

November 15, 1950

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The Presbyterian
G U A R D I A N

*O give thanks unto the Lord; call
upon His Name: make known His deeds
among the people.*

*Sing unto Him, sing psalms unto
Him: talk ye of all His wondrous works.*

*Glory ye in His Holy name: let the
heart of them rejoice that seek the Lord.*

Psalm 105:1-3

J. Gresham Machen
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Meditation

"All This and Heaven, Too"

But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you.

MATTHEW 6:33.

Matthew Henry, the noted Bible commentator, tells how on occasions of enjoying the good things of this earth his minister father would remark—"all this and heaven, too." As if heaven were not enough, the Lord had added the blessings of earth, too. Truly "He giveth us richly all things to enjoy." "All things are yours, for ye are Christ's and Christ is God's."

It is one of the paradoxes of God's Word that He promises at once persecution and prosperity to the Christian. "If they have persecuted me, they will also persecute you." Ofttimes in the history of the church this persecution has reduced Christians to poverty. "Let goods and kindred go," our forefathers and we have had to sing. But the same Lord who takes away, promises also to provide. "All these things shall be added unto you." "My God shall supply all your needs." "No good thing will be withhold from them that walk uprightly."

The Gentiles of Jesus' day were concerned about many things. "What shall we eat, what shall we drink, and wherewith shall we be clothed?" they anxiously asked. The disciples were in danger of becoming just like them. Now, says our Lord, these things are not your concern but mine. "Your heavenly Father knoweth that ye have need of all these things." Your concern is to seek first the kingdom of God and His righteousness. You fulfill the condition and I'll fulfill the promise—"all these things shall be added unto you."

A simple condition—just seek first the kingdom of God and His righteousness. Notice Christ does not say seek *only* God's kingdom and righteousness. Those who out of misguided zeal for the kingdom neglect their homes find no comfort in this text. Christ's law of love requires that we labor diligently and save carefully in order that we may improve our own and our neighbor's physical well-being. "If any would not work, neither should he eat," wrote

Paul. "If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel" (I Timothy 5:8). Rather our Lord says, seek *first* God's kingdom and righteousness. Place the highest value on the kingdom of grace and glory. Prize it above all material blessings. Covet it as dearer than life itself. Seek it first and most of all. Make it your dearest love, your consuming passion. In a word—live for it.

Gracious promise — "all things added." Not all that we want, but all that we need—food, raiment, and shelter. Your every physical need will be supplied. Just trust Him to take care of you. Having sought Him first, He will not neglect thee. "For your heavenly Father knoweth that ye have need of all these things." "Behold the fowls of the air: for they sow not, neither do they reap . . . yet your heavenly Father feedeth them." "Consider the lilies of the field, how they grow; they toil not, neither do they spin . . . yet . . . even Solomon in all his glory was not arrayed like one of these." Yes, He provides "all this and heaven too."

Paul Gerhardt, the noted hymnist, had been deprived of his pastorate in Berlin because he refused to deny God's Word and the truths of the Reformation. Greatly reduced in circumstances, forced to travel on foot, he and his wife came with weary feet and heavy hearts to an inn at even-time. In this dark hour his wife gave way to grief and despair. Having humbly sought to seek first God's kingdom and righteousness Paul Gerhardt comforted his wife with the words: "Commit thy way unto the Lord, trust also in him, and he will bring it to pass." "God will provide." That very evening a messenger from Duke Christian of Merseburg extended to them an invitation to make that city his home and preaching center.

Thou on the Lord rely,
So, safe, shalt thou go on;
Fix on his work thy steadfast eye,
So shall thy work be done.
No profit canst thou gain
By self-consuming care;
To him command thy cause—his ear
Attends thy softest prayer.

CALVIN K. CUMMINGS.

Grass Roots R. K. Churchill

"It takes courage to start any kind of church today, but it takes a peculiar kind of courage to start a church which must stand against the popular tides and headwinds of the day."

I have just returned from the Chicago area where I took part in the installation of the Rev. George Marston at our new Evergreen Park church, and in the dedication of our brand new church building in Westchester. The above words were spoken by our Moderator, the Rev. Oscar Holkeboer, as he preached on one of these happy occasions. Courage, a peculiar brand of courage, is what God's people need today.

We should think of the Orthodox Presbyterian Church as a whole souled movement not only for the truth of the Bible but for the absolute authority of the Scriptures as the Word of God, which authority must be heard in all dimensions of life. In a word it is an attempt to plant the Reformation in the world again; an attempt to construct a church according to the blue print of God's Word—to leave nothing out, nor add thereto.

Now such a program is bound to succeed, for God's Word cannot fail—in fact, everything else will fail except this.

But such a work has never been popular—it has always won the day, but it has won it by rejection, failure, persecution, and crucifixion, as dying and behold it lives—always bearing in its body the marks of the Lord Jesus.

Today the holy principles for which our church stands are largely a byword, forgotten, ignored. But without them our nation, our world, is lost.

Garibaldi once stopped on a street corner to summon some young men to enlist in his army. Like modern youth they said, "What will you offer us?" Said that great general, "I offer you hunger, rags, thirst, sleepless nights, feet sore from long marches, privations innumerable, constant danger of death, and victory in the noblest cause that could ever call a man."

The young men went with him.

THE PRESBYTERIAN GUARDIAN

NOVEMBER 15, 1950

Let Us Give Thanks

ON Wednesday evening, October 18, the new church building for the Orthodox Presbyterian mission in Westchester, Illinois, was formally dedicated to the service of God.

This event might seem of little significance in itself, but viewed as one more step in a movement we believe has tremendous historical importance, it is another milestone of continued progress.

In the early years of this century there was no separate denomination known as the Orthodox Presbyterian Church. The Presbyterian Church in the U. S. A. was the leading Presbyterian denomination in the country.

But as the result of false teaching in many seminaries, and the rise of unbelief in scientific circles generally, a trend away from the Bible and the Presbyterian faith developed in that denomination.

One institution alone stood out strongly against this trend. It was Princeton, and at Princeton Seminary the old faith still was taught, by competent instructors, in the classrooms. But as Modernism marched its triumphant way through the land, it became apparent Princeton must be conquered for the forces of unbelief and inclusivism.

The storm came, and Princeton was conquered. But out of that storm Westminster Seminary in Philadelphia came into existence, and in its classrooms in turn the historic Reformed faith was again taught, now by some of the very men who had taught at old Princeton.

Westminster-trained men went out to continue on the practical level the battle which the Seminary was waging on the academic level. But these men of clear faith and conviction were unwelcome in the Presbyterian Church U.S.A. In fact they were barred from its ministry, and from service on its mission fields, in many cases.

A new instrument for the sending out of missionaries was established, and this too was attacked. Finally it became evident that if the faith of the Presbyterian fathers was to become articulate in the life of the church, a new church organization would have to be set up. This development was hastened by the actions of the U.S.A. Church which tried and con-

victed men prominent in its ministry but who would not bow at the shrine of Modernism it had set up.

In 1936 the new church organization came into being, its charter ministers and members determined to be Presbyterian in the true sense of that word. Many joined with this movement at the beginning who were not of it, and who in the course of time separated to go their own way. Dr. Machen, certainly its leading figure, was called to his eternal home less than a year after the new church was organized. But for fourteen years the little church has gone forward, seeking only to live and work in the service of the truth.

Meanwhile the old Modernism was giving way to the New Modernism. And in the conservative ranks subtle heresies and errors not so subtle sought to gain a foothold. Barthianism, Arminianism, Dispensationalism, Legalism—all had to be met in one way or another on the field of battle. All took their toll, but the work went on.

The Bible tells us that though we fail, God remains faithful; He cannot deny Himself. He has given His truth, and has promised never to leave Himself without a witness to that truth. He has asserted that when the enemy would come in like a flood, He would lift up a banner against them.

Westminster Seminary and the Orthodox Presbyterian Church are officially independent of one another. Yet they are committed in the same battle, seeking to defend, proclaim and promote the same glorious gospel of redeeming grace. Twenty-five years ago neither existed. Today the one has the largest student body in many years, and the other is constantly adding to the number of places where its message reaches the people.

A survey of the situation compels us to believe that God has been pleased to use Westminster Seminary and the Orthodox Presbyterian Church to raise a testimony in the midst of an unbelieving generation, to oppose errors that destroy the souls of men, and to encourage many in the fight for the truth.

As we consider these things, let us give thanks to our Sovereign God, to whom alone belongs all the praise and glory.

L. W. S.

Membership in the International Council

WHAT does membership in the International Council of Christian Churches involve? This is a problem that has given considerable trouble to the Orthodox Presbyterian Church. The problem has become sharper because of the actions of the second plenary congress of the Council which was held in Geneva last summer. Two actions, particularly, may change the attitude of the Church to the Council.

First is the fact that the congress rejected most of the suggestions made by the Church's 1950 Assembly for the Council's constitution. It is easy to understand that these suggestions may have been far from welcome. The constitution had already received very wide acceptance, for member churches had by official action approved its preamble and doctrinal statement. To make drastic changes, as desired by the Orthodox Presbyterian Church, might make it necessary for members to renew their approval and might even lead them to change their opinions as to the purpose of the Council. Of course from the point of view of the 1950 Assembly, which spent about two days in working over the suggested changes, there was no intent to offend the Council. The Assembly had been given to understand that additions and amendments to the I. C. C. C. constitution were being invited, and that the second plenary congress would put the constitution into its final form. The Assembly therefore proposed to embody in the constitution the principles which should control a Council that includes non-Reformed bodies.

Foremost of these principles was that such a Council should not engage in the preaching of the Word, in evangelism, or in other specific functions of the Church. The reason for this is clear: a definitely Presbyterian church cannot put itself in a position where it will be responsible for false doctrines spoken, in the name of the Council of churches, by Arminians in the Council.

We have known all along that the International Council does not profess to be a Reformed or Presbyterian organization. It is intended to include bodies who do *not* hold to that which we believe to be the Biblical system of truth. Perhaps some of the Reformed churches of Europe which have joined the International Council do not realize

the Arminian character of many of the American member bodies. But since this fact has been plain from the start to the Orthodox Presbyterian Church it has tried to secure that the Council shall not engage in the proclamation of the gospel.

