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# *The Presbyterian* **GUARDIAN**



Photo by BLIZZARD, Wildwood Leader

## OFF TO FORMOSA

The Rev. Richard B. Gaffin (bareheaded) bids farewell to the Rev. Leslie A. Dunn and some members of Calvary Orthodox Presbyterian Church of Wildwood, as he leaves for missionary work in Formosa. In the group behind Mr. Dunn are Mrs. Dunn (holding child), Mrs. A. B. Spooner whose husband is in Korea, Mrs. Bruce Hunt, and Mrs. Gaffin.

J. Gresham Machen  
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## Meditation

### Speaking of War

*He will not cry, nor lift up his voice,  
nor cause it to be heard in the street  
... He will bring forth justice in truth.*

ISAIAH 42:2-3.

The kingdom of Christ is not like human empires, so often born of bloodshed and kept alive by violence and oppression. It will not be established by the power of brutal conquests nor advanced by noisy brawling and commotion of war. Hobnailed boots, rumbling tanks, booming guns, screaming planes may be very useful and even necessary to extend the borders of earthly kingdoms and to preserve their existence. But to build His kingdom, Christ chooses other methods.

Our Lord brings forth justice by the truth. The penetration of the truth into the heart of a man is a silent, unostentatious invisible thing. But so does Christ choose to conquer men and make them His servants. No cities are reduced to rubble. Homeless millions do not flee in terror before His armies when the Son of God goes forth to war in this day of grace. So free from commotion and the turmoil of war are His operations that not a blade of grass suffers as He passes by. A reed bruised and crushed is not broken off, and a lamp flickering and ready to go out is not extinguished. But greater victories are won in His battles than all the war lords of the world can boast. Sinners are made righteous men and disobedient souls are made His willing slaves.

Our Lord has no place for violence in His conquests because His kingdom is not of this world. His servants do not fight, and there is no outward show of might and no destruction. He is interested in persons. What He wants to lead off captive cannot be taken by all the armor and weapons the arsenals of the world can provide.

The campaign of our Lord is one of salvation. He came that we might have life and have it abundantly. His method is suited to His goal. He conquers "by healing and imparting strength." The sword and the torch destroy. He came to build up the life of man. There is no rest in time of battle. But Christ imparts peace to

troubled souls. War brings privations, suffering and sorrow. Christ comes with an abiding inheritance, eternal comfort and everlasting consolation. He enforces His order, therefore, not by war but by the word of truth. He brings forth justice by the truth. Only so can our hearts be taken and saved at the same time. It is the truth alone that can open the gates of the citadel of the soul. The devil took the heart of man by sowing his ideas. We should not think our Lord less wise.

The absence of violence in no way handicaps His mighty operations. They are dynamic and irresistible because they are put forth in the power of the Spirit. They will not fail. As the roots of the tree bore silently through the rock and finally crack it; as the tiny shoot gently springs up through the clods of earth; as the leaven quietly and secretly raises the dough; so Christ establishes His control over the hearts of many. Without violence, without show of might and power, the Spirit does by God's Word what men never do by the sword—He transforms men from sinners into saints.

Well-planned organizational machinery, expertly assembled and carefully oiled, but divorced from the Word of God, may present an imposing spectacle and even constitute a fearful engine of war. Yet it is powerless to fight the Lord's battles. Christ brings forth justice by the truth. The Gospel is God's power unto salvation to believers. And it is the everlasting Gospel that is committed to the Church to declare unto the nations for their salvation. We fight the King's battles when we sow the seed of His word. We are good soldiers of Jesus Christ when we tell of His love and declare His claims on our heart's devotion. Whenever we hold up the mirror of God's word to men dressed in the rags of self-righteousness, we do battle for Christ and His kingdom. And God's battle fought in God's way will end in God's victory, for Christ "will not fail nor be discouraged till he have set justice in the earth." When His elect are gathered in from the four corners of the earth, He will shake mightily that earth and purge it of all the wicked. But until then, the kingdom of God, like the fog, comes on "cat feet."

HENRY TAVARES.

## Grass Roots

R. K. Churchill

We had a great time in the Men's Bible Class last Sunday; the main reason being, that the minister was too exhausted to do the talking. He just asked a few questions and then the men had to take over. One question led to another and all the teacher did was to encourage and steer the debate. Men came to me through the week to say they wanted to say more on a point; others testified that the class had been a great blessing to them.

In my travels among the churches, I always make a bee-line for the Adult Bible Class. What do I find? Well, too often it's this: the teacher teaches a faultless lesson while those who remain awake sit in a stony trance. There is no give and take, no situation where the men can hardly wait to say something. The teacher just proceeds to preach a sermon.

How can we get more interesting discussions in our Adult Bible Classes? Well, I think it would help a lot if the teacher got laryngitis after the first five minutes. Good down to earth questions are, of course, the basis. However, I have heard good questions put, and then dealt with poorly. A good question usually leads to others and the class soon becomes involved, which is just what should happen. Help them to get into a terrible mess. But someone says, "What if we should wander away from the point?" What point? A class never knows what a point is, till they wander away from it. Besides, the points you wander to may be better than the one you started from.

The Lord gave us the wandering instinct for a purpose. That's why the West was opened up. Start discussion as soon as possible—the longer a teacher talks, the worse it is. Have you ever closed a one-way lesson thus: "Are there any questions or remarks?" So have I. This is like driving the last nail into the coffin lid. Finally, don't pounce upon heresy or false views too quickly. Let the thing live awhile. I have seen profitable discussions killed by rushing up with the orthodox answer too soon. Let's hear from the classes.

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# THE PRESBYTERIAN GUARDIAN

FEBRUARY 15, 1951

## *Freedom, Truth and Religion*

**W**E believe in the principle of religious freedom. By that we mean that no individual may be compelled to accept religious beliefs or engage in religious practices contrary to his personal choice. The government of a country may not impose a certain religion on its citizens, nor may it prevent their holding a certain religion. From a social and political viewpoint the individual has the right to determine his own religion.

The fact that we believe in freedom of religion, however, does not mean that we believe all religions are equally true or equally worthwhile. Such is not the case. Many religions, in fact possibly most religions believed and practiced today, are utterly false and misleading. To put it the other way, there is only one true religion.

There can be only one true religion, because religion has to do with the relationship of man to God, and there is only one true and living God. If religion were concerned solely with the subjective, with what man felt within himself, then such matters as sincerity and inner satisfaction might be sufficiently determinative. Religion would then be valid if it worked. But religion has to do with objective reality, and its truth or falseness is determined by the correctness of the view of God it adopts, and the correctness of the attitude toward God it enjoins.

If men had been left to "feel after" God, if perchance they might find Him, there might possibly be some justification for holding that variety in religious faith and practice was permissible within the realm of truth. But God has not left Himself without self-revelation, or without witness. He has made Himself known to men, not only by general revelation, and in the person of His Son Jesus Christ, but more especially in the written record of Holy Scripture. This latter is an infallible declaration of what man is to believe concerning God, and of what duties God requires of men.

Since God has thus revealed Himself and His will, it follows that they who choose some other idea of God than that He has given, or who engage in religious practices contrary to those He has enjoined,

are following a false path which in the scale of eternal values weighs less than zero. Religious conviction, religious worship, and religious prayer alike have value and validity only within the context of the truth set forth in Holy Scripture.

In a day when the foxhole has again become front page language, and when chaplains are all too often heroes because of their physical courage rather than their faith, it is well to remember that though we believe in religious freedom, we also believe that there is a true religion, and there are false religions.

The other day a radio commentator spent ten or fifteen minutes talking about the prayers of boys in foxholes. It didn't make any difference what particular religious belief they held to, said the commentator, they were praying and that was important. The recently dedicated "Four Chaplains Chapel" in Philadelphia is another example of the idea that religion is valid regardless of the truth of its ideas. We may certainly admire the courage and the self-sacrifice of men who die for their country or for their brothers, but we do not have to admire their religion, especially if it is false, or indifferent to truth. The confusion of truth and falsehood is far more detrimental in religion, than in other spheres of experience.

Sulfa has proven itself a wonderful life-saving drug for soldiers wounded on the battlefield, and for many types of sickness. And the medic who gave an injured man a few aspirin pills to relieve his headache, when what he needed was sulfa to kill an infection, wouldn't be doing the injured man any service. The people who talk piously about religion without regard for the truth or falsehood of the ideas embraced in religion, regardless of the sincerity with which their piety comes to expression, are doing service neither to soldiers nor civilians.

In the minds of many people, of course, such views as those expressed here will be considered the silly mouthings of a narrow-minded fundamentalism. Perhaps it is a crime to call for the truth in the field of religion. But we do not think that He who said, "I am . . . the truth," will disavow such a call. The truth, He said, "shall make you free." L. W. S.

## Service and Profit

**R**EPEATEDLY in utterances of various organizations during recent years a distinction has been made between the profit motive and the service motive in human affairs, and the impression has been given that the former is wrong and the latter right.

The most recent instance of this we have noted appears in a resolution of the Mid-Century White House Conference on Children and Youth, reported for us in this issue by the Rev. Edward Heerema. The Conference adopted a resolution concerning education, which urged "giving vocational guidance which emphasizes the service motive primarily rather than the profit motive."

To our way of thinking this is an unsound and unBiblical distinction. From the viewpoint of both business and labor, the activity in which one engages should involve both service and profit. A business which offered no service to the community would soon "go out of business." And business or labor which served the community well and efficiently would find the demand for its services increasing, and a reasonable profit certain. The so-called "service motive" is a figment of the imagination of those who favor a socialized economy where no person has possessions and hence where the idea of profit is meaningless.

Our Lord spoke approvingly of the man who took his five talents and made other five. Scripture throughout endorses the right of the individual to have possessions. James does not speak disapprovingly of the man who plans to "buy and sell and get gain."

To talk piously about the "service motive" may sound high-minded, but may actually be the result of tendentious and thoroughly self-centered thinking.

L. W. S.

## Another Machen Book

**E**ARLY in February we received a copy, just off the press, of another book by the late Dr. J. Gresham Machen, widely known New Testament scholar, and a leading figure in the formation of The Orthodox Presbyterian Church.

The title of the book is *What is Christianity?* and the book includes a number of sermons, addresses and

magazine articles prepared by Dr. Machen at various times during his career. The title of the book is the title of the first address.

The publication of this book marks the end, so far as we know, of the publication of material prepared by Dr. Machen. Other books published by him or after his death are *The Origin of Paul's Religion, Christianity and Liberalism, What is Faith, The Virgin Birth of Christ, The Christian Faith in the Modern World, The Christian View of Man, and God Transcendent*.

There can be little doubt that the ministry and published works of Dr. Machen constituted a most outstanding—probably the most outstanding—contribution of any single individual to the defense of historic Christianity during the period of the great conflict between it and Modernism. No person can understand the history of the last three decades without being acquainted in some measure with Dr. Machen's writings.

