the blessed Gospel of redeeming grace was proclaimed from the pulpits of the churches, and souls were saved and saints were built up in the faith. And that is the work of the church.

New Pupils

(Continued from p. 9)

there are boys in the community who would be more interested in attending regularly.

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How do we get new pupils? We offer the best thing in the world, the Saviour who is revealed in the Scriptures. We teach the Bible in the most effective way possible that all may have the joy of learning. We let it be known that we aim to teach, and that those who come, learn. There is no sudden spurt of many new members being enrolled (and just as suddenly dropped), but there is a gradual increase in membership, a steady growth in numbers of those who say, "We like *this* Sunday school. We really learn something here!"

Andrews to Formosa

ON Friday, December 30, the Rev. Egbert W. Andrews secured visas for his return to work among the Chinese. Having received a letter from the president of National Taiwan University in Formosa, inviting him to teach there at the university, he was able to obtain a transit visa for Hong Kong, and a regular visa to Formosa. The precise nature of his activities must await his arrival there, when he will have a chance to investigate various possibilities.

Mr. Andrews has arranged to leave from San Francisco for Hong Kong on January 19. In Hong Kong he will associate temporarily with the Rev. Samuel Boyle, missionary of the Reformed Presbyterian (Covenanter) Church.

The GUARDIAN NEWS COMMENTATOR

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

Elaborate Ceremonies Open Catholic Jubilee Year

THE love of pomp and ceremony has always been a feature of Roman Catholicism. At no time, perhaps, is this more evident than at the election of a new Pope, or the start of a Jubilee year. The present year is to be a Jubilee, and on Christmas Eve its beginning was signalized by elaborate rites in Rome.

Accounts tell of the gorgeous robes and jewels of the Pope and of other church dignitaries present, and of how the Pope with a special silver hammer tapped three times on the "Holy Door" of St. Peter's Basilica to break down the door and admit the pilgrims.

The meaning of these rites, showing how far the Catholic church has departed from the Biblical faith, is expounded in a report appearing in the *New York Times*. Says this report:

"The opening of the twenty-fifth Holy Year gives to Roman Catholics an opportunity of spiritual redemption. Symbolically the Holy Door is the entrance to the path that leads to purification of the soul through the indulgence granted by the Pope. As the Vicar of Christ on earth, he has the power, according to Catholic doctrine, to free men from moral guilt and blemish. That power is visibly portrayed by the hammer with which he breaks down the door, and thus, symbolically, removes the barrier of sin that prevents the faithful from attaining the eternal happiness promised to them by Catholic faith.

"Three taps symbolize acts of self-mortification and penance that every sinner must perform to atone for his guilt before God. No matter how generous the indulgence bestowed by the head of the church, self-punishment is regarded by Catholics as necessary because, they say, it produces the contrition through which redemption comes."

In all of this one looks in vain for a salvation wrought by Christ once for all, and sees instead only a "salvation" provided by the church to those who

have money enough to make the pilgrimage to Rome.

The connection between religion and money has never been lost sight of by Romanism. There is little doubt that the great attention being given to the current ceremonies, and the Jubilee year, and the great importance being placed upon pilgrimages to Rome this year (a million visitors are expected) is designed as much to bring money into the coffers of the church, as it is to give spiritual blessings to the people.

Greenwich Meeting on Protestant Union

TWO programs for the unification of the American Protestant church emerged from the meetings held in Greenwich, Conn., in December. One was the program for a federal union, sponsored by E. Stanley Jones, in which denominations would retain their individuality, as do the sovereign states, but would have a supreme government or council made up of representatives of the denominations. The other is a program for actual merger on local, presbyterial, regional and national levels, proposed by C. C. Morrison, formerly editor of the *Christian Century*. Morrison admitted that his proposal was more a "confession of faith" that union is possible, than a plan he expected to be realized in any near future.

