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Sacraments are holy signs and seals of the covenant of grace, immediately instituted by God, to represent Christ, and His benefits; and to confirm our interest in Him: as also, to put a visible difference between those that belong unto the Church, and the rest of the world; and solemnly to engage them to the service of God in Christ, according to His Word.

Westminster Confession XXVII. 1

J. Gresham Machen
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Meditation

Marriage

Marriage is honorable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

HEBREWS 13:4.

God first thought of marriage. It is not a human expedient resorted to by men as the best known way to deal with a problem in sociology, learned after many experiments in the School of Hard Knocks. From the very beginning God so put things together at creation as to make it the natural, the normal, and the usual thing for the race, generally speaking.

Revealing to us the incompleteness of Adam by himself and his powerlessness to fulfil alone the design for which he was made, God went on to make him a suitable helper, which was not a man but a woman. Thus he shows us that Adam needed not a companion but a counterpart. Therefore also was the relationship that followed between the man and the woman such as to make of the two a new unit out of which should spring forth the succeeding generation. And apart from this arrangement there was never to be possible that increase of the race to which men are called.

Just because it was God's idea, providing man with amazing privileges and rich blessings, marriage and everything properly connected with it ought to be highly honored and greatly cherished. And everything that tarnishes its glory or detracts from its honor is to be rejected and discredited.

Contending against this teaching is the school of the immoral and that of the ascetics. On the surface, these two schools appear antagonistic to each other. But they are inspired by the same genius and under the same superintendence. And he really operates them both with the same purpose in mind. His one consuming passion is to defy God and all his ways. How this is done matters not at all, just so it is done. He will pull to the right just as readily as to the left, when it seems to suit his purpose. So does it happen that he presides over both the school of license and the school of severe discipline.

In the Academy of License, the thing stressed is the blessedness of freedom, defined in terms of anarchy or lawlessness. There is a course in Free Love in which every student must enroll because it is considered a "must" for all that would enjoy life to the full. Those of the more intellectual turn of mind are encouraged to study subjects like Companionate Marriage. But the entire curriculum is designed to accomplish one thing, to produce people that know better than to swallow the idea that marriage is sacred.

The advocates of this philosophy are quite sold on the idea. They feel that there is only one thing to fear, and that is getting caught. But they all feel confident, because only fools get caught, quite forgetting that the Judge of fornicators and adulterers is God!

Things are very different at the School of Austerity. The chief contention there is that the body must be suppressed. And so they are the mortal enemies of the Academy. Only the president and the Board manage to get along with both schools. They do it by wearing different garbs. This school firmly believes that to make the most of one's soul one must make little of his body. So they have courses in dieting that teach how to feed the soul by starving the body. Austerity of clothing is thought also to strengthen the heart. Stony pillows are recommended for improving spiritual vision. And if one would get close to God and enjoy his love, then he must abandon all thoughts of marriage.

This school makes a much better impression than the other. For this reason such folks have sometimes been taken for Christians. And they like to make their appeals to Scripture in support of this idea.

The Bible does point out the advantages enjoyed by the unmarried, particularly in difficult times. But it does not make these advantages to consist in superior holiness. That marriage does not affect one's holiness must appear from the fact that there is said to be no sin in marriage. And neither does marriage disqualify a man for the highest offices in the Church. While an overseer must not have more than one wife, it is nowhere taught that he must be unmarried. And while the un-

married have more freedom in the service of God, not every man is gifted with the ability to be at his best in that condition.

This school makes a greater show of piety. But looked at through God's eyes, it is also a mouthpiece of hell (I Timothy 4:3). It also defies God in his teaching that marriage is honorable in every respect.

HENRY P. TAVARES.

Mrs. Hunt, Daughter to Korea

MRS. Bruce Hunt and daughter Catherine have been permitted by the authorities to enter Korea, and join the Rev. Bruce F. Hunt, Orthodox Presbyterian missionary in that country.

This word comes from the Rev. John P. Galbraith, General Secretary of the church's missions agencies. Up to this time no women and children were allowed into the country. Consequently while Mr. Hunt was free to enter and labor in Korea, his family remained in Japan, where he paid them periodic visits.

The two youngest children, twins David and Mary Hunt, will remain in Japan to attend school. The two older children, Lois and Bertha, are in America attending college.

Westminster to Open September 23

WESTMINSTER Theological Seminary is scheduled to hold the opening exercises of its new academic year on Wednesday afternoon, September 23, at 3 p.m. in Calvary Orthodox Presbyterian Church, adjoining the Seminary campus near Glenside.

The guest speaker for the occasion is the Rev. William Vander Haak of the Midland Park Christian Reformed Church. His subject will be, "Men of God."