And although Dr. Machen has now been absent from the scene for some 14 years, these books, written in the midst of the struggle, still have vitality, freshness, and applicability to our times. For Modernism is still with us, uttering its now stale criticisms and re-interpretations of the Christian faith, trying to put up a front for a discredited message and a well-nigh disastrous program. That Modernism was not more successful was, humanly speaking, in large measure due to the fact that there was a man who stood in the breach and proudly, courageously waved aloft the mighty banner of truth. That man was Dr. Machen. His books, including this latest one, will long be read, studied, thought about, and will repeatedly prove a blessing to many souls.

L. W. S.

## The ICCS Discussion

**O**NE of the chief contributions which a magazine can make to the life of a church is to serve as a vehicle for bringing before the members of the church problems relating to the life of that church, and discussing those problems in careful, constructive, fashion.

Many people do not like controversy. They think debate, especially public debate, is unfortunate, because it suggests that there are divisions among us.

But knowledge of the truth ever goes forward on the wings of controversy, discussion, debate. Where there is no striving after truth and right, there is no love for truth and right.

Most of us have come from a background in which indifference to the truth in religious matters was a chief characteristic. Nothing can be more deadening. Such a background leaves its stigma. And we suffer under that stigma. But through open discussion and debate of our problems, through public consideration of matters affecting the church we love, there is some hope we may be delivered from the blight of our past, and, by means of such discussion, may come to know and love and serve the truth better than we have ever known or loved or served it before.

We are thus glad that the *GUARDIAN* has been able to bring to our readers a capable discussion of the relationship of The Orthodox Presbyterian Church to the International Council of Christian Churches.

The discussion is not over. It will not be over until a final decision has been reached in the official councils of the church. Such a decision is called for in an overture which, according to official notice, is to be introduced at the next stated meeting of the Presbytery of Philadelphia.

Future issues of the *GUARDIAN* will undoubtedly carry discussions of other controversial subjects. May The Orthodox Presbyterian Church, through the constant discussion of the content and application of the truth it holds, ever move forward in the service of that truth.

L. W. S.

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## *The Presbyterian* **GUARDIAN**

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*The Presbyterian Guardian*

# Mahaffys Safe in Bandit Raid at Irafalo

*Mohammedan Cook Intervenes  
for Missionaries*

A LETTER received early in January by the Rev. and Mrs. Clarence W. Duff from the Rev. Francis Mahaffy, missionary in Eritrea, tells of how the Mahaffys were delivered from possible personal harm through the intervention of their native Mohammedan cook.

Since their return to Eritrea in December, 1949, Mr. and Mrs. Mahaffy have been working in Ghinda. Their regular field, however, is in a different language area, with a station at Irafalo. Shortly before Christmas they arranged to go to Irafalo, to catch up on mission contacts there.

At the present time bandits seem to roam at large in Eritrea. Even Ghinda has not been free from their invasions, though there are police on duty there. But when the Mahaffys reached Irafalo, after a trip which was partly in military convoy and partly (60 miles) alone, they found no police protection and the bandits in control of the area.

One evening as the Mahaffys were seated at a table studying the Dankali language, their Mohammedan cook, who lives in the nearby native village, rushed into their home to tell them that bandits had surrounded the house and were demanding money and guns.

The cook, in his native village, had heard that the bandit group was on its way to the mission house. He ran out and overtook them, and argued at length with the bandit chief that the Mahaffys had no guns at all, but only books. Their business was to teach "God's matter." The chief finally ordered AsaHamed to go and bring Mr. Mahaffy out, with some money.

Thus aroused, Mr. Mahaffy went out, with a little money. From the moment he stepped from the door, guns were pointed at him. Using AsaHamed as an interpreter he learned that the bandits wanted L 15. (about \$42.) and if they didn't get it they would go through the house and clean out everything and burn the car and probably the house also. They also demanded that the next time Mr. Mahaffy went to Massawa, he bring

back a large sum of money.

Mr. Mahaffy told them he didn't have as much money as they were asking, but said he would go and get what he could from the house. They finally agreed, and with guns still pointed at him, he went in with AsaHamed and managed to collect about L 5. (\$14.) and sent it out by AsaHamed. The bandits weren't too satisfied, and made all sorts of threats. But AsaHamed told them there wasn't any more money, and if they wanted his life, they could shoot him, "but that they would have to shoot him before shooting Mr. Mahaffy."

Since there was no police protection, and since the bandits controlled the

area, Mr. and Mrs. Mahaffy decided to return to Ghinda, which they were able to do some ten days later. Whether the outlaws will now rob and destroy the mission property at Irafalo remains to be seen. There is nothing to prevent their doing so.

In Ghinda the Mahaffys found that the little group of believers and inquirers had continued in the study of the Word, and that conditions generally were somewhat better than had been rumored.

Mr. Duff urges special prayer for the mission work in Eritrea at this time. Until the program of federation with Ethiopia goes through, the country is liable to be unsettled. Danger for the Mahaffys and others is by no means over. Mr. Duff also asks prayer for AsaHamed, who willingly risked his life for the Christian missionaries, though he is a Mohammedan. He had attended some of the Bible classes in Ghinda. Perhaps God in His gracious providence may bring AsaHamed to faith in His Son, making him the first fruits of the gospel among the Saho peoples.

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## Then and Now

*Reflections on Twenty-five Years in the Ministry*

By JOHN J. DeWAARD

A MAN commenting on experience necessarily talks to a certain extent about himself. He also reveals his ability, or lack of it, to evaluate that experience.

I have finished twenty five years in the gospel ministry. I am thankful for what I have been able to do in this, the greatest work which God has given man. But I am hesitant to write about it. The editor asked me to "give an evaluation of ecclesiastical developments in the past quarter century." I wish I could do so, but a man has not learned anything in 25 years if he has not learned his own limitations. I shall limit myself to jotting down a few things which seem to me important, and which may be helpful to you who read this little essay.

### The Period of Disentanglement

The year is 1925. As we look around in the Presbyterian Church in the U.S.A. what we see and hear is

similar to what is found in most denominations—a flood of Modernism, of unbelief. It is the more distressing to find this heresy in the Presbyterian Church U.S.A., because that church has a glorious constitution. The Westminster Confession of Faith and the Catechisms are perhaps the purest statement made by man of the truth God has given in His Word. But the Confession has been tinkered with, altered. There are, for example, the 1903 Amendments, certainly no improvement, but rather a reflection of what is taking place in the church. Nevertheless, the substance is still there, though coming years would reveal that these so-called minor changes were far more important than they seemed.

Still it was a wonderful experience to promise, in the presence of God and His people, to teach this truth, as set forth in these documents, whatsoever persecution or opposition might arise on that account. For the Confession and Catechisms are indeed a rich in-

heritance, which should be constantly used in the study of God's Word. This inheritance came to us from men who wrestled with the Word of God. They desired that its truth and power might lay hold on their lives. They were persuaded that the truth is in Christ, as He is presented in Scripture.

Unfortunately in the Presbyterian Church U.S.A. the same was not the case. The sound of these standards was heard, but only in the ordination service. And then it signified little. There were in the church not a few men, men of considerable influence, who were unfaithful to their ordination vows.

A church is never pure. All its members are never equally well informed as to the meaning of its standards. Our own Orthodox Presbyterian Church is no exception. But in the Presbyterian Church U.S.A. there was a concerted and consistent effort to set aside the subordinate standards, even while lip service was being paid to them. There was no open denial. There never has been an official renunciation. But there are far more effective ways in which to bring about the desired result. One of these is to refuse to fight for the truth. Truth will not perish. But the consciousness of truth, and the love for truth, can, like liberty, be retained only when there is willingness to fight for it. In the Presbyterian Church U.S.A. men would not fight for the truth. Those who did, at all cost, were driven from the church.

What was the false doctrine which had corrupted the life of the church? Variations on the theme were many, but the theme itself was the naive assumption that uninterpreted facts of history were sufficient for faith and life. The effort was made to get back to an alleged "Jesus of history," completely by-passing the interpretation of Jesus given by God in His Word. The life of this Jesus was supposed to be important. Man's beliefs concerning Him did not matter. Bruce Barton's book, *The Man Nobody Knows*, is not a scholarly work, and is not well written. But it is an example of the effort to get back to the Jesus of history, so called, the Man of Galilee, pure and simple. Barton's Jesus turned out to be a successful New York stock broker. Men were interpreting their alleged facts, in spite of themselves, and their interpretation was contrary to that of Scripture.

Present day thought demonstrates how futile this effort was. Today we do not hear much about the "Jesus of history." Instead we hear about the Christ of human thought. The facts of redemption, if they are facts, are not important, we are told. The historical event on which we attempt to hang the salvation of the soul is much too thin a thing, they say. There are no mighty works of God, or, if there are, they are not as important as the mighty words of God. So the words of God are separated from His works. This may provide a philosophy, but it is not the gospel which is both the wisdom and power of God. This new thought has been well evaluated by others. It proves how futile was the effort to find peace and rest in some uninterpreted "Jesus of history."

In the midst of the turmoil God gave men who saw clearly, spoke earnestly, lifted high the banner of the Cross. There were some, at least one, who flirted with the thought that it would be possible to serve faithfully in a congregation still loyal to the truth, while continuing association with those who were denying that truth. Why could we not preach the gospel in its purity in a little village, retaining membership in a presbytery

which did all in its power to rob that gospel of its glory? But there are no islands of safety. There are in this world no monasteries where men may seclude themselves from the power of evil. And a man is always known by the company he keeps. The effort to avoid the struggle, whatever the sinful heart may offer as an excuse, always destroys faith. If we refuse to contend earnestly for the truth which is the power and wisdom of God, according to the strength God has given us, we will pay an awful price. God provided men who were worthy leaders. He only can reward them.

The story of how we were disentangled from these evil alliances need not now be retold. It was a wonderful period. God's mercy is great. The desire to bring tribute to God's goodness will ever prevent us from forgetting those days. Some person who loves the Reformed Faith and who has a ready pen will someday tell the story of the founding of Westminster Seminary and the organization of the Orthodox Presbyterian Church. The passing of the years will reveal how important these events were. God is faithful. He separated us. He gives the increase and the  
(See "Then and Now," p. 35)

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## Reformed Bible School Opened in Denver

**T**HERE are several Bible institutes in the Denver area, but for some time a need has been felt and voiced for an institute which would present the Reformed interpretation of the Bible, after the system of doctrine set forth in the Westminster Confession of Faith and related creeds.

On January 15 the Reformed Bible school of Denver was officially opened, and registrations received. There are to be two terms of six weeks each, with classes on Monday evenings, held in the Denver Christian High School building.

The sponsors of the school are an executive committee consisting of three ministers, from the Christian Reformed, Orthodox Presbyterian and Reformed Presbyterian churches.