The meeting took as its starting point, apparently, a program for church union proposed back in 1920-21. Immediately after the first World War there was a great cry for church union. The Presbyterian Church USA instructed its committee on church union to invite other "evangelical" denominations to a conference. As a result, a plan of union was actually prepared by an interim committee, for consideration by the churches. As it contained an abbreviated creed which omitted every

essential of Christian doctrine, and as it proposed eventually to do away with creeds, it was severely criticized. In the Presbyterian Church USA members of the faculty of Princeton Seminary, including Drs. Machen, Allis, Warfield, Greene and C. W. Hodge, denounced it in unsparing terms. Largely as a result of this attack, the plan was voted down by the presbyteries of the denomination. And since the Presbyterian Church USA had sponsored the whole idea, the program was effectively stopped at that point.

At least one man who had participated in the 1920 program was present at Greenwich. He is Dr. George W. Richards, now of the Evangelical and Reformed Church. Even before 1920 his theological views were suspect among conservatives, and his participation in the plan of union of that year provided point to the objection of conservatives to the plan as a whole.

It is of some interest that the meetings at Greenwich were closed to outsiders and news reporters, who were allowed only to receive such reports and addresses as were released by the conference.

Methodist Bishop Ivan Lee Holt, of St. Louis, was chosen chairman of the permanent Conference on Church Union. Vice-chairman is William Barrow Pugh, stated clerk of the Presbyterian Church USA.

Editorializing on the gathering, the *Christian Century* remarked, "For the first time in American history a sustained and full-scale effort for the achievement of church union has been launched . . . we shall be disappointed if at the end of a decade organic union of a considerable part of American Protestantism is not on the verge of attainment."

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The Catholic journal, *America*, commented that "it becomes more obvious every day that such union is facilitated because the Protestant churches are progressively abandoning the historical theological tenets which have for centuries divided them."

Congregational—E and R Merger Stayed

THE planned merger of the Congregational Christian and the Evangelical and Reformed Churches, which had been approved by large majorities in each denomination and was to be completed next June, has been temporarily stopped as a result of a civil suit. The Cadman Memorial Congregational Society of Brooklyn filed the suit against the general council of the Congregational Christian churches. The claim made in the suit is that the merger, if consummated, would make individual Congregational churches subordinate parts of a national church body, in such a way that the particular congregations would no longer have freedom to conduct their own affairs. Thus the essential nature of historic Congregationalism would be sacrificed.

The suit also claims that the General Council had agreed there would be no merger unless 75 per cent of the members and congregations approved. Actually only 72.7 per cent approved, but the Council went ahead anyway.

After hearing preliminary claims in the suit, the Supreme Court Judge ordered that any further preparations for the merger be held in abeyance until the court decides whether the union is valid.

Counter claims as to what would happen to the church if the merger went through were made by witnesses in the course of the hearing.

It seems probable that whatever the decision in the trial in Brooklyn, the case will be carried to higher courts. If this occurs, actual union may be delayed for some time, and the program may eventually be cancelled completely. Significantly, the chief obstacle to this union, as has been true in a number of other proposals, comes in the field of church government, and not of doctrine.

Fundamentalist Laymen's Group

FROM Madison, Wisconsin, comes report of the formation of an American Council of Christian Laymen, officially incorporated in that state. The specific purpose of the organization is to combat communist teaching by some Protestant clergymen. It maintains friendly relations with the American Council of Christian Churches, and is definitely opposed to the Federal Council.

The organization has already published a brochure on Communist sympathies in the Federal Council, listing 49 Federal Council leaders and members as aiding or abetting or as being affiliated with 46 organizations claimed to be subversive.

Bouma Heads Theology Society

A NEW organization of conservative theologians and Bible scholars, formed at a meeting in Cincinnati

December 27-8, took the name, The Society for Biblical and Theological Scholarship. Its purpose is to foster conservative Biblical scholarship through Bible-centered research.