Here the preamble of the I.C.C.C. constitution has been an obstacle. It states the purpose of the Council to be, in part, "fellowship and co-operation on the part of Bible-believing Churches for the proclamation and defense of the Gospel, for the maintenance of a testimony pure, steadfast and world-wide to those great facts and revealed truths of historic Christianity and especially to the great doctrines of the Protestant Reformation"; and the preamble also dedicates the Council unreservedly as a witness to "the faith once for all delivered unto the saints." When the 1949 Assembly met in Los Angeles it declared that it was unable to approve this preamble. The 1950 Assembly sent in to the International Council an almost completely new draft of the preamble. It is this new draft which has now been rejected by the second plenary congress of the Council. The congress did adopt some of the numerous changes proposed by the Orthodox Presbyterian Church. But in spite of the vigorous efforts of the Church's two delegates the congress rejected the majority of these changes and in particular it turned down every suggestion that the Council should not engage in the work of the Church.

The second result of the Geneva congress that tends to alter the relationship of the Orthodox Presbyterian Church to the Council is the fact that now the constitution of the Council has been put in its "final form." This is a weighty fact. The constitution may still be amended but only with much greater difficulty. The special significance of this fact is its bearing on one of the chief arguments for the Church's membership in the Council. Until the Geneva congress the argument was that the Church need not regard itself as definitely bound by the constitution, since the constitution was still open to amendment and might also be amended according to suggestions of the Church. It was said further that for these reasons the Church's membership in the Council might be regarded as "provisional."

Now that the constitution has been fixed, however, every member of the International Council is supposed as a

condition of membership to have approved and accepted the preamble and the doctrinal statement of the constitution "by official action." And the preamble is still the same preamble, essentially, as that preamble which by official action the 1949 Assembly declared it could *not* approve and which by official action the 1950 Assembly voted to replace by a new preamble of its own drafting.

This brings up with special force the question whether the Orthodox Presbyterian Church is or is not a member of the International Council. According to the Council's constitution, the Church is not a member, for it has never complied with the condition of membership and has in fact repudiated that condition at two Assemblies. But according to the action of the Council's credentials committee, in 1949, the Church is a member. The blame for this decision cannot be put entirely upon the credentials committee, for the committee was acting upon the request of the 1949 Assembly; and that Assembly applied for membership in the same sentence in which it rejected the condition of membership, that is, approval of the preamble to the constitution.

This confusing and contradictory situation ought to be resolved. It is a matter of good conscience that the Church make clear its testimony to the world. Is its witness to the faith Reformed, or non-Reformed? It is not good to adopt a position in two Assemblies and to be responsible for the opposite position by virtue of membership in the Council.

A. W. K.

The Presbyterian **GUARDIAN**

1505 Race Street, Philadelphia 2, Pa.

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Dedication Services for New Westchester Building

ON Wednesday evening, October 18, the new building for the Westminster Orthodox Presbyterian Church in Westchester, Illinois, was dedicated. Visitors were present from all churches of Wisconsin Presbytery. Greetings on behalf of the Presbytery were brought by its Moderator, the Rev. Oscar Holkeboer. The Rev. E. Kooistra of the Oak Park Christian Reformed Church brought greetings from that communion. Others participating in the service were the Rev. Robert S. Marsden, the Rev. Robert Churchill, and the Rev. George W. Marston. The sermon was delivered by the Rev. John P. Galbraith, General Secretary of the denomination's missions committees. Approximately 100 persons were present for the occasion, including several students from Wheaton College, some of whom assist in the regular work of the Chapel. The Rev. Lawrence Eyres is the minister in charge of the Chapel services.

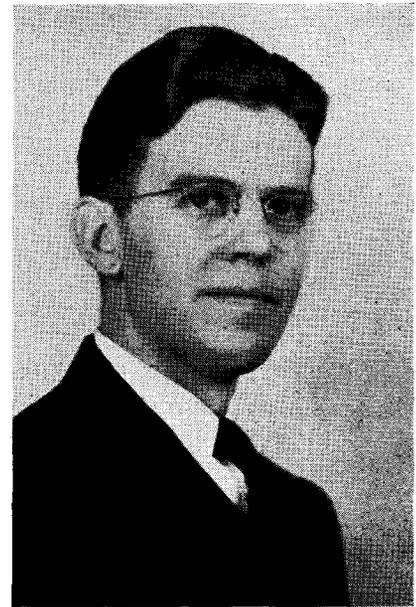
It was in the fall of 1945 that Mr. Marston made a survey of the High Ridge section of Westchester, and started a Sunday school in a private home in the community. After several months the group moved to the village

hall, and preaching services were held. Attendance at this time was not encouraging. Mr. Marston recalls that at the service one afternoon the late arrival of one stranger doubled the congregation.

The first Daily Vacation Bible school was held in a tent in the High Ridge section, directed by the Rev. Edmund P. Clowney. Eighty children were enrolled, and the tent was supplemented by a garage and by private homes when rainy weather came. Later the work was moved to a local school building, where Sunday school and preaching services were held. At this time Mr. Clowney was assisted by students from Wheaton College.

A second Vacation Bible school was directed by Mr. Clowney, this time being held in the public school building. Young people's meetings were also held, in conjunction with young people from La Grange, and a mid-week Bible study group for adults was organized. Plans for the new building were prepared during this period.

The village of Westchester is just north of La Grange, on the western edge of Chicago. It is almost entirely residential, and has been growing rap-



Rev. Lawrence R. Eyres

idly in recent years. From about 600 residents in 1940 it now has over 4,000. Three other Protestant churches and one Catholic church are in the village. Of these Protestant churches, two are distinctly liberal, and the third is an American Lutheran group, generally considered as Bible-believing, but not active in the struggle against liberalism.

The situation provides a real challenge for Westminster with its courageous opposition to unbelief, its demand that members shall be adequately instructed prior to reception, and its clear message of the Reformed faith as against the social gospel. Steps have already been taken looking to the actual organization of a particular church of the Orthodox Presbyterian denomination.

The work in Westchester is one part of a mission program in the Chicago area. The rest of the program centers in Evergreen Park, where a church has been organized, a building completed, and Mr. Marston is pastor; and in La Grange, where Mr. Eyres lives and conducts services, looking to a building yet to come. This Chicago program began in 1945, when Mr. Marston was sent there by the Home Missions committee. During most of the first winter he was assisted by the Rev. Leslie W. Sloat in La Grange, and the Rev. Jack Zandstra, who served a Christian Reformed Church mission in the city. The Rev. Edmund P. Clowney followed Mr. Sloat at La Grange, and remained there until the spring of this



New Building of Westminster Orthodox Presbyterian Mission in Westchester, Illinois, dedicated on October 18. The Mission was started in 1945.

year, when he accepted an appointment under the Committee on Christian Education. Mr. Eyres came to La Grange in April. Construction of the new building had already begun. Its total cost upon completion, including price of the lots, was under \$27,500.

E. Orange Church Burns Mortgage

THE evening service of Covenant Orthodox Presbyterian Church of East Orange on October 15 was a particularly happy one, as it marked completion of the payment for the building, and the symbolic burning of the mortgage. The guest speaker for the occasion was the Rev. Richard W. Gray of Willow Grove, Pa., first pastor of the church from 1936 to 1945.

On October 25 the Fourteenth Anniversary of the church was observed at a Fellowship dinner under the direction of Mrs. Dean McCroddan. Following the dinner a devotional service was held, with the Rev. Everett C. DeVelde of Vineland as speaker.

The deacons of Covenant Church have sponsored a special offering, which reached \$150, for relief in Korea. Distribution is to be made by Dr. Ha Ryong Park, a Christian doctor who had come to this country to study medical practice but who returned home much ahead of schedule in order to assist in the reconstruction of his country. Dr. Park attended Covenant Church during his stay in East Orange. He is to try and distribute this relief through the leaders of Korea Theological Seminary in Pusan.

Memorial Service for Dr. Gilmore

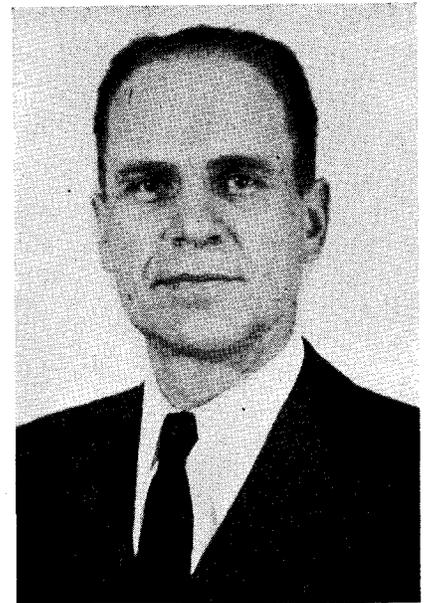
ON Sunday afternoon, October 15, a special memorial service was held in Emmanuel Church of Morristown, N. J., in memory of Dr. Lawrence B. Gilmore, first pastor of the church from 1928-1940, who died July 14 in Pasadena, California. Participating in the service, beside the present pastor, the Rev. James Price, were three other ministers of the Orthodox Presbyterian Church, Messrs. Charles Ellis, Bruce Coie and Richard W. Gray. Mr. Gray preached the sermon for the occasion. A feature of the service was the presentation of a number of testimonials

Gaffin Will Go to Formosa

LATE word reaching our office is that the Rev. Richard B. Gaffin, Orthodox Presbyterian Missionary to China who has been in this country since the Communist forces occupied Shanghai, will leave soon to take up missionary work in Formosa, where the Rev. Egbert W. Andrews is already serving.

The U. S. Government has refused to renew the passport for Mrs. Gaffin and the children, so that Mr. Gaffin will have to leave the family at home. They are now residing in Wildwood, N. J.

Transportation has not yet been arranged, but the necessary passports and visas have been secured. If passage is available, Mr. Gaffin plans to be on his way by the first of January. In view of the rapidly changing political and military situation in the Far East, however, all



The Rev. Richard B. Gaffin

plans are subject to change without notice.

from persons who had had particularly close contact with Dr. Gilmore. They told of his able scholarship, his devotion to Scripture, his humble, wise and capable pastoral activity, and his evangelistic zeal.

A special bulletin prepared for this service, and containing excerpts from these testimonials, closed with this paragraph, "This service has not only honored the memory of Dr. Gilmore, but also our sovereign God who made him what he was, and sent him to this Church as well as to other fields of service. Let us truly honor his memory by serving as faithfully as did he the Lord who died for him and rose again. Let us truly accept his message. 'And I heard a voice from Heaven saying, write, Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; for their works do follow them.'"

Daughter to Kelloggs

A DAUGHTER, Deborah Ellen, was born on October 8 to the Rev. and Mrs. Edward L. Kellogg of West Collingswood, N. J. Mr. Kellogg is pastor of Immanuel Orthodox Presbyterian Church.