During the first six-week period courses will be given in Bible Intro-

duction, Reformed Doctrine, and Reformed Evangelism. During the second period Bible History will replace Introduction, with the other courses continuing. Teachers are the Rev. W. Benson Male of Park Hill Orthodox Presbyterian Church, the Rev. S. Bruce Willson of the Reformed Presbyterian Church of Greeley, the Rev. M. Ouwinga of the Second Christian Reformed Church, the Rev. George J. Veenstra of the First Christian Reformed Church, Mr. Jack Bol of the Second Christian Reformed Gospel Chapel, and the Rev. Joseph A. Hill of the First Reformed Presbyterian Church.

The purpose of the school is set forth in a statement issued by the sponsors, as follows:

1. To preserve the truth of Biblical Christianity. With its emphasis on the Bible as the revealed

Word of God, the school aims at a restoration of the solid basis of Christian faith, that people may be 'rooted and grounded in it.'

- "2. To provide education for more effective lay activity. The classes will seek to equip church and church school leaders for greater efficiency in their service, and will strive to lay an intelligent basis for evangelism.
- "3. To unify the efforts of Christian people in evangelical churches. The hope of effective Christian service lies to a large extent in knitting together of forces for

evangelism, teaching and fellowship. Extending beyond denominational lines to join hands and hearts in uncompromising devotion to the Kingdom of God will serve to strengthen the position of each church's testimony.

- "4. Above everything else it is our aim to glorify God by furnishing the medium for a new apprehension of His character and a good conscience toward the duties He requires of man. It is our purpose to extol the name of our Redeemer, Saviour and King of men and nations, Jesus Christ."

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## Orthodox Presbyterian Church News

**Kirkwood, Penna.:** During January and February the mid-week meeting at Kirkwood was turned into a family study and fellowship night. Following a period of song and prayer for the whole group, the group is divided, the children receiving catechetical instruction, the young people taking a course on Christian conduct, and the adults engaging in a study of the Epistle of James. Attendance has increased, and some have expressed the desire to continue the program during the summer . . . Because of illness in the congregation during November, the annual Harvest Home Supper was postponed until February 23. The Rev. John Clelland of Wilmington is to be the speaker. Members of the congregation are extending their best wishes to the teacher of the Christian school, Miss Charlotte Milling, following news of her engagement to the Rev. Arthur W. Kuschke, librarian at Westminster Seminary.

**Wilmington, Del.:** The winter rally of the Philadelphia Presbytery Machen League was held at Eastlake Church on January 27. A large group of young people attended, and profited from the addresses and discussion groups. The pastor, the Rev. John Clelland, is giving a series of studies at the midweek service of Immanuel Church in West Collingswood.

**Middletown, Penna.:** The pastor of Calvary Church, the Rev. Robert Atwell, is on leave until March 1, visiting pre-seminary students in col-

leges throughout the country on behalf of Westminster Seminary.

**Nottingham, Penna.:** Bethany church held its annual congregational meeting early in January. Financial reports showed that Sunday morning offerings, as well as offerings of the Women's Missionary Society and Prayer band, were the best in the church's history. Mr. Will Cameron was elected a trustee in the class of 1954. Mr. George Root has been appointed Sunday school superintendent.

**Pittsburgh, Penna.:** Among members recently received into Covenant church one was a convert from Catholicism, who came into the church with her husband and covenant child, and another was received by reaffirmation of faith from the United Presbyterian Church.

**Wildwood, N. J.:** On Sunday evening, January 7, the congregation of Calvary church participated in a farewell service for the Rev. Richard Gaffin, who left a few days later on his way to missionary service in Formosa. The Rev. James Price, president of the denomination's foreign missions committee, preached the sermon. At the morning service that same day Mr. Gaffin was the preacher.

**Fair Lawn, N. J.:** Members of Grace Chapel on January 17 by unanimous vote declared themselves ready to form a congregation and apply to be received as a particular church of the Presbytery of New Jersey. A constitution and by-laws are being prepared

. . . Part of a special Christmas offering was used to provide new book racks for the auditorium chairs. The racks were designed and built by Mr. Raymond Miller. Mr. Frederick Lindblad of the Christian Home League was guest speaker on December 31.

**Rochester, N. Y.:** The Evangelaires of Houghton College visited Covenant Church on January 21, and brought the gospel in art, word and song at the evening service. The session is devoting time to the study of the Westminster Confession of Faith, and to the Assembly Report on Secret Societies. Officers recently elected by the Board of Trustees are Dr. A. S. O'Brien, president; Mr. Wm. C. Kurtz, vice president and treasurer; Mr. Alexander Muir, Secretary. The Moody film, "God of the Atom," was shown on February 9.

**West Collingswood, N. J.:** On Tuesday evening, January 23, the Men's Fellowship of Immanuel Church held a dinner. The main dish was sauerkraut and hot dogs, and the meal was prepared by the men themselves. The Rev. John Galbraith was guest speaker. He also showed pictures of the mission work of the denomination. On Wednesday evening, January 24, the first in a series of eight Bible studies by the Rev. John Clelland of Wilmington, Delaware, was presented. This single Bible class is taking the place of the Bible institute program, with several classes, held in previous years. Each Sunday evening until Easter is being considered a special family night. A count is made of families having 100 per cent attendance. The service is early, beginning at seven, so that children can attend. On a recent Sunday evening 20 families reported full attendance, and there were nearly 125 in the congregation.

**Westchester, Ill.:** On January 11 a group of ladies from the Westchester, La Grange congregations met at the manse for the purpose of organizing a women's missionary society. In the morning the ladies packed several boxes of homemade cookies, and candy, with fruit and nuts, for the Wheaton students who help out each week in the Sunday school. In the afternoon the pastor, the Rev. Lawrence Eyres, spoke to the group on the importance of a missionary society. It is hoped organization will be completed at the February meeting . . . The people from Wheaton who help in the services had

(See "Church News," p. 34)

# Some Principles Relative to Interchurch Cooperation

## Further Discussion of the Relation of The Orthodox Presbyterian Church to the International Council

By NED B. STONEHOUSE

THOUGH it is rather painful for me to differ from my dear friend Arthur Kuschke, and especially to do so in the pages of this journal, the fact that he has written as he has leaves me no other choice. My agreement with him on most foundational questions is so complete, as I also intimated in my article of two months ago, that I hope the present disagreement will not be misconstrued as amounting to a breach between us. Nevertheless, I am convinced that a principle of great importance is at stake, and I am aroused to write because of my concern that our movement shall not follow a course which would seem to me quite wrong. I also hope that Mr. Kuschke himself and others who may possibly share his basic approach may still reconsider their viewpoint and modify it substantially.

Mr. Kuschke covers a good deal of ground in his article of last month, and if I were to reply fully to it, it would be necessary to examine it paragraph by paragraph. Quite deliberately in this reply I shall say little or nothing on the subject of the actual program and activities of the International Council. One reason is that this has been done briefly in my first article. The more important consideration is, however, that it seems to me quite futile to be discussing isolated details of the program of the Council and the utterances of persons associated with it unless we are clear on the basic questions of principle. The most fundamental question at stake here, as I see it, is *whether a Reformed church may be associated with other churches, including non-Reformed churches, in a council which is committed to a definite doctrinal platform.* I wish, therefore, to address myself chiefly to a discussion of this point.

### Appeal to Dr. Machen

We may well begin with some further reflection upon Dr. Machen's point of view because he stands back of the contemporaneous situation rather

than directly in it. My appeal to Dr. Machen was at least in part misunderstood. I did not infer from his position that he could be claimed as specifically supporting such a council as the International Council. Rather my appeal was to his estimate of a doctrinal situation in which *he so sharply set Christianity over against Modernism as not to allow to the latter the right to the name Christian, and in which, though committed with all his mind and heart to the Reformed Faith, he also clearly recognized the right of various non-Reformed churches to the name Christian.* And this basic position seems to me to be overlooked or virtually set aside in Mr. Kuschke's arguments. If the position is maintained, it will have significant bearing upon the question before us.

In my judgment Mr. Kuschke does far from justice to Dr. Machen's position. It is true indeed that Machen's praise of orthodox Lutheranism, for example, did not involve a readiness to compromise the doctrinal distinctiveness of his own Presbyterianism. Such an approach he would have regarded as doctrinal indifference and that was abhorrent to his soul. Consequently he also vigorously opposed brief creeds when he observed that they were a favorite device of doctrinally indifferent advocates of church union. And he also viewed as an evidence of doctrinal declension various efforts of fundamentalists to substitute brief creeds for the historic confessions which were among the finest fruits of the Reformation. But this attitude is far from being at variance with the basic position which I stated in the foregoing paragraph, and by no means implies that he would have been opposed in principle to the formation of a council of churches on a doctrinal platform like that of the International Council.

There are two criticisms of the evaluation of Dr. Machen's views which appear necessary. The first is that

the distinction drawn between churches and individuals is somewhat abstract and artificial. If the term Christian as applied to a fellowship of individuals has specific meaning, without necessarily being restricted to the Reformed Faith, may not the same be true when it is applied to churches? It is quite clear that Dr. Machen looked upon Missouri Synod Lutherans, for example, as not merely a company of Christian believers but also as constituting in reality a Christian church.

The second criticism is more basic. It was astonishing to read that the basis of Dr. Machen's fellowship with non-Reformed Christians was "the fact that, whether they acknowledge it or not, all true believers have an experience of the sovereign grace of God—that sovereign grace which it is the glory of the Reformed Faith to profess." I do not question the latter part of this statement as being true to Dr. Machen's convictions, namely, the declaration concerning the experience of all true believers. But it is necessary to dissent vigorously from the position that this was the basis of Dr. Machen's fellowship with such Christians. Nothing seems to me to have been more remote from his thought than the notion that his criterion was that of religious experience. He was quite loath, even in the cases of men who seemed to be modernists, to make judgments concerning the individual's experience of the grace of God, since he felt it was presumptuous for men to draw definite conclusions on such ultimate issues. But he did believe that it was right and necessary to evaluate the professions of men to see whether their *doctrinal affirmations* agreed with the Scriptures. In condemning Modernism he was condemning its doctrine and creed; in defining and defending Christianity he likewise was insistent upon distinguishing it in terms of belief of the doctrines of Scripture.

If he praised the orthodox Lutherans he had in view not only the fact of their positive attitude toward doctrine, though even such love of the truth constituted a profound doctrinal agreement in itself. He also took account of their measure of agreement with him regarding what Christianity is, and thus could speak of doctrinal "approximation" to his own views.

On this background one may also understand his intensive interest in and activity on behalf of The League of

Evangelical Students, including his service as a member of its Board of Trustees. Its constitution also contained a doctrinal platform and drew the lines in terms of an awareness of the presence in the student world of "two mutually irreconcilable conceptions of the Christian religion." In this instance clearly the concern was with a fellowship committed to and making active propaganda for a rather sharply delineated doctrinal position and not with the organization of a company of persons with regard to whom there might be certainty as to their experience of the grace of God.