Professor Clarence Bouma, of Calvin Seminary, editor of the *Calvin Forum*, was elected president. Professor Tenny, of Wheaton College, was chosen vice-president; Professor R. Laird Harris, of Faith Seminary, was chosen secretary, and Professor George Turner, of Asbury College was named treasurer.

The society plans for an annual meeting, and more frequent regional meetings.

Help for Japanese Christian School

ON several occasions we have referred to a Reformed Church of Christ in Japan, organized a few years back by a small group of ministers, some Westminster graduates, who were devoted to Calvinism and would have no part in the United Church of Japan.

In 1946 one of these, Takeshi Matsuo, a graduate of Westminster, established a Christian kindergarten. Despite the cost and burden of it, he was successful to the extent that it had one hundred pupils enrolled last spring.

Mr. Matsuo has also been interested in getting a Christian primary school going. To this end he has appealed for help to The Orthodox Presbyterian Church and to other Calvinistic bodies. Some of the ministers and churches have already sent gifts to help in the work.

Mr. Matsuo has now indicated that one of the best means of helping, is by sending gift packages. In some cases the contents of these gift packages may be sold in Japan, and more cash realized as a result, than if the original cost were sent, in money, direct to Japan. Persons interested in helping in this way are advised as follows:

Gift packages may weigh not more than 22 pounds, and can be sent for 10 cents per pound. They must be marked, "U. S. A. Gift Package." Contents may be the following: woolen yarns (especially valuable when re-sold), clothing, shoes, materials for making clothing or shoes, non-perishable foods, medical supplies, household goods and utensils.

Packages should be sent to Mr. Takeshi Matsuo, 164—1 Chome Hari-gaya-Machi, Urawa City, Japan.

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Church Giving in 1949

PER capita giving in the Southern Presbyterian Church in 1949 was \$52.64, highest for any Protestant denomination having a membership of 250,000 or more. The figures are based on statistics prepared by the United Stewardship Council.

The giving in the Northern Presbyterian Church was \$36.94 per capita, and in the Methodist and Southern Baptist churches was about \$25. Highest giving in any church associated with the Stewardship Council, regardless of size, was credited to the Free Methodist Church, with a per capita contribution of \$148.31.

The latest figures available for the Orthodox Presbyterian Church are for the year ended March 31, 1949. For that period per capita giving in that church was \$81.64, nearly five dollars more than for the previous fiscal period.

Walter A. Maier

ON January 11 our Sovereign God called to his eternal rest Dr. Walter A. Maier, member of the Lutheran Church, Missouri Synod, and widely known as a radio preacher, professor at Concordia Seminary, and editor of the *Walther League Messenger*.

Dr. Maier was stricken with coronary thrombosis on December 29. He died at the Lutheran Hospital in St. Louis.

The International Lutheran Hour, which started as a two station radio broadcast in 1930, and on which he was the preacher, has grown until now 1,200 stations carry the program, the sermons are broadcast by transcription in 36 foreign languages, and some 15,000 letters per week are received.

Dr. Maier preached the old yet ever new gospel of salvation from sin only

through Christ. He was recently referred to slightly by Mrs. Eleanor Roosevelt, but she later apologized, and acknowledged that she had been misinformed.

Surviving Dr. Maier are his widow and two sons.

World Day of Prayer

THE annual observance of a World Day of Prayer has been set for February 24 of this year. The American Council of Christian Churches has prepared a program to be used at services on this date, and copies of the program may be obtained without charge from the offices of the Council, 15 Park Row, New York 7, N. Y.

Programs for the day are also prepared by the Federal Council of Churches, original sponsor of the idea. But these programs are generally tuned to the liberalism of the Federal Council.

Still other programs of a conservative nature are available from the National Association of Evangelicals.