Missionary Conference at W. Collingswood

THE church is a missionary enterprise. This fact once again was manifested as Immanuel Orthodox Presbyterian Church of West Collingswood held its 10th annual Missionary Conference, October 13-15.

Beginning on Friday evening with a series of testimonies by theological students from the Orient who are now studying at Westminster Seminary, the Conference heard of missionary activities in various parts of the world, concluding with a report on Korea by the Rev. Bruce Hunt on Sunday evening.

Other speakers at different sessions were Mrs. I. V. Neprash, a native of Russia who has engaged in missionary work among Russian and Ukrainian women in America, and whose husband is official representative in this country for the largest body of evangelical believers in Russia; the Rev. William T. Wiley, of the South American Indian Mission, who has been working in Brazil (Mrs. Wiley is Marjorie Clark, a member of Calvary Orthodox Presbyterian Church of Bridgeton, N. J.); and the Rev. Clarence W.

(See Church News, p. 216)

On the Road to Rome

Westminster Alumni Visit
Old World Landmarks

By FRED KLOOSTER

ALTHOUGH all roads are said to lead to Rome, not all who travel those roads do so for the same reason. Among the small European autos and the contrastingly huge buses crowding the narrow roads of the European continent this summer was a rented green '37 Ford carrying four Americans to the Eternal City. But we were not Roman Catholic pilgrims. We carried no rosaries and had memorized no prayers nor Ave Marias. We were not goaded by superstition nor drawn by pageantry. We were Calvinistic theological students who had studied at Calvin and Westminster in America, and were now studying at the Free University of Amsterdam. We were using our Easter vacation to see something of Europe.

Picturesque Holland soon lay behind us and the Ardennes of Belgium ahead. Many small villages still bore the nasty scars of war. We journeyed south, through peaceful Luxembourg, and along France's *Voi de la Liberte* upon which General Patton and his victorious army had advanced. Remnants of the once great Maginot Line now lay hushed amidst grazing cattle and green grass. Here and there stood a crucifix and in the fields slowly moving oxen responded stubbornly to cracking whips. Women in gayly colored skirts waited for the fresh earth to turn before dropping the seed potatoes. But no one was too busy to turn around and watch the traffic rush by.

The picturesque, the quaint and the dirty of the French villages was gone when we reached Basel, Switzerland. We thought we had been suddenly transplanted into a busy modern American city. Here was wealth that had not been hurt by two world wars, but rather had been increased by the profits of neutrality.

"Don't Be Too Orthodox"

We were interested in Basel because this was the university city which was home to Professor Karl Barth. After finding his address in a telephone direc-

tory at the ultra-modern railroad station, we drove to his home at Pilgerstrass 25. Here, in an unimpressive pastel-brown row-house lives the author of the neo-orthodoxy which, a few years ago, fell as a bombshell upon the playground of the theologians.

A German-speaking maid answered the door and invited me into the living room. A large painting of the professor hung in an obscure corner

FOR those who think the Reformation is a bit of past history that can and should be forgotten, this account of the trip two students and their wives made this past summer should be revealing. Unbelief, ignorance and superstition were found repeatedly, and nowhere more manifest than in the sacred city of Romanism.

The students are Fred Klooster and Edward Palmer, who completed work at Westminster Seminary in Philadelphia in May, 1949, and during this past year have been studying at the Free University of Amsterdam. Mrs. Klooster is the daughter of the Rev. and Mrs. John DeWaard, of Memorial Orthodox Presbyterian Church, in Rochester, N. Y.

behind the door. Soon the secretary greeted me. I told her we were interested in hearing Professor Barth lecture. She said that since it was vacation time in Basel also, there were no lectures, but she invited me to speak to the professor personally. Soon the man who claims to be the reviver of John Calvin's teachings greeted me and took me to his spacious study. As he puffed vigorously on his large sweet-smelling pipe, we talked of his theology and the orthodox Reformed thought in which I had been reared.

When I mentioned that I had studied under Dr. Van Til of Westminster Seminary, the discussion took on new interest. Barth said he had to oppose the orthodoxy of Westminster and the Free University just as much as the liberalism in which he himself had been reared. He admitted that the basic difference centered in his view of the Bible. He believed the Bible to be only a Teacher. It was not God's infallibly inspired Word, though the Word of God might be found in the Bible. He insisted that the view of the Bible which I held had arisen in the 17th century and was really rationalistic.

For forty minutes I had the privilege of speaking to this man who has such a tremendous influence on religious thought today. His parting words, which he repeated twice with a friendly smile, were, "Don't be too orthodox." Although I agree with Dr. Van Til's analysis of this "new Modernism," yet it was the fulfillment of a theological student's dream to visit in the study of Karl Barth.

By the Grace of God

We journeyed on into the foothills of the Alps. Beautiful Swiss chateaus clung to the hillsides, and sleek mouse-colored Swiss cattle grazed, revealing their positions by bells which echoed through the valley in beautiful harmony. After following the western shore of Lake Geneva we finally arrived at the Reformation citadel, Geneva. Mount Blanc stood majestically in the background, her head and shoulders covered with snow. The clear green water of the Rhone here begins its movement southward.

In Geneva John Calvin ruled by the grace of God, and God's Word was the honored law of the city. Opposite the university, erected against one of the old ramparts of the town, stands the famous Reformation monument. One walks past the sitting figures of Luther and Zwingli and then faces the four large statues of Farel, Calvin, Beza and Knox, the leaders of the Reformation at Geneva. Chiseled into the sandstone above the heads of these reformers is the striking phrase, *Post Tenebras Lux* (After the darkness light), which may well be the symbol of the Reformation, a symbol of the history of the light that shone again after the darkness of Rome had extinguished the Word of God. With the restoration of the light of

God's Word came religious liberty and civil freedom too. This is represented on the monument by the presence of the pompous Frederik William of Germany, William the Silent of Holland, Coligny of France, America's Roger Williams, England's Cromwell and Bolcksay of Hungary. Next to each of these men is a passage from the historic document guaranteeing religious liberty and freedom of conscience to the people of his land. *Post Tenebras Lux*—a simple theme for a simple monument, but a monument to one of the most important events in the history of the world, the Reformation.

We climbed the hill on which the old part of the city is built. Here a large cathedral still bears the name it had as a Roman Catholic church, St. Peter. In it Calvin preached from 1536-64. And next to it is a shabby brown chapel in which John Knox preached from 1555-1557. What powerful sermons these men preached as they opened the Word of God and expounded the Scriptures. What mighty instruments God had raised up for the preservation of faith on the earth. Not far from the church is the Rue Calvin where at Number 11 a simple plaque on the wall records the fact that the Genevan Reformer died there in 1564.

It was disheartening however to be in the land of the Reformers and to have difficulty in finding a truly Reformed church service. How Calvin and Luther had fought and sacrificed in order to oppose the superstitious ignorance and idolatry that had come forth from the anti-christ at Rome. What had happened to the faith of the fathers? Where was the life and action of former days? The need for Reformation had not disappeared, however, as we were soon to see in Rome.

Italy

When we crossed the Italian border, the entire scene changed. Even the traffic moved more rapidly because it was the Easter weekend and thousands of Pilgrims were hurrying to Rome for the special Easter blessing. But we preferred to reach Rome after Easter, when hotels were cheaper and when the purple draped works of art were again open to view. At first the road hugged the shore of the Mediterranean. Then it weaved through palm and orange and lemon groves. In the villages and towns there were the constant signs of poverty and distress,—

the hammer and sickle, and signs protesting the unloading of American arms. But between the villages were olive orchards and vineyards, and fields of artichokes and carnations. Wisteria and red bud added to the fresh beauty of the Italian spring.

As we rounded a sharp curve, the white marbled Leaning Tower of Pisa came into view. It was built to serve as a bell tower for the large cathedral that stands near by. Now it is called one of the seven wonders of the world because of the precarious angle at which it leans. Its bells still ring across the city each fifteen minutes. A guide points out the spot where Galileo made his experiments with feathers and iron. But even more interesting to us was the Campo Santo (grave yard) a few feet from the cathedral. In 1203 the archbishop had fifty-three shiploads of earth brought here from Jerusalem in order that the dead might rest in holy ground. We were beginning to see the darkness that replaces the holiness of Christ for the imaginary holiness of dirt and stone. We were soon to enter Rome, a holy city with holy buildings and holy doors, holy altars and holy saints, and a holy Father, the Pope. Against such darkness God had raised up the German and Genevan Reformers, who preached His Word and justification through faith in Jesus Christ.

On Easter Monday we made a glorious entry into Rome, coasting down the hills leading to the city, hoping each time to find a gas station at the bottom. No victorious Roman ever entered the eternal city as we did!

Arrived at last, we followed the pilgrims to great St. Peter's square. One enters Vatican City through the huge colonnade of Bernini which symbolizes the arms of St. Peter stretching out to embrace the world. We parked the Ford on a slope (the battery was low now) and walked through the rain up the huge stairs and through the Holy Door into the largest church building in the world. We had come to see the cathedral and its art treasures, but the tense excitement made it evident that something was to happen. Guards told us the Pope was to greet the pilgrims at twelve o'clock. Ropes made an aisle down the middle of the pewless cathedral, and colorful Swiss guards kept the crowd behind them.

"Viva Papa"

We found a place as near the ropes

as possible. In front of us were ladies from England accompanied by brown robed priests. To one side were some Germans, and behind us a group of excited French boy scouts had climbed on top of the base of a pillar. After a few minutes we noticed we were standing next to an American lady from California. Although she was no Roman Catholic, she had purchased a rosary which she wanted blessed by the Pope. That way it would be a worthy present for her maid. Thus Rome's superstition reaches even beyond her own immediate pale.

After a loud-speaker system had worked up emotion through the chanting and praying in English, Italian, French and German, silence was requested. The curtains parted and eight brilliantly clad carriers brought in the Pope. With enthusiastic, almost hysterical shouts, the world audience greeted their spiritual head. *Viva Papa, Viva Papa*, they shouted. Some women fainted. Others wept. But with dignity and a warm smile, the supposed successor of Peter made the sign of the cross and blessed all whom he passed. He seemed to enjoy his position and to appreciate the devotion that was shown him. I could not understand the frenzied emotion of these people nor its acceptance by this man. This was the man whose predecessor was the very personification of anti-christ to the Reformers. The Vatican Council of 1870 declared him infallible in matters of faith and practice. And it is expected that he will, as infallible head of the only church, declare that Mary ascended bodily into heaven. And yet before my eyes he was being adored as a god.