### The Later Situation

The fact is, however, that The Orthodox Presbyterian Church has been faced during the last several years with a somewhat new problem. Though the principles discussed above bear significantly upon the ultimate evaluation of this problem, they do not directly bring it to a decision. The invitations to participate in national and international councils of Christian churches were the means of confronting the Church with this problem. Extensive committee reports were presented to several Assemblies. And though the Church did not join the American Council, it is of some importance that the reports and the Assemblies never took the position that there was any objection in principle to membership as such. Moreover, the actions of the 1948, 1949 and 1950 Assemblies with regard to the International Council likewise show that the Church agreed to cooperation at least in principle. This is not to minimize the importance of certain criticisms of the I.C.C.C. by the last two Assemblies. But I would stress that the official actions in their very disagreement with certain details implied assent to the principle of cooperation. In particular, the action of the 1949 Assembly, in expressing disagreement or doubt with regard to a *single* article of the Doctrinal Platform of the I.C.C.C., is not intelligible if all the time the Orthodox Presbyterian Church were opposed in principle to the establishment of a Council with a doctrinal platform similar to that of the International Council. The recommendation of the 1950 Assembly on this same point provides further confirmation of the correctness of the judgment regarding the intent of the Assemblies.

The Report of the Committee on Ecumenicity is also of direct bearing on the point at issue. Mr. Kuschke appeals to certain parts of this report, but seems to overlook others. For example, the Report, in discussing the basis for cooperation between denominations, declares: "Cooperation between churches must rest upon the recognition of the existence of a plurality of churches of Jesus Christ, and that the plurality of the churches must be held in harmony with the recognition of the unity and catholicity of the Church." The rest of the report develops and presupposes this view, and specifically recognizes the propriety of the establishment of a Council which might include Reformed and non-Reformed churches. Mr. Kuschke's position seems to me to constitute a direct attack upon this basis, at least if this would imply, as it seems to me that it must, that it would be necessary for such churches to define in doctrinal terms that which distinguishes them as Christian churches. *And that the total thrust of his position is to reject the underlying position of the Report, rather than merely to criticize certain features of the I.C.C.C., is underscored*

*when, near the end of his discussion last month, he specifically indicated that he was as much opposed to approval and acceptance of the Doctrinal Statement as of the Preamble. Merely to state the matter does not, to be sure, prove Mr. Kuschke to be in error. But it is highly important to understand what his position is for one might easily gather the impression that he is basically resting his case upon the failure of the I.C.C.C. to adopt certain proposed amendments.*

### Observations on Evangelism

The lack of unlimited space requires me now to turn from consideration of other pertinent aspects of the Report to bring this article to a conclusion with a few observations on the subject of evangelism in relation to the work of the I.C.C.C. My basic judgments on this matter have been summarized in the earlier article, and I shall not repeat all that I said there. But it seems necessary, in view of certain statements in last month's issue, to call attention to two important matters.

In the first place, it should be noted

(See "Stonehouse," p. 34)

## Midcentury Youth Conference Controlled by Secularism

### *Spiritual Values without God Receive Chief Recognition*

By EDWARD HEEREMA

**P**ARTICIPATION in the Mid-century White House Conference on Children and Youth with some 5000 other Americans and foreign observers was an experience of which the impressions will stick long. In four full days Dr. John A. Van Bruggen and the writer, both representing the National Union of Christian Schools, learned much of the manner in which contemporary Americans deal with important issues.

**I**N December a conference on the problems of children and young people, under "White House" sponsorship, was held in Washington, D. C. Representatives from all types of groups interested in youth were present. Our report is by the Rev. Edward Heerema, Orthodox Presbyterian minister and public relations secretary of the National Union of Christian Schools.

Those who planned the conference had worked hard and well. The dispatch with which the program was conducted was almost spectacular. All conferees had received useful printed matter in advance so that they might be well prepared for the discussions. Of considerable value are the "Fact Finding Report" and the "Chart Book" based on this report. These documents are filled with all manner of pertinent information about children and youth in America today.

The "focus" of the conference was more than a little fascinating. The official program declared the "central concern" to be the effort "to provide each child with a fair chance to achieve a healthy personality." The National Committee planning the conference stated that "The purpose of the Con-

(See "Youth Conference," p. 36)

# The Glory of the Christian Church

By the REV. PROFESSOR R. B. KUIPER

## XLI

### SEPARATED FROM THE WORLD

The Greek word used throughout the New Testament to designate the Christian church means *that which is called out*. That from which the church is called out is, of course, the world. Thus the very name which the Holy Spirit has given to the church denotes separation from the world.

That the separation of the church from the world is not, and need not be, complete in every respect is self-evident. While not *of* the world, the church is by divine appointment *in* the world. Jesus prayed for the members of His church: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil" (John 17:15). And the apostle Paul wrote to the church in the worldly city of Corinth: "I wrote unto you in an epistle not to company with fornicators; yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world" (I Cor. 5:9, 10).

The question arises in what sense and to what extent the church must needs be separated from the world. In seeking to answer that question it is of the greatest importance to distinguish between forbidden separation and required separation.

#### Forbidden Separation

Throughout the history of the Christian church there have been those in its midst who in their flight from the world went beyond the demands of Holy Writ. Usually they made the impression of exceptional piety, but in reality they were guilty of impiety. To presume to be wiser than God and holier than the law of God is not sanctity but sanctimony, and sanctimony is a vice.

The Pharisee who refuses to touch a publican with a ten-foot pole and, on returning from the market place where he has unavoidably mingled with all kinds of people, would not think of sitting down to eat without first having washed away the filth of the world (Mark 7:4), the hermit who

withdraws to a dingy hut in the backwoods, the stylite who makes his habitat on the top of a slender pillar in some desert, the monk and the nun who take the vows of celibacy and poverty and consign themselves to the isolation of a monastery or convent, and he who thinks it sinful for a Christian to join any organization in which unbelievers predominate or to participate in any amusement in which worldly folk indulge—all these have fallen into essentially the same error. They put undue emphasis on the spatial aspects of the Christian's separation from the world. And that is neither an innocent pastime nor a comparatively harmless foible. History teaches that it leads almost inevitably to heinous sin.

He who today forbids what God allows will almost certainly tomorrow allow what God forbids. The reason is obvious. Because of his emphasis on the commandments of men he is in imminent peril of neglecting the law of God. To come directly to the point at issue, he who makes the antithesis of the church and the world chiefly spatial is practically certain to forget that it is essentially spiritual. In other words, he who strives with all his might to escape from his worldly surroundings easily forgets that he is carrying the world around with him in his own heart. In consequence world-flight frequently results in worldliness of the worst kind. It is not at all surprising that the Pharisees of Jesus' day resembled whited sepulchres and that our Lord thundered at them: "Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess" (Matth. 23:25-27). Nor is it strange that more than one monastery and convent has degenerated into a brothel.

He who would go beyond the precepts of Scripture in the matter of separation from the world is peculiarly liable to the abominable sin of spiritual pride. Almost unavoidably he will take an I-am-holier-than-thou attitude toward his fellow men. Did not the Pharisee of the parable thank God that

he was not as other men: extortioners, unjust, adulterers, or as that despicable publican who at that very moment was standing afar off (Luke 18:11, 13)? And because his supposed piety exceeds the demands of God's holy law the same person becomes exceedingly boastful. The Pharisee gloried: "I fast twice a week, I give tithes of all that I possess." In view of this teaching of the Lord Jesus the poet Tennyson may be said to have been on good ground when he put the following words, which reek with spiritual pride, into the mouth of Simeon the stylite:

"Bethink Thee, Lord, while Thou  
and all the saints  
Enjoy themselves in heaven, and  
men on earth  
House in the shade of comfortable  
roofs,  
Sit with their wives by fires, eat  
wholesome food,  
And wear warm clothes, and even  
beasts have stalls—  
I 'tween the rise and downfall of the  
light  
Bow down one thousand and two  
hundred times  
To Christ, the Virgin Mother, and  
the saints;  
Or in the night, after a little sleep,  
I wake; the chill stars sparkle; I am  
wet  
With drenching dews, or stiff with  
crackling frost.  
I wear an undress'd goatskin on my  
back;  
A grazing iron collar grinds my  
neck;  
And in my weak, lean arms I lift  
the cross,  
And strive and wrestle with Thee  
till I die:  
O mercy, mercy! wash away my  
sin!"

Still another sin in which too much emphasis on spatial separation from the world is almost sure to issue is that of leading a negative rather than a positive life and therefore neglecting one's duty by the world. It is not sufficient for the Christian to abstain from evil, he must be "zealous of good works" (Tit. 2:14). The members of Christ's church are the salt of the earth and the

light of the World. As salt they act as a preservative in the world and impart flavor to it. But salt can act thus only if it is in close contact with that which is to be preserved and flavored. And obviously the followers of Christ cannot function as the light of the world if they keep their light hidden under a bushel or a bed. Therefore the oft-repeated saying that the church's strength lies in its isolation from the world must, to say the least, be taken with several grains of salt. Its strength lies in its being radically different from the world. The world is darkness, the church is light. But light must shine into darkness in order to drive it away.

### Required Separation

The truth that the antithesis of the church and the world is spiritual, and not spatial, in its essence, may not close the eyes of the members of Christ's church to the fact that the spiritual antithesis has some very necessary spatial implications. Following are a few examples.

Because children ordinarily are exceedingly impressionable, it is a matter of the greatest import that the children of the covenant be kept from evil associates and be given the opportunity to grow up in wholesome surroundings. Their parents and the church must cooperate in creating such surroundings and in preventing Christian youth, as far as is possible, from being subjected to worldly influences. That is one of many good arguments for providing Christian day-schools for the children of believers.

Marriage has both spiritual and spatial aspects. Because of the spiritual antithesis of the believer and the unbeliever Scripture in no uncertain terms forbids their being joined in matrimony. No sooner did the sons of God take them wives of the daughters of men (Gen. 6:2) than the human race was headed for the deluge. God expressly forbade His people Israel to intermarry with the heathen Canaanites (Deut. 7:3). King Solomon got off to an excellent start when he asked God for wisdom rather than riches and honor, but his pagan wives soon led him into idolatry. And the apostle Paul taught that a Christian widow is "at liberty to marry whom she will; only in the Lord" (1 Cor. 7:39). The phrase "only in the Lord" clearly restricts "whom she will." She is limited to that group which is the Lord's peculiar people. She may marry only

within the circle of Christ's church.

Not only children are affected by their surroundings; so are adults. The influence of environment may be more potent in the case of a child than in that of an adult, but also in the latter instance it is far from negligible. Therefore an adult Christian has no right to expose himself needlessly to temptation. Admittedly he cannot avoid all temptation. In the line of duty he is bound to encounter some temptation. It is also true that he grows stronger as he faces temptation and by the grace of God overcomes it. But to seek out temptation is sin. Did not our Lord teach us to pray: "Lead us not into temptation, but deliver us from evil" (Matth. 6:13)? And the psalmist sang: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful" (Psalm 1:1).