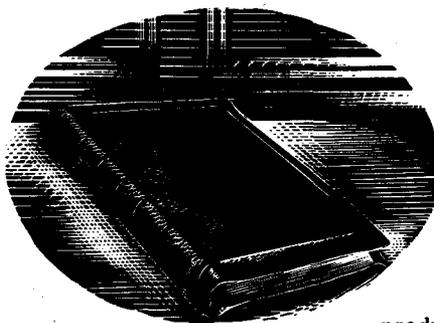
Mahaffys Arrive

THE Rev. and Mrs. Francis Mahaffy and family reached Ghinda, Eritrea, on December 19, and are once more engaged in mission work for the Orthodox Presbyterian Church, after a year's furlough spent in America.

McIlwaine Under Committee

THE Rev. R. H. McIlwaine, missionary of the Orthodox Presbyterian Church who has been serving with the Canadian Presbyterian Mission on Formosa, completes the period of this service on April 1. The possibility of his resuming service with his denomination in Japan after that date is being considered.

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Editorial

(Continued from p. 4)

where "forward" is, and it believes that action that is really positive will be grounded in the Word of God. It believes that all kinds of things that the world considers to be advance might well prove to be retrogressions, and that the only advance worthy of the name is that which brings men closer to God and enables them better to glorify Him.

It is true that what might be termed the Westminster movement has important negative aspects. It would not, if it could, do without them. We who are in this movement believe with all our hearts that if we are to be positive we must state the truth, but state it in opposition to all error. This is where we differ from most movements which pride themselves on being positive. We are sure that unless one sets truth over against error, one is not actually setting forth the truth. We think that what a man believes can usually best be judged by what he opposes. The religious world is full of those who call themselves evangelicals and conservatives who state certain pious propositions from the pulpit each Sabbath. On Monday, in Presbytery and on the street, they effectively deny these same propositions by acting as if they really don't make much difference. If a preacher says on Sunday in the pulpit, of Jesus Christ, "My Lord and my God," and then on Monday votes to ordain one who denies this blessed assertion, he is simply displaying that he doesn't really believe it. If a theological professor gives assent to every proposition of the Confessions and still doesn't make it clear in his teaching and by his actions that he opposes the work of certain specific modernists as the work of the devil, he really doesn't believe the propositions to which he has given assent.

What we are saying is simply that unless one just as vigorously opposes the opposite to the truths which he vigorously asserts, he doesn't really believe them. A Christian will be most positive in asserting the truth, but he will be just as vigorous in denying the opposite of the truth. As a matter of fact, every assertion of truth implies a denial of its opposite error. If I say, "Today is Wednesday," I am at the same time saying, "Today is not Saturday," and if I agree that the assertions, "Today is Wednesday," and, "Today is Saturday" have equal valid-

ity at any given time, I'm talking nonsense, and I'm really showing that I don't believe it is Wednesday, in any historic sense of that well-known word.

Let us enter the latter portion of the Twentieth Century with the determination that we'll be positive. Let us advance a positive program for the propagation of the truth which God has committed to us. But let us never forget that we are being most positive when we oppose error—that opposition to error is the most positive way of stating truth. Let us also remember that we are not being positive at all when we are complacent with error in our own lives, in lives 'round about us, or in our religious movement.

R. S. M.

Publication News

The most recent in the current series of reprints issuing from conservative publishing houses is *Outlines of Theology*, by Archibald A. Hodge. This work by the famous son of the famous Princeton Theologian is an excellent presentation of the theology that made Princeton famous. Proceeding by the question and answer method, Hodge deals precisely and clearly with specific doctrines of the faith, as well as with more general subjects. Eerdmans. \$5.00.

Zondervan announces that during 1950 it will issue reprints of James Gray and George Adams' *Biblical*

Museum, of Spurgeon's *Treasury of the New Testament*, and of Lange's *Commentary* (2-year project). Among individual items listed by Zondervan for early publication, we note Lightfoot's *Commentary on Galatians*.

Concordia publishing house of the Missouri Synod Lutheran Church is putting out a magazine designed for popular reading, but tuned to Christian ideals. Called *This Day*, it appears monthly, features an interesting make-up with plenty of pictures and light reading. It does not manifest a positive denominational interest.

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