When the slow moving procession reached the nave of the basilica, the Pope was lowered and, standing at the foot of the grave of St. Peter, he addressed the huge audience in Italian, French, German and English. His contact with his people was warm and personal, as he referred to specific delegations. Then he was again carried to the entrance. Before leaving the auditorium the procession stopped and turned about. Facing his large audience he made the sign of the cross and blessed them once more. Then he was taken behind the red curtain near the holy door and by private elevator returned to his rooms above the Vatican palace.

(To be concluded)

Five Languages for Bible Study

DEAR GUARDIAN READER,

After the Duffs and Welmers returned to the U. S. last spring we were left alone at the Ghinda mission station for the summer. The climate at Ghinda has been a pleasant contrast to the hot sun, sand storms, strong winds and bleakness of our Dankali station in Assab. However, we are studying the Dankali and related Saho languages which are not spoken in Ghinda and so considered our stay here as necessary to escape the unbearable summer heat of the coastal plain, but as far from ideal for our work.

Our main task for the summer we considered to be concentrated study on the Dankali and Saho languages. That has been our main work, but we soon discovered it was far from our only work. The Duffs and Miss Healy had been carrying on a medical work and we decided to continue to do what our limited knowledge of medicines would permit. It is very hard to refuse to help relieve the physical suffering of people when it is in our power to do so. The medical work has also proven a source of contacts for Christian witnessing.

The Duffs had faithfully conducted an evangelistic service in the native mission-rented house in the Ghinda market square every Sunday. Though we ourselves cannot speak Tigre, Tigrinya or Amharic, the languages needed for that witness, we and Johannes, a native Christian, decided to continue that testimony. Every Sunday we lead the singing in three different languages to the accompaniment of our auto-harp and Johannes reads a portion of the Word and brings a message in Tigre or Tigrinya. The attendance has not been spectacular but runs from about ten to forty—usually around fifteen. During the week we have frequently used Bible slides in the native market square. Large crowds of Moslems and Copts have come to this presentation of the Gospel.

Not long after Duffs left, a former Moslem woman, Leta Berhan, expressed deep interest in our faith and a desire

for further instruction. She had come in contact with our mission through the medical work and had been challenged with the Gospel message by Mr. Duff. We do not speak any language in common, but felt it our responsibility to do what we could to instruct her in our Faith. She was also eager to learn to read Tigre so she could read the Word. For about three months we have conducted concentrated instruction classes about five days each week. Johannes took charge of the afternoon

CONTINUING our presentation of news letters from foreign mission fields, we bring a report by the Rev. Francis Mahaffy in Eritrea. The letter was written October 12, after Mr. and Mrs. Mahaffy returned from Asmara to Ghinda. Son Paul was born in Asmara September 24. Although trying to help out at Ghinda during the absence of the Rev. and Mrs. Clarence Duff, Mr. Mahaffy does not wish to neglect the Dankali people among whom his own work has been, and he plans shortly to go to Irafalo to take up that work again. He particularly asks prayer that the Moslem leaders who object to Christian missionary work among their people will be kept from any hostile actions.

alphabet class and I of the evening Bible class. Ramadon, a Moslem boy who has become interested in our Faith, also attended many of the evening classes. The conducting of these classes is not as simple a matter as it might seem. Since none of the group speak English, I must speak in Italian, as best I can. Johannes acts as interpreter. We use the Italian, Tigre, Tigrinya and Amharic Bibles, and an Amharic translation of the Westminster Children's Catechism and I follow in my English Bible. Johannes and Ramadon use Tigre natively, though Ramadon sometimes speaks to me directly

in Saho. Gabri Heywot speaks Amharic best and Leta Berhan prefers the Tigrinya. So with the benefit or hindrance of five or more different languages we conduct our Bible study class and prayer meeting. These times of fellowship together as Christians around the Word of God have been a source of rich blessing to each of us.

It has been a pleasant and profitable experience to continue in some measure the splendid work begun by the Duffs. There are still no converts among our Dankali or Saho peoples and our main work is evangelism and bringing the written word to them. The intensely fascinating language work is a time consuming occupation, and at the same time the difficult but interesting camel trips across the hot and barren Dankali deserts must be continued that these scattered people may hear the Gospel. While stationed at Irafalo efforts must be made also to reach the Saho tribes there and throughout the surrounding country. After a two hundred mile rough car trip each month, there will be only a few days a month to give to the all important work of instructing the small group of Christians and others who are interested in our Faith in Ghinda.

God has graciously opened these closed doors to our church and has begun a work of grace in this dark land. Recently some Moslem leaders in the country have expressed concern because of our attempts to convert the Saho Moslems to Christianity. We pray that by God's grace they will have good reason for concern. Let us as a church be much concerned because these tribes are still Moslem! God in His grace can bring them to faith in Christ and build His church here, but the means He uses are His Word through the power of the Holy Spirit when it is brought to the people by His servants. Will you come to bring the Gospel to the Saho tribes, perhaps also working among the highland Tigrinya people during one season? Will someone else come to plant the Word among the Arab speaking peoples and also to help in the large Tigre field with the Duffs? Will you pray and give to that end? Will you also pray that by God's grace the three native Christians at Ghinda may prove the nucleus for a strong growing church of Jesus Christ in Eritrea?

Cordially,

FRANCIS MAHAFFY.

The Glory of the Christian Church

By the REV. PROFESSOR R. B. KUIPER

XXXVIII

THE SCRIPTURAL AGENCY FOR EVANGELISM

Today the organized church cannot be said to be highly respected. The world regards it at best as a mildly beneficent but certainly not overly useful institution. Even some Christians are wont to belittle it. The Plymouth Brethren, followers of John Nelson Darby, stress the truth that believers constitute the mystical body of Christ but denounce ecclesiastical organization as an evil; and the leaven of Darbyism is by no means confined to the Brethren but has affected much of what is commonly called Fundamentalism. The Dispensationalist disparages the church by teaching that the church-age is a mere interlude or parenthesis between Christ's attempt, at His first coming, to found a kingdom and the actual establishment of His kingdom, to take place at His return.

The fact that it is being belittled makes it the more necessary for the organized church to uphold its God-given dignity and to guard the prerogatives with which God has endowed it. Of these prerogatives none is more glorious than that of evangelizing the world. The organized church must insist on its being the Scriptural agency for evangelism.

The Supreme Agency

Nothing can be clearer than that God in His Word has designated the organized church as the agency *par excellence* for evangelism.

When Christ issued the missionary command to His disciples, He regarded them as the nucleus of His church, as representative of the church of coming centuries to the end of the ages. About that there can be no doubt whatever. Christ was fully aware that these few men could not possibly carry the gospel "unto the uttermost part of the earth" (Acts 1:8). It would take the church more than a millennium to accomplish that. He knew full well that the apostles in their own persons would not be able to "make disciples of all the

nations" (Matth. 28:19). They could only begin so enormous a task; the church of the future would be God's instrument for its completion. For that reason He added to the great commission the long-range promise: "And, lo, I am with you always, even unto the end of the world" (Matth. 28:20).

Highly significant in this connection is the outpouring of the Holy Spirit on the day of Pentecost, as related in the second chapter of The Acts of the Apostles.

Pentecost spells evangelism. On Pentecost the Holy Ghost came upon the disciples and they received power to be Christ's witnesses in Jerusalem and all Judea and Samaria and unto the uttermost part of the earth (Acts 1:8). Cloven tongues as of fire sat on the heads of the disciples, and "they were all filled with the Holy Ghost and began to speak with other tongues as the Spirit gave them utterance" (Acts 2:3, 4). There were present both Jews and proselytes from all over the Mediterranean world, "out of every nation under heaven." Each of them heard the gospel "in his own language" (vss. 5-11). About three thousand of them were converted and received by baptism into the Christian church (vs. 41).

Pentecost has often been said to be the birthday of the Christian church. While that statement is incorrect because already the believers of the old dispensation were members of the body of Christ, yet Pentecost certainly marks the founding of the church in its New Testament form. It constitutes the transition from a national church to a universal. That of necessity affected the outward form of the church. The church had been bound up closely with the Israelitish nation; now it acquired an organization all its own.

Putting together the truths that Pentecost marks the founding of the church in its New Testament form and that Pentecost spells evangelism, we come unavoidably to the conclusion that on that day the Holy Spirit empowered the organized church for the accomplishment of its God-given task of world-wide evangelism.

No less significant is the account in Acts 13 of the calling and sending forth of Paul and Barnabas as missionaries to the gentile world. It was the Holy Ghost who called them, but He called them through "the church that was at Antioch" (vs. 1). "The Holy Ghost said, Separate me Barnabas and Saul for the task whereunto I have called them" (vs. 2). Likewise, they were "sent forth by the Holy Ghost" (vs. 4), but again He sent them forth through the instrumentality of the church, for it is said: "When they had fasted and prayed and laid their hands on them, they sent them away" (vs. 3).

The words of Peter: "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light" (1 Pet. 2:9), may well be described as an exhortation to evangelism. It is evident that the apostle regarded those to whom he addressed this exhortation not as so many individuals, but as a compact group, a "generation," a "priesthood," a "nation," a "people;" not as so many separate stones, but as "a spiritual house" (vs. 5). Beyond doubt he had in mind the church.

To the Scriptural evidence that has been adduced much could be added, but enough has been presented to prove conclusively that the church is the God-ordained agency for evangelism. God has assigned the task of evangelism specifically to the organized church. While evangelism may not be the one and only reason why God has established the organized church on earth, evangelism certainly is a most significant reason for its existence. Whoever may properly engage in evangelism, the organized church is the supreme Scriptural agency for evangelism.

Subordinate Agents

That every Christian is in sacred duty bound to witness for Christ and in so doing to bring the gospel to his fellow-men permits of no doubt. Besides being taught explicitly in many passages of Holy Writ, this duty is

implicit in the universal prophethood of believers. It is just as clear that the individual Christian has a perfect right to engage in such activity without in every instance first securing the consent of the organized church. He does not need the approval of the officers of the church of which he is a member for the distribution of tracts or for telling Bible stories to the children of his unchurched neighbors. And yet it may not be forgotten that in this sort of work he is subordinate to the organized church. If, for instance, he should spread tracts containing doctrinal error, the session of his church might well correct him. In fact, in case he should refuse to heed, it would become the session's duty to discipline him.

Our age is one of depreciation of the organized church. That accounts for it that more and more voluntary associations are coming into being which aim to take over the functions of the organized church, in particular the function of evangelism. Numerous mission societies and boards exist independent of church control. The question arises to what extent that must be considered an evil. In recent years this problem has commanded the attention of some very able theologians. Although not one of them claims to have said the last word on the subject, the following observations appear to be in order.