There is in the New Testament a passage which demands in the strongest possible language the church's separation from the world. It reads: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? For ye are the temple of the living God: as God hath said, I will dwell in them and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (2 Cor. 6:14-18).

What is the exact meaning of this passage? Does it forbid all association of believers with unbelievers? Obviously not, for that would go contrary to the plain teaching of Scripture elsewhere. Does it forbid mixed marriages? If so, it does that only by implication, for neither this passage nor its immediate context makes mention of marriage. Does it forbid Christians ever to be members of the same organization with non-Christians? Again that cannot be the case, for Abraham, the father of believers, made a league for mutual defense with Aner, Eshcol and Mamre, heathen chieftains in the land of Canaan, and Scripture

gives not so much as an inkling of disapproval of that arrangement (Gen. 14:13). No, the teaching of this passage is quite another, and it is most specific. In the church at Corinth there were those who had not broken entirely with their former heathen religion and worship. The apostle enjoins them in uncompromising language to make the break complete.

The Christian may not worship with the adherents of other religions. In the early centuries of the Christian era the Roman emperors did not object to the worship of Christ by Christians if only they would also worship Caesar. Those who died a martyr's death for refusing to do that were obeying 2 Corinthians 6:14-18. Before its defeat in the second world war the Japanese government did not rule out the Christian religion as such but demanded of its Christian subjects, as indeed of all others, that they pay divine homage to the emperor at the Shinto shrines. Those who suffered inhuman tortures for their refusal to obey were observing the same Scriptural command of separation.

The members of the Christian church may have no religious or spiritual fellowship, for instance, with Buddhists, Confucianists, Shintoists, Mohammedans, Judaists, or, for that matter, with Modernists. For, as Dr. J. Gresham Machen has shown conclusively in his *Christianity and Liberalism*, Modernism too is a false religion. Not merely does it corrupt Christianity; by denying the most cardinal Christian truths it has forfeited every just claim to Christianity.

Christianity is an exclusive religion. Of all the religions of the world, it alone is true; all others are false. And the Christian church partakes of the exclusiveness of Christianity itself.

### Two Tons for Korea

**T**WO tons of used clothing for relief of Korean refugees may not seem like much to Korea, but it is a lot for a small church to collect.

That is about the amount which was collected the last week in January by members of Immanuel Orthodox Presbyterian Church of West Collingswood. Packed in some eighty boxes, it was ready for shipment—and then came the rail strike. But in due course a lot of Koreans will be helped by the used clothing from West Collingswood.

# MISSIONS

By MRS. RICHARD B. GAFFIN

## Bible Study

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

#### Introduction:

In our previous lesson we completed the study of our Lord's prayer for Himself. We turn now to the second part, which concerns the disciples. Like the first part, the Lord's prayer for the disciples has its petitions and its pleadings. The outline so far looks like this:

Part I—The Address; Jn. 17:1, 11, 25.

Part II—The Prayer; Jn. 17:1-24.

1. Our Lord's prayer for Himself. vss. 1-5.
2. Our Lord's prayer for the disciples. vss. 6-19.
  - a. The Petitions: (1) Union—"That they may be one as we are." (v. 11). (2) Conservation—"I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil" (v. 15). (3) Consecration—"Sanctify them through thy truth; thy word is truth" (v. 17).

#### Lesson:

Today we confine our study to the petitions made by our Lord on behalf of the apostles. These are the ones to whom our Lord had manifested His Father's Name—persons who had known that Jesus had come out from the Father and believed that He had sent Him, whom He had kept in His Father's Name, of whom none had been lost but "the son of perdition." They are the illustrious men who had been sent out into the world, as the Father had sent Him. They had been with Him all the time He went in and out among men, and to them He has assigned thrones, on which they shall sit till the end come, judging the twelve tribes of the spiritual Israel.

a. *The Petitions.* (1) Union. "That they may be one as we are." The great blessing which our Lord asks for the apostles is that they may be united as to mind and will, aim and operation in the great work of glorify-

ing God in the salvation of men. The blessing asked is equivalent to, "May they have the same estimate of the glory of God, and the salvation of men, and of the connection which subsists between the one and the other, that the Father and the Son have. May they be united to God and His Son in holding to the principle that made the Father not spare His Son and the Son sacrifice Himself, for the attainment of human salvation." Now this was necessary to their succeeding in the great work to which they were appointed. This would prevent all quarrels, and secure hearty and genuine cooperation in the cause of God's glory. No man whose views and feelings are not in accord with the will of the Father and Son, can be a proper agent in promoting their work.

In studying the life of our Lord as recorded in the gospels, we are struck by the harmony existing between His character and conduct. This inward harmony and outer consistency amid the varying circumstances in which He was placed, was due to the fact that He was always governed by one principle, to do the will of the Father. "Lo, I come to do thy will," He said. "My meat is to do the will of my Father, and to finish his work." "Thy law is written in my heart."

Only as we are governed by that principle—to do the will of the Father—are we qualified to be workers with God and His Son.

(2) Conservation. "Keep them." This is a prayer that they might be preserved from falling into error and unbelief, and from any external evil which might prevent them from performing the duty assigned. Jesus does not pray that they should be taken out of the world, for it was in the world that they were to perform their duties.

(3) Consecration. "Sanctify them." This is a prayer for sanctification—that the apostles might be more and more delivered from the power of sin, in all its forms, and more and more conformed to the will and image of God. Devotion to and qualification for holy offices and functions, is the meaning of "sanctify." In John 10 Jesus is said to have been "sanctified" by the Father.

How were the disciples to be sanctified or consecrated? Through the truth. "Thy Word is truth." (In all this study use a good commentary.)

#### Conclusion:

Is it not delightful to think how gloriously this prayer was answered? Wonderfully the apostles were "kept." Because the great Intercessor had prayed for them, their faith did not fail. During the season of severe trial that immediately followed this particular prayer, one disciple denied His Lord, but he was soon converted and became strength to his brethren. And through the mighty power of God they were kept from the evil one, amidst all the temptations and afflictions in the course of establishing God's kingdom on earth. How solemnly and effectually they were consecrated. Pentecost found them all of one accord in one place. When a rushing mighty wind filled the place, and cloven tongues sat on each of them, they were filled with the Holy Spirit. They had wisdom, knowledge, faith. They healed, performed miracles, were able to prophesy and discern spirits. How they were meet for the Master's use! They "had the mind of Christ." So "the Name" of the Lord was magnified, the Word of the Lord had free course, the truth was mighty and prevailed. God was glorified and men were saved. "Ye that fear the Lord, praise Him: all ye seed of Jacob, glorify Him: for He hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard."

## Planning the Program

The next three months have been allotted to a study of the American Negro. This is a good bit of time. However, it is far too little when we consider our ignorance of the subject and our lack of concern, while the evil one is seeking to capture the Negro people as never before.

The American Negro is one of us. He did not come recently from some distant land bringing a culture and

religion all of his own. He is a product of American environment, and not by choice. Despite this he is inclined to think and feel in the traditional American way. This is illustrated by the lives and philosophies of the great Negro leaders in our land. The religious field, which is of chief concern to us, also affords an illustration of how the Negro trends toward American tradition.

Of the 14,000,000 Negroes there are 8,300,000 church members. 8,000,000 of these belong to the Protestant church, the church of their fathers. Though there is a fair missionary effort on the part of the Roman Catholic church there are probably not more than 300,000 Negro Catholics.

It is interesting also, to note that of 8,000,000 Protestant Negroes, 7,500,000 are in Negro churches. Only 500,000 are members of white churches. In a few northern communities where there is a limited Negro population we find Negroes belonging to white churches and attending them (Loescher, *The Protestant Church and the Negro*.)

During the last decade there has been an extensive migration of Negroes from the south, so that the six largest colored centers of population are now north of the Potomac. We have a duty toward these Americans, greater than to others if we may say that, because of our relation to them. We should be as actively concerned as possible that they receive the truth. We are thankful for the small number who have received training in Westminster Theological Seminary and have gone to assume places of leadership in the religious field among their people.

In Denver, Colorado, the Park Hill Orthodox Presbyterian Church has a fine building in a community where there are many Negroes to be reached. Our committee would like to send a Negro missionary there to help but the funds are not available. (See *The Orthodox Presbyterian Messenger*, October, '50).

For your study of *The History of the American Negro*, in April we are suggesting the first seven chapters of, *The Story of The American Negro*—Ina Corinne Brown, Friendship Press, N. Y. The author has given us a carefully documented account of the American Negro from the time he was unmercifully uprooted from his native African haunts to the present. The author is very sympathetic and shows that slavery, the blackest of social evils,

though begun somewhat as an accident grew and shaped the economic pattern of life, because of greed without principle, an evil of which money was, indeed, the root.

### A Sunday School Missionary Rally

In answer to your requests for ideas I think that we can do no better than tell you how the Rev. and Mrs. James W. Price conducted their rally last fall.

"It pays to advertise." At the time of the initial announcement an invitation, on blue construction paper, long and narrow like a book mark, was handed out. At the top it said, *Keep Me*. Beneath in brackets was, (*Book-mark*). Following was, *This is your invitation to the Missionary Rally of the Sunday School, Friday, November 17, at 4, Rally; 6, Supper; 7, Rally. Take a trip around the world—Hear a real missionary from Eritrea—You can't afford to miss.* A week later a mimeographed flyer on orange construction paper was given out. It had a large pot over a fire and beside it the exhortation: "*Get your name in the pot*" for the *Missionary Rally Supper on Friday, November 17; Rally at 4 and 7 p. m. Supper at 6 p. m. . . . . will be there.*

Visits were made in the homes to get the children to sign on the blank line.

Excellent preparations were made.

1. Letters were sent to home and foreign missionaries requesting greetings from them to the boys and girls.
2. Boy's class made flags of China, Japan, Korea, Formosa, Eritrea, and U. S. A.
3. Girl's class made picture panels with pictures from our mission lands.
4. Girls collected dolls and boys stamps from foreign lands. Both brought curios, pictures and books.
5. Supper committee made ready a good supper.

#### Program:

4:30 Registration—pay 50 cents and receive name tag and a small Christian flag to wear. Assign to counsellor.

4:45 — Rally. Besides the regular opening hymn and prayer, "From Greenland's Icy Mountain" was illustrated, and "The Light of the World is Jesus" was taught. Mrs. Charles Ellis held the attention of the children for an hour in a talk entitled—"Around the World with our Missionaries by Magic Carpet." This was followed by group prayer meetings with the counsellors. At the recess

before supper there was time to view the exhibits.