The public is cordially invited to this service. Tea will be served in Machen Hall following the service.

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THE PRESBYTERIAN GUARDIAN

SEPTEMBER 15, 1953

The Lord's Supper

IT seems to have become customary for the first Sunday of October to be designated as World Communion Sunday. The thought is that churches all over the world will on that day observe the sacrament and in so doing give expression to their consciousness of fellowship with all other churches. Even the sacrament is thus made to serve the interests of the modern ecumenical movement.

The Lord's Supper is certainly a sacrament which places emphasis on the idea of fellowship among believers. The very fact that it is termed a "supper" brings this to the fore. But it must never be forgotten that the fellowship among believers at the Supper is based first of all upon the fact that all who believe in Christ are united to Him. Our union with one another flows from our union with the one Head, the Lord Jesus.

Furthermore, it is union with Him as the divine Son of God. It is union with Him as the eternal Person who became incarnate for our redemption, but who never ceased to be God in the very fullest sense of that word. Thus where Christ is not so known and honored, though the formal procedures of the sacrament are carried out, there is no "Lord's Supper" and no fellowship with "believers."

Again, in the sacrament of the Lord's Supper there is a remembrance of the "sacrifice of Himself in His death" for our sins. The very elements employed, the bread and the cup, are intended to set forth His body and His blood, given upon the Cross to satisfy the holy justice of God and to remove the dread penalty of eternal condemnation from those whom He there represented.

To a great many who profess to name the name of Christ, the teaching that His death was just such a sacrifice seems most abominable. They rebel in loud and bitter words against the so-called "blood" theology, and against the thought that the Creator of heaven and earth would require such a sacrifice in order that He might forgive sinners.

Of course the natural man rebels against such

teaching. But it is not a man's teaching. And it is not up to us men to decide what God is like, or what He requires of His creatures. He has told us the answer to these questions, in His own Word. And that which He has declared is not something terrible, but something wonderful. He has told us that He so loved the world, that He sent His own Son to redeem His people. And they who possess that redemption by His grace, can do nothing save rejoice in the event which brought their salvation.

This rejoicing reaches its heights as they obey His instruction: "This do ye . . . in remembrance of me." Thus the Lord's supper has here too a meaning for the true believer that it does not have and can never have for those who reject this doctrine of the substitutionary sacrifice of Christ. So that when there is no fellowship of doctrine at this point, there can be no fellowship of sacrament.

Moreover Paul told the church that in observing the Sacrament of the Lord's Supper they were holding Christ in remembrance "until He come." The Supper is an interim sacrament, an observance that takes place in the church on earth, to keep that church reminded of its Saviour Head, until the time when in power and great glory He shall come again to receive all His people into His eternal kingdom of blessedness. The Supper, in other words, also carries the message of hope, and points to the realization in glory of the complete fellowship between Christ and His church, which is but signified in the present observance. So also where this hope is not in the minds of men, the sacrament is not truly observed.

Many churches will observe the sacrament of the Lord's Supper the first Sunday of October. Whether or not it be as part of the "World Communion," let us remember that the true Communion exists only among those who hold the "Head," Christ Jesus as He is presented in Scripture. And let us remember that whenever true believers observe the sacrament properly, then there is always fellowship with the whole multitude of those that name His Name.

L. W. S.

Unscientific Method

WE still hear a great deal, though perhaps not as much as formerly, about the "scientific method." The greatest claim of the scientific method is the claim of objectivity. The investigator professes to be interested in going solely where the facts lead. The facts are the important thing.

Experience however has shown that the scientific method has its own difficulties and problems. There is first the problem of ascertaining what the facts are. In no given instance is it possible to obtain all the facts. This means that a limited number of facts are taken as representative. But then again whether or not a group of facts is representative of the whole depends on the principle of selectivity employed. How was it decided what facts were to be used? A large but non-representative group of facts will give a completely erroneous picture.

Another difficulty of the scientific method is that as a matter of fact no investigator is ever completely impartial. There is no such thing as absolute objectivity for any individual. We cannot deny ourselves.

A third difficulty of the scientific method is that those who profess to use it seem unable to refrain from drawing conclusions that go beyond what the facts warrant. They thus cease to be "scientists" and become philosophers, and here bias is utterly inescapable.

A fourth difficulty of the scientific method is its inability to take into account facts which cannot be "scientifically" investigated. It is easy to deny that such facts exist. But the denial is itself a presupposition without solid foundation.

All of these difficulties of the scientific method, and more, stand out in bold relief when one starts to examine, even superficially, the so-called Kinsey reports. The latest of these reports is receiving a great amount of publicity in newspaper and magazine releases at the present time. Undoubtedly the information contained in the report is a clear example of the scientific method at its worst.