If the individual Christian may, and even must, engage in evangelism, it is difficult to see why a number of individuals may not band together for such work. Practically all churches grant that this is permissible within certain limits. Obviously it does not lie within the province of a voluntary association of Christians—sometimes denominated the church as an organism—to ordain evangelists, but an association of this kind certainly may engage, for but one example, in the translation, publication and distribution of Bibles. It should be remembered, however, that the members of such an association remain subject to the discipline of the churches to which they belong. Therefore, if the association should put out Bibles with heretical notes, the churches might well hold such persons co-responsible for that evil.

It is not unusual today for boards independent of ecclesiastical control to take over practically the whole missionary task of the church. Often they go so far as to send out ordained men as

missionaries and in some instances they actually do the ordaining. In a word, evangelism by a voluntary association is substituted for evangelism by the organized church. Under normal conditions that surely must be regarded as a departure from Scriptural practice. However, whether conditions within a church may not become so abnormal as to justify even that practice is another matter. In comparatively recent times there have been at least two instances in which churchmen with a great zeal for strictly Biblical missions deemed it their duty to take so radical a step because of the prevalence of Modernism in ecclesiastically controlled missions. That occurred in the Established Church of Holland before the reformation of 1886 and in the Presbyterian Church in the U. S. A. prior to the reformation of 1936. Many readers will know that the latter reference is to the founding of the Independent Board for Presbyterian Foreign Missions by Dr. J. Gresham Machen and his associates. However, it is important to note that in both of these instances the orthodox leaders concerned, before resorting to such extreme measures, did their utmost to reform ecclesiastical missions, and that the soundest among them desisted from their measures as soon as a new orthodox ecclesiastical organization had been brought into being. Thus they declared that their action was justifiable only as an exception, and they honored the Scriptural principle that the organized church is the supreme agency for evangelism.

Evangelism by the organized church is a *must*. Evangelism by a voluntary association is, within certain limits, a *may*. It hardly needs to be argued that what must be done should be given precedence over what may be done. If that rule is violated, there is grave danger that the latter will crowd out the former.

Numerous other reasons can be adduced why evangelistic activity should ordinarily be supervised and directed by the organized church. Following are a few. Thus the efforts put forth by individual believers and voluntary associations of Christians will be integrated, and the danger of overlapping and confusion will be lessened. Thus every believer by virtue of his being a church member will automatically have at least some part in evangelism, and it will not be left to a few who have a special liking for it. And thus by and

large the likelihood that evangelism will be marred by doctrinal error will be reduced, for, no matter how great the inroads of unbelief upon the church both in the past and at present—in some cases so great as to transform churches into synagogues of Satan—it remains true that the Spirit of truth has been given to the church, that this Spirit will continue to the very end of time to lead the church into the truth, and that consequently the church is and ever will be "the pillar and ground of the truth" (1 Tim. 3:15).

A Glorious Prerogative

The evangelization of the world is a prerogative of the church. And that prerogative is a most glorious one. A brief statement of the end of evangelism will bring this out.

Through evangelism precious souls are translated from darkness to light and from the power of Satan into the kingdom of God's dear Son. That is glorious indeed, but it is not the ultimate end of evangelism; rather it is a means to a higher end. Through the salvation of souls evangelism contributes to the growth and completion of the church, which is the body of Christ. That too excels in glory, but again it is but an approximate end of evangelism and a means to a still more comprehensive end. Through the expansion of Christ's church evangelism advances the recognition of Christ's kingship over every domain of human life—science and art, education and recreation, labor and industry, economics and politics included. That again is exceedingly glorious, but once more, instead of representing the final end of evangelism, it promotes its highest end. And that is the glory of God.

By entrusting to His church the task of evangelism God has bestowed upon it the high honor of being His chosen agency for the accomplishment of all these glorious ends, and in particular of that end for which He has created the universe, upholds all things, does all that He does, has elected an innumerable multitude out of the lost race of men, has redeemed them and keeps them by His power unto an inheritance incorruptible and undefiled and that fades not away.

Most certainly, all that the church does, and can do, when it brings the gospel to lost men is to plant and to water. For results it is completely (See "Kuiper," p. 219)

MISSIONS

By MRS. RICHARD B. GAFFIN

Bible Study

OUR LORD'S INTERCESSORY PRAYER AND
THE CONVERSION OF THE WORLD

Introduction:

Our last lesson was devoted to a study of The Address of the prayer. We continue now with The Prayer.

Our Lord's prayer naturally falls into three divisions:

1. Prayer for himself. John 17:1-5.
2. Prayer for His apostles. 6-19.
3. Prayer for His church, in all countries and in all ages. 20-24.

Each of these prayers has its several petitions supported by pleas or pleadings to God that the petitions be granted.

Lesson:

John 17:1-5—*Our Lord's Prayer for himself.* Read your passage, carefully, many times. What does our Lord desire? What does He ask of His Father, His holy, righteous, Father? He desires and prays that the Father would glorify Him, that so He might glorify the Father. He regards the Father's glory as the end, His own glory as the means to that end. (vss. 1, 5).

1. THE GLORY OF GOD, is the end for which Our Lord prays in this prayer, for himself. God is glorified when men see Him as He is and acknowledge Him. In all that God has done, in His works of creation, and in His sustaining and governing the whole universe God Himself declares His own glory. So then to glorify God ourselves, and to influence others to glorify Him is the highest duty, and the greatest honor that we His created beings can desire. In Christ this desire existed in perfection, so He prays, "Glorify thy Son, that thy Son also may glorify thee." He did not His own will; He did the will of Him who sent Him. He sought not His own glory; He sought the glory of Him who sent Him. "His meat was to do his Father's will." (John 5:30; 6:38; 8:50; 4:34) Every right-thinking being must then admit that the situation that is most desirable, is that one which gives him the greatest possibilities for knowing

God and making Him known.

While the petition of the prayer is, "Father, glorify thy name" the verses we are considering today also contain reference to the manner in which Christ is to glorify God. His prayer is that He may glorify the Father by carrying out the work given Him to do as the Saviour of men (vs. 2). The Father in His eternal counsels, had appointed Him to save a portion, a large portion, of the human race. God gave Christ power over all flesh that He might do just this. Christ was to bestow eternal life on these, the elect, by giving them the knowledge of the only true God, and of Jesus Christ whom He had sent (vs. 4.) That is, man must not only know God as the only true God in opposition to all other Gods, and Christ as the Saviour in opposition to all others who claim to save; but men must know them truly. Know God as the God of "light," and "love," as a Spirit—the irreconcilable enemy of sin, who has no pleasure in the death of the sinner, but would have all men to be saved and come to a knowledge of the truth (I John 1:5; 4:8; John 4:24; II Peter 3:9; I Timothy 2:4;). And respecting Christ men must know Him as the divinely appointed Saviour, the only qualified, all-sufficient Saviour (Eph. 1:4; Tit. 1:2; Mark 1:11; Heb. 4:15; 7:25).

2. THE GLORY OF THE SON, is the means of glorifying God and is prayed for here. "That thy Son may glorify thee," says our Lord, "glorify thy Son" (vs. 1). And "glorify thou me with thine own self with the glory which I had with thee before the world was" (vs. 5). The most satisfactory way to show what is implied in our Lord's prayer—"Glorify thy Son,"—is to show how God has glorified His Son.

God glorified His Son by inflicting upon Him the suffering and death He bore for sinners. He showed that He had entire confidence in Him. He trusted Him to bear away the sins of the millions of the apostate family who were the objects of His sovereign love. In trying Him so severely He gave Him the opportunity to show His implicit obedience to the will of God. He

sent His angel to strengthen Him in His agony and gave the Holy Spirit without measure so that Christ met in the most perfect manner, as to thought, feeling and endurance, what He was called to do. God glorified His Son in the events that took place in His suffering that the prophets had foretold; Judas' betrayal, Ps. 41:9; the piercing of His feet and casting lots for His garments, Ps. 22:16, 18; also Ps. 69:21; Zech. 11:12; Isa. 53:12, 9. And what was the darkened sky, and the shaking earth and the rent veil, and open tomb, but the voice of the Eternal, "This is the Son of God" (Ps. 16:10; Rom. 1:4). God glorified His Son when He took Him from earth to heaven (Ps. 47:5, 6).

And now that He is in heaven, He has glorified Him with the glory He had with the Father before the world was (vs. 5). The details of this glory are given by apostles and prophets (Dan. 7:13, 14; Eph. 1:17-23; Phil. 2:9-11; Heb. 1:2-4; I Pet. 3:22).

Not only is He glorified in heaven, but also on earth. No sooner had He sat down on His glorious throne than, by the gift of the Holy Spirit He was glorified, in the miracles the apostles were enabled to perform, by the power with which they preached His doctrines. What vast multitudes of men through the ages have believed the testimony and given Him the glory due unto His name. Nor is this all. He shall be glorified in the destruction of His enemies, and in the salvation of all His people. He shall be glorified in His everlasting kingdom through the manifestations of His excellence to His redeemed people.

Conclusion:

Ever since the prayer, "Glorify thy Son, that thy Son also may glorify thee," was offered it has been in the process of being answered. The Father has been glorifying the Son and the Son glorified has been glorifying the Father; and it will continue to be so to all eternity. Let us join our prayers with our great High Priest, "Our Father in heaven, glorify thy Son, that thy Son also may glorify thee by making Himself known unto all men, converting them from the

error of their way, and giving them eternal life."

Planning the Program

JANUARY

THE LIFE OF DAVID BRAINERD

If you have been following our programs for the last year or more you will realize that we have been building up a knowledge and appreciation of Orthodox Presbyterian Missions at home and abroad. This month we launch out on quite a different type of study. Our purposes are several. To arouse interest in needy groups in our own land. To challenge and stir up ourselves by looking at what others have done, and to learn something of the history of missions. So it is fitting that we should use the life of David Brainerd. Not because he had a short, and miraculously successful ministry among the American Indians from which we can profit much. Not because he was a man whose existence was a prayerful one. But because in Brainerd's life was, "the mysterious constraint of Love Divine," that Paul knew and spoke of in II Cor. 5:14, 15 when he said, "For the love of Christ constraineth," that we henceforth live not unto ourselves, but unto Him which died for us and rose again. And if we are to make any impact upon mankind as individuals and as an Orthodox Presbyterian church we too must be constrained by the love of our Lord. We must show more of the sacrifice and fortitude, the willingness to lay all on the altar, even our most cherished loved ones, as Brainerd did.