6:00—Supper bell. Lights were put out and children marched to the candle lit tables by the singing of, "The Light of the World is Jesus." While at supper, greetings from the Missionaries were read. Demonstration of how people of other lands eat and drink was given. A Chinese boy who had recently come to town from Hongkong showed how his people use their chop sticks and rice bowl. Following the meal games of other lands, secured from missionaries were played.

7:15—The evening rally was given over to Mr. Duff. The presence of Donald and Dorothy lent interest for the children.

### Gaffin Visits on West Coast

THE Rev. Richard B. Gaffin, en route to missionary work in Formosa, was able to visit several of the churches on the west coast before the ship finally got under way. We announced in the previous issue that his ship was due to sail on the 13th. This date was changed to the middle of the following week, so that on Sunday, January 14, Mr. Gaffin was in San Francisco. Then after leaving that port, the ship stopped at Portland, Oregon, so that Mr. Gaffin was able to visit First Church of Portland on Sunday, January 21.

The ship finally began the trip across the Pacific, and it is quite possible that by the time you read this, or within a few days afterwards, Mr. Gaffin will actually be in Formosa.

### The Negro Rural Pastor

UNDER the title, *These My Brethren*, Drew Seminary has published the results of a survey of 17 Southern counties. The survey included a study of the training and work of Negro pastors in these rural areas.

The survey indicates that only 4 per cent of these Negro ministers were college or seminary graduates. The average training was up to the ninth grade. Most of these pastors were employed in other occupations as well as in the ministry.

The booklet may be obtained from Drew Seminary, Madison, N. J. The price is 40 cents.

## Church News

(Continued from p. 27)

charge of the Sunday evening service January 14. Following the worship, a time of Christian fellowship was enjoyed. The boxes packed by the ladies were presented at this time. Special classes of instruction preparatory to charter membership in the Westchester church have been finished. It is hoped organization of the congregation will be completed by spring. A high school young people's group meets every other Thursday for Bible study.

**Franklin Square, N. Y.:** The women's Missionary Society of the Franklin Square church held its Christmas gathering at the home of Mrs. L. F. Gross. Seventeen persons were present and each had brought a gift for a child of some home missionary. Members also exchanged gifts. The society has begun the study of the book, "Strange Scriptures," a treatise on misunderstood passages of the Bible. The January meeting of the Society was held at the home of Mrs. Dewitt, and plans were made for packing a medical box for the missionaries in Eritrea . . . Several new families are worshipping regularly with the congregation, and as a result seating capacity is pressed to the limit, bringing increased interest in a new building in the not too distant future.

**Denver, Colo.:** The Rev. Robert Nicholas of Bend, Oregon, conducted a series of special services at Park Hill church, November 29-December 10. The attendance was excellent, and the services a real blessing to the congregation. The annual congregational meeting was held January 10, preceded by a covered dish supper prepared by members of the Women's Society.

**Waterloo, Iowa:** Two new societies have been organized at First Church. One is a Young Women's Missionary Society. Mrs. Clarence Roskamp is president and Mrs. Harm Werkema secretary-treasurer. The other is a Machen League, of which Mrs. Pat Mullin is sponsor, Cecilia Holkeboer president, and Robert Roskamp treasurer. The church basement has been improved by the construction of 3 classrooms and a kitchen. Robert Ontjes, 13, who has been hospitalized for five months with polio, has returned home, and is slowly improving. On January 14, Susan Kay, daughter of Mr. and Mrs. Harold Kluver, was baptized.

## Churchill Involved in Sabbath Controversy

**T**HE Rev. Robert K. Churchill, pastor of Calvary Orthodox Presbyterian Church in Cedar Grove, Wisconsin, has recently taken up his pen in defense of the Christian Sabbath, with the result of an extensive controversy in the *Sheboygan Press*.

The particular occasion was the extensive coverage given by the paper to a gymnasium exhibition held on a Sunday evening in December. Mr. Churchill wrote the editor, protesting the violation of the Sabbath, and the publicity given the violation. He called for repentance on the part of the nation, and said that the Korean casualty lists were a suggestion of the judgment of God being leveled at this country because of its transgression of His laws.

In reply the editor of the paper took the position that God had not deserted this country—that he "never deserted a human being in trouble," and that "He would be just as fair in dealing with those who seek a little recreation on Sunday." Undoubtedly, said the editor, the large audience "performed their religious obligations earlier in the day."

In return Mr. Churchill pointed out that according to the Scriptures God is angry with the wicked, and that sin is always an occasion of divine punishment. The obligation to obey the laws of God is universal. And casual remarks about "Blue Laws" provide no solution.

In a second comment the editor asserted among other things, that God "is big and great and He does not propose to punish innocent misgivings."

Considerable public interest has been aroused by the series of letters published in the paper, and a number of other persons have sent in comments, some of which have appeared.

## Stonehouse

(Continued from p. 29)

that Mr. Kuschke, in his zeal for the preservation of the principle that the Church is the Scriptural agency for evangelism, appears to express and apply it in a very rigid and exclusive manner so as to disallow that any other agency could rightfully undertake evangelism. It is significant that Pro-

fessor R. B. Kuiper in the November issue of the *GUARDIAN* presents this principle in a far more guarded and qualified way (cf. pp. 210f.). And the Rev. Leslie W. Sloat, in an article in the *Westminster Theological Journal* for November, 1944, pp. 1ff., admirably defines evangelism as "the total work of making the truth of God, which He has revealed in the Scripture, known to men." He mentions Calvin's literary work as very fruitful instances of evangelism in this sense. He might also have referred to the ministry of Westminster Theological Seminary as another example of evangelism in this sense. It is well, therefore, not to rush to conclusions regarding "evangelism" in relation to the I.C.C.C.

In the second place, I wish to stress that in connection with the activity of the Council one must distinguish between official pronouncements and unofficial declarations. Under the former head one may include resolutions passed at the Congress, and some of these bear a doctrinal character. For example, the Resolution on "The Church and Reformation," published in the October *GUARDIAN* is entirely doctrinal, and is quite legitimate as an exposition of the basic position of the Council. The publication of such a resolution may be called "evangelism," but it does not thereby trespass the exclusive sphere of the Church.

The Council has also sent out teams to promote the work of the Council by arousing churches to an awareness of the issues involved in its establishment. The Report (*Minutes*, p. 59) definitely allows for such activity, and it appears to me to imply that this will necessarily involve discussion of the doctrinal issues which divide Christianity and Modernism. Moreover, the Preamble and other articles proposed by the Assembly as substitutes for the original formulations, involve doctrinal judgments relating especially to the issue between Modernism and Christianity. For example, one proposed amendment granted to the Council the authority of arousing "other Christian churches throughout the world to participate in the Council by warning them of the sin of compromise with modernism and other religious systems which do not acknowledge Jesus Christ as the eternal Son of God and do not receive the Scriptures as being the inerrant Word of God" (p. 63). Obviously this task could not be carried out apart from dealing in doctrinal

terms with these issues. On the other hand, it does not follow that every word spoken or sermon preached by representatives of the Council in a tour sponsored by the Council would have the nature of an official pronouncement, and that other members would be bound by all the doctrinal utterances of such persons. When such a person preached upon invitation of a particular church, for example, it would be preposterous to demand that he should not have perfect liberty to proclaim the Word of God according to his own convictions.

Among the official actions of the Council was the sponsoring of the Congress at Geneva, and various actions there likewise have the character of official actions. The several speakers who delivered lectures or sermons from the official platform were, however, given entire freedom of utterance. As a matter of fact, many of these addresses were ringingly Reformed, and all or most of these might have been called splendid examples of Reformed evangelism. But Non-Reformed members did not regard them as official pronouncements of the Council; nor were Reformed members bound in any way by speeches which may not have measured up to Reformed standards. In such freedom on the part of persons who may be invited officially to take part in the program of the Council there is no encroachment upon the Church as the Scriptural agency for evangelism, although the utterances may be fairly classified as evangelism in the broader sense.

It is necessary therefore to avoid oversimplification in the evaluation of evangelism and to take great care in forming judgments concerning the character and intentions of the International Council. If these cautions are followed, we may hope to deal with such questions as face us with far greater objectivity and accuracy. We shall not so easily make the rash charge that the Council, as viewed by its leaders, is "a kind of super-church." And I hope most fervently that we shall make progress in learning, without sacrifice of principle, how we may discharge our full responsibilities as a Reformed Church in the context of world "forces opposed to the gospel of Jesus Christ" and of professing churches "swept into the paganizing stream of modernism," but also in relation to other churches which may properly claim the name Christian.

## Then and Now

*(Continued from p. 26)*

abundance. The future is bright with promise. As the darkness deepens and the love of many grows cold, the light shines the brighter.

### The Period of Beginning

So we were now free. We could begin work in a Presbyterian Church which was so in more than name. The most significant event in this period of beginning was certainly the rejection of the amendments made to the Standards in 1903. This tinkering with the subordinate standards was done by the Presbyterian Church U.S.A. in the interest of union with the Cumberland Presbyterian Church. In rejecting these amendments we purified the Standards, making them conform more accurately to the truth revealed in Scripture. The action indicated the devotion of this group to the truth that the Scripture teaches what we are to believe concerning God, who is sovereign. But this rejection of these amendments indicated also that the new Church would not compromise the truth in the interest of large numbers. Multitudes we wanted—we were hopeful that a great company would join us, but we wanted a multitude wholly committed without reservation to the Reformed Faith.

This significant action was taken in one of the first General Assemblies of the Church. That gathering was made up, as have been subsequent Assemblies, largely of young men who had been trained in Westminster Seminary. They were eager young men, devoted to the truth and ready to make every sacrifice for it. Most of these graduates of the Seminary saw clearly the truth and experienced its power. They were, therefore, naturally hopeful that the teaching and preaching of this truth would quickly bring many. The older men shared this hope. Confidently we all expected that numbers would come from other churches, but especially from the Presbyterian Church U.S.A. With enthusiasm we went to Sully, Iowa; Milwaukee, Wisconsin and many other places in the country to start churches that would be strong, self-supporting units in the great church we hoped, with God's blessing, to establish. This enthusiastic hope, this confident expectation, never led the church to lower its standard of truth. No doubt mistakes were made,

and there were errors of judgment, but the inspired Word of God continued to be the authority to which we gladly submitted.

I suppose churches, as certainly individuals who have completed a part of the journey through life, in looking back, will see many things that have been done which could have been done in a much better and therefore more profitable way. It will be of great value to study the history of these beginnings in our church also, that we may not make the mistakes that have been made, and may do better in the future than we have in the past. But the chief value of such a study will lie in the evidence it affords that the church remained loyal to the faith. Not only did it guard zealously the treasures of truth it had inherited, in the Confession and Catechisms, but it also worked diligently to increase its understanding of this truth.

What great subjects, in this period of beginning, we were compelled to study earnestly and diligently. The subject of Christian liberty; the very important subject of cooperation with other churches and church groups; the intensely practical subject of the incomprehensibility of God—practical for it lies at the very root of our adoration and praise. We wrestled with God's Word that we might understand its teaching on these and other subjects. Had the Church been willing to set these subjects aside, to let each think as he thought best, to avoid the struggle which a careful study of these subjects involved, the Church might have been larger in numbers than it is today. But, of course, it would not have been as solidly rooted in the Bible as we know it now is. We cannot apologize. We are not ashamed of our history. Though we sincerely regret that some have left us, in whom we placed great confidence, yet we are deeply thankful to our Covenant God who has led us. The Holy Spirit enabled us to do this important and necessary work. Much remains to be done. We have made only a beginning. We have laid the foundation deep and well, able, we believe, to bear the superstructure God will build upon it. For He began the work in us and with us. He will also complete it.

The confident hope that many will see the truth and come with us, which we all had the first years of this period, we should have now in an even

stronger way. We have more solid reasons for this hope now than we did have some years ago. For the Church has moved to still higher ground. Its light does shine brighter now. Having so wonderfully blest us in this difficult period of our beginning, as God has manifestly done, we may expect truly great things from Him. We ought ever to expect great things from our God. A fundamental note in our spiritual life should ever be that God will do marvelous works for those who trust only in Him. We who have been the recipients of His mercy and goodness as a Church, we surely should look forward with great hope. We shall not be put to shame. We will proclaim the good news. It will be heard. Many whom God has ordained to salvation shall enter the doors of the Church with praise.

### The Period of Building

A man who has a little experience is not, therefore, necessarily a good judge as to how we may most profitably proceed in the building of the Church. But he need not hesitate to make a suggestion or two. Let every lover of the Church do so. In the discussion we shall avoid errors and find the good way. In some of our General Assemblies much careful attention has been given to the building of the Church. Articles are appearing on this subject in the *GUARDIAN*. If we will continue to study the subject with great care we shall certainly make progress. Two matters, often mentioned, are so important that they may be constantly emphasized.

The first of these is the very important duty of continually reforming the Church. There are in our fellowship some strange fires burning on our altars. There is what is called guidance by the Holy Spirit seemingly without the Word of God. Are there not also congregations in which there is a want of Reformed consciousness? Christian these are in a general way, but the great particularities of the Reformed Faith are not found. These are mentioned as examples. There may be even stranger fires burning on our altars. It may seem to some that the effort continually to purify the Church is picayune fault finding. Certainly we must all be most careful that we do not magnify what is indeed but a little thing. However, the real danger lies decidedly in the other direction. Weary of our work we may seek rest. Weary

of the struggle we may desire peace. But we always do so at great cost. To break down is far easier than to build. Weeds grow without tilling the ground. If the Church does not continually reform itself it is deforming. The Church must be more pure, a more fit instrument in God's hand for His own great work, ten years from now than it is at the present.

In our city we have the Eastman Kodak Co. The company rewards its employees for every suggestion which makes the work more effective, or the product better. Every minister, every elder, every member in the Church should in season and out of season study the Word in the light of the Standards looking for suggestions which can make the church a purer house of God, where the saints called to be holy can worship with greater joy. Not each one in his own congregation only, but each one for the Church as a whole should do this. Busy bodies minding other people's houses we must not be, but it is wicked to assume that the man who comes with a suggestion from the Word which can serve to purify the church is a busybody. It is the work of every member in the Church to watch the pearl of great price lest it be soiled.

The second important duty is to educate, especially the children. They are members of the Church. We dare not forget that they are the covenant children. Missions are very important, both at home and in foreign countries. The Lord Jesus Christ has given us the command, it is for us to obey. But the education of the covenant children is even more important. With great care we must select the study materials we use. It is a disturbing fact that some of our churches are not using the study material provided by our Committee on Christian Education. There are indeed courses of study just as Reformed as that which the Committee on Christian Education provides. It is well if these are used. However, churches are also making use of books and papers which while Christian in a general way are not specifically according to the Reformed Faith. This is serious. We rob the children of what is best and give them what is decidedly only second best. Poor food, even though it is food, does not make for strong bodies.

A few days ago the writer sat with a group of ministers discussing a city wide evangelistic effort. A noted

speaker was to be invited. Much publicity work must be done, a vast sum of money needed. These efforts may have value. With much less work, and less money too, rich results may be obtained by careful instruction of the covenant youth. In a growing residential section of Milwaukee the Missouri Lutheran Church established a mission station. It was a school building with a small auditorium which could be used for religious services. It was not a Christian School in the general sense of the term, but specifically a Lutheran Christian School, which opened its doors for the children of the community. There no doubt is by this time a good congregation with a fine church building. The key to the building of a church is the careful instruction of the children.

I have one final word. As I look back upon the twenty five years of service I have been permitted to give, I find that my Bible class work where systematic instruction in the Shorter Catechism was given weekly was the most fruitful part of my ministry.

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### Youth Conference

*(Continued from p. 29)*

ference shall be to consider how we can develop in children the mental, emotional, and spiritual qualities essential to individual happiness and to responsible citizenship, and what physical, economic and social conditions are deemed necessary to this development."

Such a broad statement of purpose for such a large conference with delegates from almost every conceivable group might be expected to develop many interesting possibilities. One could not help wondering whether the conference did not lose something in prestige and productive value just because of the magnitude of the program and the multitude of the participants.

Our participation in the conference began on Monday morning, December 4, as we heard addresses by Dr. Benjamin Spock and Dr. Leonard W. Mayo. Following these addresses the conferees could take in any one of fifteen different panel discussions. The writer enjoyed a discussion on the subject "Developing a Personal Philosophy of Life in a World of Conflicting

Values." Two college students were among the participants. Their remarks indicated that young people are reaching out for help and guidance and that this outreach is definitely of the nature of a yearning for the support and direction that sound religion alone can give. The panel opened many questions, solved none. Most pertinent was the observation of the male college student to the effect that if it was American strategy to leave God out of education and consequently out of everything else, the American strategy would soon become the American tragedy.

On Monday afternoon the real work of the conference began. Then the delegates divided up into thirty-five different Work Groups. We joined the group that concentrated on "Contributions of Family Life to Healthy Personality Development." Some 215 people from many different professions and areas of interest made up this group. The various Work Groups spent some eight hours through three different sessions in quite democratic discussion and debate.

It was with special pleasure that the writer could make a small contribution in the Work Group. Each such Work Group produced various "Findings" and "Recommendations." One Work Group produced some 200 recommendations! One recommendation from our group dealt with the family and religious life. This recommendation was almost entirely worded by Monsignor O'Flaherty of Los Angeles and the writer of this report. The recommendation, to appear in the official proceedings of the conference as a recommendation from Work Group 7, is as follows:

"The Midcentury White House Conference on Children and Youth recommends that all public and private agencies dealing with family life, and American families themselves be urged to use the following concepts as basic to all their life and work:

- that awareness of the divine origin and purpose of the family promotes its permanence and affords a stable, secure structure for healthy personality development; and
- that the family rooted in such convictions and living out these principles in a vital relationship to almighty God in a consistent pattern of religious living with one another is thereby contribut-

ing fundamentally to the development of healthy personality."

On Tuesday morning the President of the United States addressed the conference. He stressed the note of gravity and danger in the world in which our children and youth have to grow up.

Another event of interest was a panel discussion on "The Role of Religion in Personal Life." In this inter-faith parley Catholic Monsignor John J. McClafferty made the strongest impression while a representative of liberal Protestantism made the poorest showing. There was no time or opportunity to gain clarification of Chairman Moses Jung's persistent distinction between particular doctrines of religious groups and the broad general religious affirmations common to all faiths.

Perhaps the most brilliant address of the conference was made by Margaret Mead, Associate Curator of Ethnology of the American Museum of Natural History. An excerpt will suffice to give the main thrust of this striking deliverance. "American children are growing up," said Dr. Mead, "within the most rapidly changing culture of which we have any record in the world, within a culture where for several generations, each generation's experience has differed sharply from the last, and in which the experience of the youngest child in a large family will be extraordinarily different from that of the first-born. Mothers cannot look back to the experience of their mothers, nor even to that of their older sisters; young husbands and fathers have no guides to the behavior which they are assuming today. So long standing and so rapid have been these processes of change that expectation of change and anxiety about change have been built into our character as a people." The words of Isaiah came to mind as we listened intently to the learned anthropologist: "The grass withereth, the flower fadeth, but the word of our God shall stand forever." Where other than in the eternal Word of God shall man find relief from the relentlessly turning wheel of change and decay?

On Thursday morning came the really *big* event—the plenary session of all the 4800 official delegates for the purpose of discussing and voting on the large number of recommendations coming out of the Work Groups. The Resolutions Committee had worked through most of the previous night sorting, sifting and amalgamating the

large number of recommendations sent down from the Work Groups. After this lengthy processing by the committee the delegates were still faced with sixty-six resolutions, many of them intricate, some of them highly debatable, and a few of them almost foolish (like the resolution calling for the preparation of textbooks explaining "the tenets of each religious and ethical group for use in public schools").

### Evaluation

The Midcentury White House Conference on Children and Youth was an education for the participant. On this score this conclave of many minds and personalities from all sorts of backgrounds must be evaluated very high. Here one could observe at close range the thinking processes of mid-century Americans, most of them products of a secularistic education and culture.

Here too was a vivid display of American democracy in action. It was downright thrilling to participate in this expression of a free society in action. Such comments do not signify pleasure with all aspects of this democratic process. We are not saying, for example, that all of the ready verbalization at the conference gave evidence of disciplined thinking or high moral purposes. Yet the free debate without thought of consequences was a refreshing exhibition of the spirit of a free people.

It was especially in the plenary session that one felt a sense of frustration. Here were sixty-six resolutions together with a platform and a pledge to children. Debate naturally had to be limited although Chairman Oscar Ewing was generally patient and generous. In view of the limitations of debate and the vastness of the assemblage it would be most uncritical and juvenile to give very serious consideration to the complex resolutions passed by the plenary session.

Of more importance in any evaluation is the place given to religion in the conference. The place given to it was prominent. Again and again in the pre-conference literature and at the conference there was emphasis upon the "primacy of spiritual values." And there was reason for gratification in this emphasis.

However, when we press the question as to what was meant by "spiritual values" our gratification subsides somewhat. It was apparent that in the minds of many at the conference

spiritual values might have nothing to do with God. In an omnibus resolution that the committee formed as an amalgam of several resolutions of a religious character (the one the writer worked on got lost in this amalgam) we get a rather clear indication of what spiritual values meant to many at the conference. This resolution reads in part:

"That in educational programs attention be given to factors besides those specifically religious involved in the development of spiritual values;

- (1) by giving vocational guidance which emphasizes the service motive primarily rather than the profit motive,
- (2) by giving students information and inspiration to participate, and to provide leadership in programs of service to all people, and
- (3) by giving example and by instruction in ethics and morals not identified with religious groups specifically, in order to teach all students the importance of spiritual values."