We recommend that you take one of your long, cold January days for an all day meeting and absorb all you can of the two books that we are recommending. In the morning session, perhaps while you sew, have some one tell the story of Brainerd's life much as it is given by Richard Ellsworth Day, *Flagellant on Horseback*, The Life Story of David Brainerd. (The Judson Press, Chicago, Philadelphia, Los Angeles. Price \$3.00) You will need some one who inclines to be studious to handle this well illustrated book that brings the challenge of reaching the present day American Indian with the gospel. When you come to the names of Tennent, Sergeant, Bellamy and others do not pass over them. Secure an encyclopedia of religious knowledge such as

The Schaff-Herzog and see who these men were,—heroes of the Christian faith in our land. One of our purposes is to know more of the history of missions. Have that talented artist in your group make a map according to the one on the inside cover to use as you take the journeys on horseback with this hero of the cross.

In the afternoon have excerpts from the *Diary* of Brainerd read. If you are able to afford a second book, or borrow it, use *The Life and Diary of David Brainerd*, by Jonathan Edwards (The Wycliffe Series of Christian Classics, Moody Press, 153 Institute Place, Chi-

cago 10, Price \$3.50). There are ten chapters in this book. It would be excellent if you could get just that many people to read the book and select the best entries from each of the ten sections of the diary and journal. Follow these readings with your prayer circle. If you haven't yet appointed a prayer circle chairman, do so now. The duties of the prayer circle chairman are to prepare prayer requests for the society. The *Messenger* Prayer calendar, and church papers may be consulted. Local requests should be secured regularly through the pastor and S. S. workers.

The Church in Communist China

A Book Review

By R. B. GAFFIN

PERHAPS the greatest tragedy of our times will prove to be the amazing ignorance of and indifference to the peoples of the Orient which has characterized the Occident. Because of its size and position in Asia, China must necessarily be the proving ground

temporarily and all we can do is pray, it is all the more reason that we should continue to study about China, both its past and its present, so that we can pray more intelligently. If we pray intelligently we shall be able to pray more fervently.

THIS is not so much a book review as a report on a significant documented analysis of Christianity in China today. There is no point in fooling ourselves into thinking that the Christian church can be true to itself and submit to the Communist regime at the same time. Leaders of the church in China are taking that position. So are many religious leaders in this country. This book should open many eyes.

In order to get an honest and fair picture of what happened in China after VJ Day in August 1945, I would like to refer you to the three trustworthy articles which appeared in the issues of January 7, 14, and 21, 1950 of the *Saturday Evening Post*, by Joseph Alsop, under the title "Why We Lost China." These articles give the political background for the so-called "collapse of the Nationalist Government." The physical and political aspects of the "China Tragedy" are important enough, but the spiritual and ecclesiastical aspects are of far greater importance.

for the weapons which shall ultimately conquer that great land and all of Asia.

As Christians we should be more than concerned about what is happening in China. Perhaps we are inclined to say, "It is certainly too bad that China has been taken over by the Communists, but what can we do about it? Missionaries have left China because they have not been able to carry on their work. It looks as if the Lord has closed the doors and now all we can do is pray." Suppose the Lord has closed the doors into China, at least

Therefore as one who has been a missionary in China for some time I would like to recommend for your careful and prayerful reading the recent book by the Rev. Samuel E. Boyle, Minister of the Reformed Presbyterian (Covenant) Church of North America, Missionary to China since 1934. The book is entitled *The Church in Red China 'Leans to One Side'*. It is, as the title page states, "A Documented Study of The Influence of Communism on the Protestant Churches in China." In the introduction Mr. Boyle states the problem frankly: "What is happening to

the Christian Church in Communist China? Many contradictory reports from Communist China reach the outside world. All these reactions to the new regime in China show how complex, how much beyond full understanding, the revolutionary changes must be. This book, therefore makes no attempt to give a full reply to the questions asked above. The materials collected from various sources are published to call attention to one special phase of the Protestant reaction to China's new social and economic order. It is not a pleasant task to publish this information but the facts need to be known by Christian missionaries and Christian boards and churches in the West. Friends of China who carry the spiritual burden of Asia's unsaved millions on their heart will be stirred to intercession by the study of these evidences."

Mr. Boyle first points out the fact that the "fundamentalist-modernist controversy" still continues to be waged even though the modernist philosophy has almost universally triumphed in the larger denominations and interchurch agencies of the world, and that "a faithful remnant of Bible Christians remains unconquered. To such believers this booklet is dedicated."

It is shown that "the deadly foes of Christ today are the smooth, diplomatic bureaucrats of modern Protestant circles whose secret views are as radical as the worst, but who conceal their unbelief for sake of holding the confidence of the conservatives"; and that "The master scheme in this type of conspiracy is the World Council of Churches, organized in Amsterdam in 1948." The unfortunate rivalry between the National Association of Evangelicals and the American Council of Christian Churches is overly minimized when the writer says, "In these two rival groups there is united faith, if not always united action." The unsoundness of Barthianism, or "Neo-Modernism," is well pointed out. In China the "National Christian Council" and the "Church of Christ in China" are the Oriental counterparts of the "Federal Council of the Churches of Christ in America" and the churches which have united on a broad and liberal basis. Mr. Boyle shows very clearly how true unity among Christian churches can only be achieved if they follow the Reformation principle of authority which has found its best expression in

the Westminster Confession of Faith. The modernist leadership in China today is not willing to recognize the Divine Authority of the Word of God and yet under Communist pressure those who are setting themselves up as masters of the Protestant church are trying to save the church from oblivion. What is that plan? The book we are now reviewing gives the answer to that question.

The first article quoted is "A Message From Chinese Christians to Mission Boards Abroad." This is an appeal signed by leading members of the National Christian Council of China, including well known modernists and pro-communists. It begins with these words, "A new chapter in the history of China has begun; a new era has dawned," and as we read on we come to this declaration, "From now on, a new political concept, a new philosophy, a new creed and a new mode of living will be instilled into the masses of the people with a vigor that is hitherto unknown. Much of China's traditional heritage will be rigorously scrutinized, and, if need be, discarded; many new and far-reaching policies will be put into execution. Likewise, much of Western culture that has been introduced in recent years will be re-examined and shorn of its undesirable elements. Out of this will be born a new China, radically different from the China of old." Notice the frequency with which the word "new" is used. When we come to realize what "new" means in the new Chinese context we can begin to understand how radical are the changes which are taking place in China. This message concludes with these words, "The Chinese Church will not emerge through this historical change unaffected. It will suffer a purge, and many of the withered branches will be amputated. But, we believe it will emerge stronger and purer in quality, a more fitting witness to the Gospel of Christ." *We* believe that the true church will emerge stronger and purer and that it will be those "withered branches" of which the writers of the above quotation speak instead of the compromising body which they are leading. In this first article the question of the future position of missionaries is answered. The missionary is informed that in the future his contribution will "lie along lines of special service projects and not along administrative lines." He will be

placed in a political environment much different from the one he is accustomed to and "it is necessary that he should have an open mind and have due sympathy with and endeavor to understand the political and social trends now operating in China." The economical environment will also be difficult, we are told, and travel is likely to be restricted. Regarding financial support to Chinese churches and agencies we read, "It is understood that mission funds are still welcome provided no strings are attached." It is only fair to state that the writers of the communication regard financial support as temporary and that it is the duty of the Chinese church to build up its own support as soon as circumstances permit. This in itself is very commendable and a much needed step in the right direction.

In February 1950 the National Christian Council in Shanghai proposed a nation-wide "National Christian Conference" which was to have been held in Peiping on August 19, 1950. The Committee on Church Reform under Dr. T. C. Chao and Bishop Z. T. Kuang (who baptized Chiang Kai-shek twenty years ago) sent out a letter and questionnaire to all the pastors of churches of all denominations in China. This questionnaire is worthy of careful study for it reveals the way the modernists are subtly working to try and regiment the souls of men by secular and ecclesiastical tyranny. In order to deceive, much is said in the opening paragraphs about faith and love but the main thrust of the questionnaire comes when the matter of participation in the construction of New China and of the gradual uniting of the various denominations is stressed. Here it should be noted that in May the news bulletin of the General Assembly of the Church of Christ in China announced that this August meeting of the National Christian Conference had been indefinitely postponed. No reasons were given. A much smaller meeting in its place was suggested. Why did these great plans not come to fruition? Some day we trust we shall know.

The article "From Martin Luther to T. C. Chao" is very illuminating in its description of the National Christian Council and the Church of Christ in China together with the leaders in these modernist organizations. Dr. T. C. Chao is well known as one of the six (See "China," p. 217)

Orthodox Presbyterian Church News

Fair Lawn, N. J.: Dr. W. Harlee Bordeaux was guest at Grace Chapel on September 24. At the Sunday school Rally Day service he told of his visit this summer to Palestine, and at the morning service spoke on "Reformation in Calvin's Day and Ours." Men of the church have spent several days placing top soil in front of the church and seeding the lawn. A hedge is to be planted soon. Local young people won the coveted Machen League banner in a competition on I Kings 12-22, held at Westfield. Two members of the congregation have been hospitalized recently: Mrs. Alice Hunsberger was seriously burned in an accident in her home, and Mr. Walter Van Putten underwent a major operation.

Wildwood, N. J.: A colorful wedding took place in Calvary Church on October 7, when Mr. Paul Szto and Miss Clarice Huang, both of China, were married by the Rev. Richard B. Gaffin. Mr. Szto is a student at Westminster. The bride is a graduate of Kiangsu Medical College in China and has completed her internship in New York, where the couple met. Both are members of Calvary Church of Wildwood. The bride's attendant was Mrs. R. B. Gaffin, and both ladies were attired in Chinese gowns. A reception prepared by the Women's Missionary Society under the direction of Mrs. Harry Nickerson followed the ceremony.

Crescent Park, N. J.: The Rev. Edmund Clowney of Westfield conducted a series of Evangelistic services at Immanuel Church during the week of October 9.

Philadelphia, Pa.: The Rev. Lester Bachman, pastor of Gethsemane Church, has returned home following a serious illness which kept him in the hospital for several weeks. Men of Gethsemane are continuing repairs to the church building, which include renovating a class room and erecting a bulletin board.

Portland, Me.: A Reformation Rally was held at the Second Parish Church on October 29, sponsored by the Greater Portland Association of Evangelical Churches. Speaker was Professor R. B. Kuiper of Westminster Seminary, and

his topic "Reformation Then, and Now." The Sunday school has set as its winter project the memorization of the Book of Colossians for the adults, and of the first two chapters of Acts for the children. Four young people were received into communicant membership on October 1.