When we compare this wording with the phrasing of the "Pledge to Children" adopted by the conference we cannot help feeling that, in spite of all the talk about the "primacy of spiritual values," the secularism that has become so characteristic of American life and culture actually swept the field. In this solemn pledge addressed "To you, our children, who hold within you our most cherished hopes . . ." the only reference to God comes at the end of this long document in the following revealing language: "So may you grow in joy, in faith in God and in man, and in those qualities of vision and of the spirit that will sustain us all and give us new hope for the future."

The "spiritual values" mentioned so often at the conference should rather be called *social* values. These spiritual values represent things like courage, initiative, creativity, respect, understanding, social sensitivity and almost anything else other than tin cans or buildings or air planes or burglary and murder. These values do not represent the will of God for men but rather represent human discovery in the non-material aspect of the social process. God himself is brought down

to this level. He must share His place with man as the object of faith. He does not speak to men with authority but is merely a conveniently big hook on which to hang the "spiritual values" that men have discovered. The religion that prevailed at Washington was more the religion of the university class in comparative religions or sociology, not the religion that stirs the hearts of redeemed men and women unto adoration of God and His holy law. Aptly descriptive of the secularistic religion that seemed to prevail at the conference was a chance remark by one of the delegates overheard by another. The remark was, "Why do people always have to talk about God when they speak about religion?" Monsignor McClafferty's contention that religion always is first of all "liaison with God" was not shared by many at the conference.

The conference was insistent upon the separation of church and state in the field of education. It would have nothing to do with any suggestion that public schools or institutions be used directly or indirectly to further the interests of religion. If God is no more than a sociological phenomenon or a useful big peg for social values, then certainly it is rather logical to insist upon a sharp separation between the state that seeks to serve all the social groups on the one hand and a social group representing particular attitudes toward this God on the other hand—especially if at the center of one's view is a sharply defined and politically active institution like the Roman Catholic Church. The prevailing conception of the separation of church and state is tied up with what we would call secularistic religion and with apprehension concerning the Roman Catholic Church. It does not have its roots in a conception of God who must rule all things and in all spheres.

No doubt this lack of genuine regard for the authority and majesty of God was also largely responsible for another feature of the conference. In spite of all the talk about the "primacy of spiritual values" and in spite of awareness of the crucial role of family life in healthy personality development there was a significant lack of stress on anything like *duty* or *individual responsibility*. This causes us to point to one very disturbing feature of this mammoth affair. This disturbing feature was the prominent role played by the federal government in

the planning of the conference and in the development of its program. The conference was in the hands of the Federal Security Agency, headed by Oscar Ewing, a bureau well known for its tendency to bring more and more of American life under its sway. The spirit of the conference was strikingly similar to the spirit that seems to activate the Federal Security Agency. This spirit is not that of individual initiative and responsibility. It is rather the spirit of a subtle paternalism, the spirit that tends to develop citizens who will lean on the strong arm of the government rather than on their own resourcefulness and response to moral duty. This spirit was pervasive among these many delegates seeking to blueprint a wonderful future for our children.

The irony of it! While 5,000 people were planning and designing an ideal world for our children, a world of abiding happiness and peace and every other good thing, the big butcher WAR was waving his cleaver over the very heads of these children for whom man would make a halcyon world. Much that the White House Conference determined to seek for America's children was commendable in itself, but this planning for a children's Utopia seemed to be blind to the diabolical machinations of sinful men, yes, even of these men who prepared this beautiful blueprint. Indeed the conferees planned and designed but they seemed to ignore (except in troubled impatience at unpleasant events) the sovereign will of Him who rules and over-rules the affairs of men. But this God was for the most part a stranger at the White House Conference.

Should one have expected to meet Him there? Possibly not. Yet there was so much talk about God, about religion, and about spiritual values. In such a setting the presence of the almighty Sovereign of the universe might have been sensed, at least in a measure.

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## Ironside Dies

DR. Harry A. Ironside, widely known evangelist and for many years pastor of Moody Memorial Church in Chicago, died on January 15 in a hospital in Rotorua, New Zealand, while on a vacation and lecture trip in that island. Dr. Ironside was 74 years of age.

## Catholicism Places Partial Ban on Rotary

AMERICAN Roman Catholics are keeping their fingers crossed in the matter of Rotary clubs. Early in January the Sacred Congregation of the Holy Office—in other words the Catholic organization in Rome that tells Catholics what they can and can't do—issued a decree forbidding Catholic priests to be members of Rotary or participate in its meetings, and cautioning laymen about membership in the organization.

Since the head of Rotary International is a Roman Catholic, and since priests in many sections of the United States have been members of the organizations in their own communities, the decree caused a lot of thinking, numerous outbursts of protest, and a general policy of "wait and see."

Explanation of the decree centered on the idea that in some other countries, notably South America, the organization may have been chiefly Protestant with anti-Romanist leanings. It was also noted that generally Rotary is religiously indifferent, and it is the desire of Catholicism that its members participate in organizations which are positive regarding the church, rather than "neutral."

Perhaps it is time for people other than Romanists to give consideration to the character of the fellowship in which they become involved, by being members of miscellaneous social and civic clubs and organizations.

## Missionaries Being Withdrawn From China

MORE and more missionaries are being withdrawn from Communist occupied China. Those of the Disciples of Christ, American Baptist, Congregational and Episcopal churches have been instructed to return to this country. Southern Baptists have been asked to consider whether they ought not to leave. The number of Lutherans still in China is small.

The Foreign Missions Division of the National Council reports that of some 500 Protestant missionaries working under the Communist regime, the majority have applied for exit visas. Two years ago there were reportedly two thousand Protestant missionaries in China.

Aside from the general situation, various specific circumstances are given as the reason for this development. The Communist government has "frozen" American funds in China, and has seized American property. Also native Christians are reportedly taking the position now that association with foreign missionaries might lead to undesirable consequences.

The return of missionaries does not mean that American churches will no longer contribute to the Chinese work. Several Protestant mission Boards have reported they will continue to make funds available for the Chinese church.

Catholic missionaries have not been instructed to return, and some four or five hundred are still in China.

More than 400 representatives of Christian organizations in China are reported to have formed a group called "Shanghai Christian Associations Committee for Resisting American Aggression and Aiding Korea."

## Protest UMS Plan

VARIOUS religious groups have raised their voices in protest against the plan now being sponsored by the military, which calls for 27 months of military service for all young men, beginning at age 18.

Opposition to the plan is based on the fact that the Army is unable to provide proper care for the spiritual and moral welfare of young men, and even more on the fact that such a program would in fact commit the nation to a permanent military cast of thought that would threaten our free institutions.

## Launch Church Union Program

REPRESENTATIVES of nine Protestant church bodies met in Cincinnati in January, and heard preliminary reports on a plan to establish a single "United Church of Christ," with a membership of perhaps 17 million. Churches involved included the Presbyterian Churches North and South, and the Methodist Church.

The proposed plan of government called for local autonomy for the local congregation; ordination of ministers to the whole church rather than to a

## CRUCIAL STUDIES

### THE INSPIRATION AND AUTHORITY OF THE BIBLE

By B. B. WARFIELD. "The ablest defense of the conservative view that has appeared in the English language."—*The Inter-Varsity Magazine* (London). "No minister of the Gospel or seminary student, alert to the theological tensions of the day, can afford to be without this volume."—*United Evangelical Action* (Carl F. H. Henry). \$3.75

### THE NEW MODERNISM

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single denomination, the ordination being performed by a presbytery with a bishop presiding; presbyteries to provide for fellowship of mutual counsel and cooperation; conferences embracing several presbyteries; and the general council.

After the plan had been introduced, it was referred back to a drafting committee for further revision, before even being submitted to the participating denominations for study. It will be many years before the plan actually comes to the point of being adopted.

### Four Chaplains Chapel Dedicated in Philadelphia

A CHAPEL erected in Baptist Temple in Philadelphia in memory of the four chaplains who died in the sinking of the SS Dorchester during World War II was dedicated on February 3. The chapel has an electrically controlled rotating platform, with three altars, Protestant, Catholic and Jewish. (Is there such a thing as a Protestant "altar"?) Chaplain of the Chapel is the well known Baptist preacher, Dr. Daniel Poling, whose son, Clark, was one of the four chaplains. The other chaplains were the Rev. George Fox, a Protestant, the Rev. John Washington, a Catholic, and the Rev. Alexander Goode, a Jew.

Since the chapel is in a Baptist church, it is doubtful that clergymen of the Catholic and Jewish faith will ever use it for religious services.

### Supreme Court Voids Ordinance on Religious Meetings

THE United States Supreme Court has declared unconstitutional a municipal ordinance of New York City which required a police permit for a religious meeting to be held in a park or other public place.

The case related to an ordained Baptist minister, the Rev. C. J. Kunz, who is director of Outdoor Gospel Work, a religious organization. He was arrested in 1948 for making an address in Columbus Circle without a permit. It was alleged that he had denounced the Catholic and Jewish faiths, and he was convicted and fined \$10.

The Supreme Court said that its ruling did not refer to cases where public religious meetings led to disorder or riot. Other city laws could adequately deal with such cases.

But the Court was concerned with the matter of suppression. New York, said the Court, "cannot vest restraining control over the right to speak on religious subjects in an administrative official where there are no appropriate standards to guide his action."

In a similar decision the Court held that the city council of Havre de Grace, Maryland, acted illegally in refusing two members of Jehovah's Witnesses permission to use a public park for a religious meeting.

### No Ambassador To Vatican

REPORTS from Washington indicate that President Truman has abandoned the idea of establishing regular diplomatic relations with the Vatican. A "trial balloon" on this matter was sent up a number of weeks ago, and the results have apparently been negative.

This does not mean, however, that a "personal representative" arrangement may not be renewed, and a successor to Myron Taylor appointed in this capacity.

### Evangelical Theological Society

THE year-old Evangelical Theological Society held its second Annual Conference in New York on

December 27-28. Meetings were at Shelton College, formerly the National Bible Institute.

New officers were elected and the final changes were made in the Constitution and By-laws. Officers are Merrill C. Tenney of Wheaton College, President; Charles J. Woodbridge of Fuller Seminary, Vice-President; R. Laird Harris of Faith Seminary, Secretary; and George A. Turner of Asbury Seminary, Treasurer.

The names of Dr. Oswald T. Allis and Professor John Murray, the latter of Westminster Theological Seminary, were added to the editorial committee. Dean Burton Goddard of Gordon Seminary, Boston, was elected editor for one year. The Society hopes to prepare as soon as possible a volume of significant theological literature.

The New York conference included panel discussions of significant themes, and the presentation of prepared papers. The Presidential Address was given by Dr. Clarence Bouma, of Calvin College.

The Society now has some 150 Christian leaders in its membership. A third Conference is planned for next Christmas.

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