Middletown, Pa.: A French Creek Conference Rally was held at Calvary Church on November 1. The Rev. L. J. Grotenhuis showed pictures of the recent Conference, and plans for the conferences next year were reported. Evangelistic services were held at the Church November 6-12, with the Rev. J. Marcellus Kik of Montreal, Canada, as speaker. A fellowship dinner has been planned for November 15, when the special thankoffering is to be received. The Calvary and Olmstead Sunday schools are engaging in an 8 weeks attendance contest.

National City, Calif.: A service dedicating the new property of First Church was held October 22. The Sunday school sponsored a neighborhood survey on October 17, in connection with the international S. S. contest it has entered. The special thanksgiving offering is to be received at a congregational supper November 15. The Congregation and Machen League of Santee were guests at the church for Sunday evening, October 22. The Senior High class is publishing a newspaper twice monthly. It is called "Presbyterian Progress."

Berkeley, Calif.: The Covenant Church has rented the College Women's Club for its Sunday evening services for one month. The price is so high as to make continued use impractical, but the cost for the first two Sundays was fully met, with the help of the Christian Reformed Church of Alameda. There has been a definite increase in attendance at the evening services. The Church is still undecided as to the proper location for its own building.

San Francisco, Calif.: The Rev. Edwards E. Elliott was installed as pastor of First Church on October 4. Participating in the service were the Rev. Robert Graham, the Rev. C. R. Veenstra of the Alameda Christian Re-

formed Church, and Elder David Neilands. Mr. C. G. Elliott, brother of the pastor, provided special music in the form of a violin solo. The church has started a branch Sunday school in a nearby housing project. The Rev. Mr. Elliott, together with a neighboring pastor, the Rev. Lionel Brown, has started a Twin Peaks School of the Bible.

Cedar Grove, Wisc.: Six women and three men from Calvary attended the Presbytery and Presbyterial gatherings at Waterloo, Iowa, October 9 and 10. Wisconsin Presbytery has not previously had a presbyterial auxiliary and the churches are enthusiastic about the new organization. On the evening of October 20 the Calvary choir presented a "Request Program" before a large audience. An offering was received for the purchasing of new choir robes. A Congregational Harvest Home will be held November 29, at which time the special missions offering will be received. The Rev. Edward Heerema, of the National Union of Christian Schools, brought the message at the annual Hostess Supper of the Oostburg Christian school, which was held in the Calvary church basement. Mr. Heerema's subject was, "The Dynamic of Faith."

Oostburg, Wis.: An addition is being built to the Christian Day school building. When completed it will accommodate two grades. There are 120 children enrolled in the school at present. Family visitation, carried on by the pastor and members of session, was started in September. Bible classes for grade school children, and catechism classes for young people and adults are again under way for the fall and winter season. On October 9 seven women from Bethel went to Waterloo, Iowa, to help organize a presbyterial. The church has contributed \$150 for Korean relief.

Grove City, Pa.: The building used by Wayside congregation is in the process of being renovated, the work being done largely by members of the church, with Mr. Gaylord Shaw as chairman of the building committee. The Wayside Missionary Society (men and women) has issued a program with the theme, "Orthodox Presbyterian Missions." Mrs. Adrian Nagle is program chairman. The Sunday school is in an attendance contest with the school of Faith church, Harrisville.

Pittsburgh, Pa.: The Women's Presbyterial of Western Pennsylvania met at Covenant Church recently. Speakers were the Rev. Clarence Duff and Mrs. Bruce Hunt. Mr. Hunt baptized David Bruce Cummings, infant son of the Rev. and Mrs. Calvin Cummings of Covenant. Mr. Cummings and the Rev. Roy Oliver of Harrisville are alternating in conducting a weekly Bible class in Kittanning. The class is sponsored by Mr. David Henry.

West Collingswood, N. J.: The Sunday school of Immanuel Church is in an attendance contest with the school of Eastlake Church in Wilmington. Mrs. John Betzold, whose husband is a chaplain with the army in the Orient, was received into membership recently. On October 18 the Moody film, *Dust or Destiny*, was presented at the church.

Volga, S. D.: Special Gospel services were held at Calvary Church November 7-15, with the Rev. Richard W. Gray of Willow Grove as guest speaker. A youth group has been organized, which meets each Monday evening for supper, Bible study, and social fellowship. Two films, "Japan Welcomes the Word," and "God is my Landlord," have been shown recently at the church.

Franklin Square, N. Y.: Members of the Franklin Square congregation are redecorating the manse in preparation for a new pastor. The Machen League is being directed by Mr. and Mrs. Martin Peacock. Interest in a Sunday school attendance contest between classes is running high. A banner will be awarded the winning class.

Philadelphia Auxiliary

THE Presbyterial Auxiliary of the Presbytery of Philadelphia met at Westminster Seminary, Philadelphia, on Thursday, October 26. Presiding was Mrs. R. B. Kuiper, who is president of the group.

Following an opening hymn, the devotional exercises were led by Mrs. Loughin of the Center Square church.

Mrs. Thomas R. Birch of the host church welcomed the members of the organization. There was a brief business session, after which Miss Charlotte Milling of Kirkwood sang a lovely solo.

The topic for the morning's discussion was "The Aim of Missions," and it was handled under four subheads by ladies from different churches. Mrs.

Tavares of Center Square took point one, on the salvation of individuals. Mrs. John Clelland of Eastlake Church, Wilmington, took point two, on the growth of Christ's Church. Mrs. Bradford of Calvary Church, Glenside, discussed the third point on the coming of God's Kingdom, and Mrs. Howard Porter of St. Andrews, Baltimore, had the final point, considering the glory of God.

At the afternoon session Mrs. Samuel White of the Glenside Church read excerpts from letters written by home and foreign missionaries. Miss Milling gave an unusual and enlightening talk on the subject of singing hymns. She spoke on *Why we sing, What we sing, and the Purpose of singing*. She then led the group in antiphonal singing, Psalm singing and choral singing, and the period came to a close with the singing of a real missionary hymn written by Isaac Watts.

The main speaker for the occasion was then introduced, the Rev. Clarence Duff. Mr. Duff pictured something of the geographical and political features of the land of Eritrea, where he is a missionary. He told of the religions of the country, and particularly of Coptic Christianity, the faith of the people where much of his work is carried on. This religion is a confusion of truth and error, where people profess to believe the whole Bible, but add to it, and where legalism prevails, as over against the fatalism of Mohammedanism. Workers are seriously needed for this field. Mr. Duff asked for prayers particularly for Ramadan, a native Christian worker at Ghinda.

After a roll call of the churches present, and an offering, the meeting was brought to a close.

Marston Installed at Evergreen Park

ON Tuesday evening, October 17, the Rev. George W. Marston was installed as pastor of the newly organized Westminster Orthodox Presbyterian Church of Evergreen Park, Illinois.

Prior to this time Mr. Marston's position had been that of home missionary serving under the Committee on Home Missions of the Orthodox Presbyterian denomination. He began work in the Chicago area in 1945. The Evergreen



The Rev. George W. Marston

Park congregation was officially organized as a church of the denomination on April 16, 1950. The church building used by the congregation was completed and dedicated in November of last year.

Church News

(Continued from page 206)

Duff, Orthodox Presbyterian Missionary to Eritrea.

The Conference was not all listening, however. On Saturday evening there was a Missionary Christmas Party, under the direction of Miss Marjorie Pascoe. Gifts of food, clothing and medical supplies were brought, to be sent to mission families in Kentucky, Korea, and among the American Indians. Missionary children in native costume were present to receive the gifts.

In his message Sunday evening, Mr. Hunt told briefly of the history of missions in Korea, of the problems in the church arising out of the World War, when the churches were compelled to unite and when bowing to Japanese shrines was required; and of the more recent developments, including city-wide Bible distribution in Pusan and impressive revival meetings.

Mr. Hunt pointed out the interesting fact that in the Korean war now practically terminated, the boundaries of the "Pusan Perimeter" into which the U. N. forces were at one time pushed were almost identical with the area brought under the influence of Korea Theological Seminary. Refugees

from other areas of the country, including many ministers, came to this area, and Korea Seminary was able to continue a ministry which reached to them, despite the confusion of the war situation.

VanTil Lectures at Calvin Seminary

DURING the week of November 6 the Rev. Professor C. Van Til of Westminster Theological Seminary in Philadelphia delivered a series of five lectures at Calvin Seminary in Grand Rapids. Sponsored by the faculty of Calvin, the lectures dealt with the theology of Barth and Brunner, commonly known as "neo-orthodoxy," but termed by Dr. Van Til the "new Modernism."

Stonehouse Lecture Now Available

SOME time ago we announced that we were seeking to make available to our readers copies of the Tyndale Lecture delivered by Prof. N. B. Stonehouse in Cambridge, England, in 1949, under the title "The Areopagus Address." We have finally secured a number of copies of this monograph, a critical and exegetical study of the sermon by Paul recorded in Acts 17. The price is 50c. Order from The Presbyterian Guardian, 1505 Race St., Phila. 2, Penna.

Correction

THE Constitution of the French Creek Conference Association limits membership on the Board of Directors to "ordained members" of the Orthodox Presbyterian Church. We are informed that this is understood to include deacons, as well as ministers and elders, and that Messrs. Hoffman and Miller, at present on the Board, are both deacons, not elders.

China

(Continued from page 214)

co-presidents of the World Council of Churches and chief spokesman for the pro-communist group in the Chinese Church. When men like this call upon all Christians to collaborate with the

new Communist government and then when we see what this "New Democracy" really is we stand dismayed at what is happening in China. Mr. Boyle quotes Chairman Mao Tze-tung's book "New Democracy," from the chapter "Die-hardism Refuted": "Communism is the most comprehensive and perfect and yet the most progressive and rational social system, since the beginning of human history. . . . The whole world today looks to Communism for salvation and China also looks upon Communism as a Saviour. . . . Whoever chooses to oppose Communism must be prepared to be mauled and torn to pieces by the people. . . . The Communist Party of the USSR is our best teacher from whom we must learn." Such quotations as these surely dispel any fancy that the Chinese Communists are simply a native agrarian reform group.

This little booklet is even illustrated with photostatic copies of Communist literature, some with pictures of anti-American cartoons which are being given to the Chinese children to read.

Other articles printed in this booklet include "The Enemy in The Camp," by Arie Kok of the Netherlands, who spent many years in China in the diplomatic service of his country. Mr. Kok shows the penetration of Modernism and Communism in the Young Mission Churches of Southeast Asia.

"Christianity During the Past Year" by Chang Hsueh-yan is perhaps the most revealing article in the whole booklet, coming as it does from one of the young Communists who still calls himself a Christian. He makes much of what he calls "the contradiction which has appeared between the traditional philosophy and system of Christianity and the revolutionary philosophy and system of Socialism." Mr. Chang says, "Christianity is just like a man in a dark room who has been brutally beaten with a club until his head is dizzy and he is completely out of his senses!" Not a very pretty picture to be sure but one which shows what a low view some of the leaders of the Christian church have of that church, yet they are determined to hold on to their leadership and seek to bring the church into line with the "New Thought" and the "New Philosophy." Christianity has gone through three stages and is now in the fourth stage, declares Mr. Chang. The first stage was that of fear when, as the Commu-

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nists advanced, many fled in panic to the south. Then there was the stage of astonishment when those who were not able to flee were astonished to find the "Liberation Army well disciplined, humble and loving, with a spirit of self-denial and patient endurance." The third stage was one of doubt, doubt concerning the ultimate outcome as they gradually felt the force of determined opposition to anything that savoured of conservatism. Mr. Chang gives the following as an example, "When the government of the people wish to borrow the church's buildings for a people's meeting place, or for educational indoctrination classes, the old fashioned and stubborn elements in the church are unwilling. They consider the church hall as a holy place for the worship of God, a place that cannot be used for ordinary purposes. And they even believe that to use this hall for common purposes is to defile it! If such is the case how can these Christians avoid having the people call them superstitious? Or to consider them obstinate and reactionary?" The fourth stage is the stage of Vain Illusion. The illusion is that somehow the church can continue to receive help and protection from abroad, from those countries which participated in the "imperialistic aggression in China" in the past. In the second part of his article Mr. Chang launches into an expose of "The Inconsistencies of Christianity" which he treats under two headings, "The Doctrinal Inconsistency" and "Christianity's Institutional Disintegration." Finally in the section "Prediction of the Future" he has this to say, "If Christianity is willing to acknowledge its mistakes, is willing to receive New Education, New Thought, and willing to stand up and work hard to reform and make progress, than it can find truth, and it will have a future and make its contribution. Chairman Mao Tze-tung has set forth a very important truth in his

speech, 'The Democratic Dictatorship of the People.' This truth is that when political parties and the machinery of nationalism have completed their public usefulness they are then destroyed. This is worthy of the attention of all Christians."

We must pass over eight other articles quoted in Mr. Boyle's book, except to mention their titles: "Communism and Religion: A Secular Writer's View." This is an editorial from the anti-communist paper *Voice of China*, Hongkong, March 28, 1950. "Soviet Russia's Policy Toward the Church," a pamphlet issued by the House of Representatives, U. S. Congress 1947. "Inside Story of Stalin's Use of The Russian Church," "Religious 'Freedom' in Poland," and "Liberated Lutheranism in Hankow." This last named article is the longest and gives the evidence of the way a conservative Lutheran religious periodical has become a Communist propaganda organ with a religious flavor. Martin Luther's Prayer before the Diet of Worms is appended to this last article by way of contrast and exhortation. "How Can the Church Know Labor?" is a release from the N.C.C. Committee on Labor on March 16, 1950. "Is Chinese Communism Atheistic?" shows how evolution is being used to break down religious faith.

At this point Mr. Boyle says, "The Chinese brand of Communism may surpass in cold-blooded efficiency the Russian type. China is now in the first stages of universal conscription of thought. From kindergarten to university these atheistic axioms are being pounded into the minds of men. Christian teachers must be indoctrinated, examined and reexamined until there is no more 'reactionary dirt' left in the 'washed mind.' The old method of persecution by imprisonment and death has given way now to the methods of gentle control and corruption through compromise." "A Manifesto from Shanghai Comrades of the N.C.C. on World Peace" is given in its Chinese text with English translation.

The final chapter is by Mr. Boyle. He gives his summary of his booklet, basing this summary on II Timothy 2:8-19 under the title "But The Word of God Is Not Bound." The information which this booklet gives would indeed bring a feeling of depression and hopelessness were it not for the fact that we know "The Word of God

Is Not Bound" and that our Sovereign Lord has already said, "In the world ye have tribulation: but be of good cheer; I have overcome the world." Those who wish to read and study this important document may obtain a copy by writing to the Rev. Johannes G. Vos, Route 1, Clay Center, Kansas.

Pope Proclaims Assumption Dogma

ON November 1 before several hundred thousand ardent devotees the head of the Roman Catholic Church appeared in the square of St. Peter's in Rome and declared that Mary, the mother of Jesus, had risen from the dead and ascended to heaven in bodily form within a few days of her earthly decease. He not only declared this as a historical fact but made it a part of the creed of Romanism. As such it may be denied by members of the Roman church only on pain of punishment for heresy.

Roman Catholic churches all over the world celebrated this event, while Protestants deplored it as a further departure from truth on the part of Romanists, and as more clearly solidifying the separation between Protestant and Romanist groups.

At the same time that the Pope was proclaiming the dogma, a service was held in a Waldensian Church only about five hundred yards away, at which the "non-acceptability" of the new Romanist dogma was stressed.

In Washington, D. C. the dean of the Catholic University school of theology, Francis J. McConnell, declared that "tradition, dating back to the apostles as the divinely inspired exponents of God's Word has the same value as the Holy Scriptures." He went on to state, "There is no explicit testimony to this privilege of Our Lady in Sacred Scripture or in tradition of the early centuries; but this does not indicate that it is not present in the deposit of revelation implicitly."

The Roman Church now teaches that Mary was herself born by an "immaculate conception," so as to be free from original sin, that she maintained perpetual virginity, in spite of the birth of Christ and of (as the N. T. seems plainly to teach) other children, and that she saw no corruption at death but was within a few days raised up from the grave and taken "body and soul"

into heaven, where she presumably answers prayers and acts as mediator between the children of this world and the eternal Saviour of sinners.

None of these things is taught in Scripture. Bible believing Christians can view such dogmas only as abominable and blasphemous departures from the truth, and as evidences of Rome's idolatry and self-adulation.

New National Council to Be Established

THE constituting convention of the National Council of Churches of Christ in America is scheduled for November 28 to December 1 in Cleveland, Ohio.

The new organization will bring together in cooperative action eight groups which have existed separately up to this time. They are the International Council of Religious Education (organized 1872), the Foreign Missions Conference of North America (1893), the Missionary Education Movement of the U. S. and Canada (1902), the Federal Council of the Churches of Christ in America (1908), the Home Missions Council of North America (1908), the Protestant Council on Higher Education (1911), the United Stewardship Council (1920), and the United Council of Church Women (1941).

Although the new organization is thus a union of other cooperative organizations, individual denominations must vote to join. So far between thirty and thirty-five denominational groups have voted to affiliate with the National Council. Included are four "Eastern Orthodox" churches. Among the noteworthy recent accessions is the United Lutheran Church, whose decision to join marks the first significant break in the Lutheran unwillingness to take part in interdenominational cooperative activity.

The National Council is already claiming that it will represent over 30 million Protestants in America. Since the Federal Council previously claimed to represent 26 or 27 million, the increase is not too great, and suggests that those represented were in the main previously taking part in the various agencies. It also suggests that the new Council is not a great deal more than the Federal Council with extended control.

That the new organization will be a powerful force on behalf of the Modernist interpretation of Christianity which has blighted the church in America can hardly be questioned. Bureaucratic domination of more and more areas of ecclesiastical activity is to be expected. And along with this we may expect also attempts to restrict the activity of Bible believing Christian churches.

That this union will provide a powerful impetus toward actual church union is also to be expected. Already, as a result of the Greenwich Conference on church union held last December, a plan for a general union of Congregational, Episcopal and Presbyterian churches has been drafted. The plan envisages a "United Church of Christ" in America.

Kuiper

(Continued from page 211)

dependent on God, who alone can give the increase. But even thus the church is God's co-laborer. Under God, to be sure, yet also together with God, it labors for the highest of all ends, the glory of the Most High.

Some New Publications

DR. Ralph Stob, professor of Greek studies at Calvin College has written a book entitled *Christianity and Classical Civilization*, which deals with the relation between early Christian thought and ethics, and the thought and ethics of contemporary paganism. 198 pages. \$3.00. Eerdmans.

The Reformation Day period brought out several new books on Luther. One is by E. G. Schwiebert, entitled *Luther and His Times*, published by Concordia Publishing House. The author was professor of history at Valparaiso University from 1930 to 1946, and now occupies a similar chair at Wittenberg College in Springfield, Ohio. The book has 892 pages. \$10.00.

Two books from Zondervan reached our desk. *Can You Tell Me?* by Dena Korfker gives in simple language answers to questions children naturally ask about themselves and their environment. Photographs are used for illustrations. 96 pages. \$1.50. The second is *Child's Treasure Book of Fireside*

Tales, by Ken Anderson. 109 pages. \$1.50. Either book could probably be enjoyed by a 4 year old.

Baker has issued the first in a series of four paper covered study books entitled *Bible Lessons for Juniors*, prepared by Andrew Vander Veer. Each book contains 28 lesson studies, the first two books dealing with the Old Testament, the third with the Gospels, and the fourth with Acts. There are questions for each study, and exercises to be completed. These booklets could well form the basis for a series of Bible studies for juniors aged 8-12. 75c each. \$7.50 per dozen.

Books Make Lasting Worthwhile Gifts

SOME books that will make lasting and worthwhile gifts are these, all of which may be ordered through The Presbyterian Guardian, 1505 Race St., Phila. 2, Penna.:—

For reading to children:

Catherine Vos: *Child's Story Bible*. The Bible stories simply told for children. Can be read to the children, or by the children themselves after they are 7 or 8 years old. Goes through the whole Bible. \$3.95.

Marian's *Big Book of Bible Stories*, by Marian Schoolland. Language is even simpler than in the book by Mrs. Vos. \$3.50.

Marian's *Favorite Bible Stories*, by the same author, but much shorter. 63 stories. \$1.50.

For adult reading:

The books of J. Gresham Machen are still among the best. *God Transcendent and Other Sermons*, \$2.50. *The*

Christian Faith in the Modern World, \$3.00. *What Is Faith?* \$3.00. *Christianity and Liberalism*, \$2.50.

Other books for those who desire to engage in Bible or doctrinal study: *The Infallible Word*, by the Westminster Seminary faculty; *The Witness of Matthew and Mark to Christ*, by Ned B. Stonehouse. Both \$2.50. *The Inspiration and Authority of the Bible*, by B. B. Warfield, \$3.75. *The Person and Work of Christ*, also by Warfield, \$4.50. *Reformed Doctrine of Predestination*, by Loraine Boettner, \$4.50. *Bible Survey*, by Wm. Hendriksen, 3rd edition, \$4.50.

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