In the first place the gathering of the alleged facts could obviously not be done by a laboratory or scientific method. The facts could be gathered only on the basis of personal testimony. Since the subject matter affects the

emotional life of the individual, there is no solid ground for believing that the testimony was in all cases reliable.

Moreover it appears that the investigators tried to combine the methods of the revivalistic meeting and the confessional to get the facts. This is an exceedingly unscientific way of getting information.

The claim that the information obtained from less than six thousand individuals, who were of such character that they were willing to talk on a private subject to an unknown investigator, gives a reliable picture of the average conduct of about ten thousand times that number of individuals, is certainly an unreliable and arbitrary claim. It cannot be proven, and its truth can certainly be doubted.

Worst of all, of course, is the fact that the investigator has proceeded to arrive at and state certain conclusions on the basis of his information. These conclusions are, in effect, that what he has found to be, in his limited investigation, is what has a right to be, everywhere. What is, is right. Since a great many people profess to have sinned, and to have no regrets, therefore everyone may as well sin and no one need have any regrets.

This "scientific" conclusion is based upon the ignoring of, or indifference to, the existence of religious and moral principles to which mankind is or should be subject. The question of duty, of right, of what ought to be, is never decided by what is. And the existence of an ultimate Authority who determines, and has determined, right and wrong, is beyond science either to prove or disprove. God does not hold His throne by permission of the laboratory technician.

For many reasons we fear the Kinsey reports will do much damage. On the other hand, there is no reason why they should. No worse picture of human conduct has ever been painted than that given in Holy Scripture. The doctrine of total depravity is not a "scientific" discovery. It is given by revelation.

The real tragedy of this report is that it fails to recognize evil as evil, and that it offers no solution for or relief from the problem it delineates. But in the grace of God there is an offer of real relief. It is not found in the social gospel, nor in the exhortations of well intended social reformers. It is found in the fact—a fact accepted on the basis

of reliable testimony—that God's own Son made satisfaction for the sins of men, and that the blessings of the redemption He accomplished are given to everyone who trusts in Jesus Christ for salvation.

It is still true, in 1953, that the wages of sin is death. It is also true that the gift of God is eternal life, through Jesus Christ our Lord.

Thank Offering

MEMBERS of The Orthodox Presbyterian Church are urged to remember that, with the approval of the General Assembly, the Missions and Education Committees of the church will be receiving a special "Thank Offering" in November.

The Orthodox Presbyterian Church is small. It is carrying a larger home and foreign mission program, in comparison to size, than most other Protestant denominations. This is to be expected in a church which concentrates on its basic business, of witnessing to its Lord and Saviour Jesus Christ.

The privilege of helping in this work is given every member of the church. The Thank Offering does not take the place of regular giving, but is in addition to such regular giving, as a true "Thank" offering.

Let us all join earnestly in this special endeavor.

L. W. S.

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Reformed Ecumenicity In Edinburgh

*A report concerning the Third
Reformed Ecumenical Synod*

By JOHN W. BETZOLD

TWO important events occurred in Edinburgh, Scotland, this summer of 1953.

During the latter part of August the city became the artistic mecca of the world, with thousands of followers of the arts flocking together. The rise or fall of many a budding artist rested upon the applause, or lack of it, of the Festival multitudes. This, for a time, was the esthetic capital of the world.

During the forepart of the same month, and generally unnoticed by the world at home and abroad, the Reformed Ecumenical Synod also met in the chief city of Scotland. Less than one hundred guardians of the walls of Zion gathered to deliberate on solemn matters pertaining to the future of Biblical Christianity. Once again, as of yore, the splendid and heartening glow of theological purity broke through the mists of fear and despair which surround the race.

Perhaps, in the mysterious providence of God, the latter conclave will point the way toward the rebuilding of His Church after the pattern so long ago established. Safe to say, its deliberations will more definitely affect the weal and woe of the race than the lovely music and graceful ballet of the evanescent Festival.

This was the third meeting of the Reformed Ecumenical Synod. Founded in 1946 at Grand Rapids, and nurtured at Amsterdam in 1949, this body, in order to present a truly Reformed witness to a world immersed in manifold post-war problems, has begun to take some careful steps forward. At Edinburgh these steps involved such pressing matters as the Scriptural grounds for divorce, the place of women in official congregational affairs, the race problem in South Africa, the relation of truly Calvinistic churches to the various other world-wide ecclesiastical movements, and, basic to all the foregoing, the proper name and Biblical nature of the gathering itself. These matters engaged the waking hours—

and some sleepless ones also—of the assembled delegates.

Delegates

Before plunging into a general discussion of synodical deliberations, it will be well to give a brief background of events.

Representing about twenty-five Reformed Churches and associations,

CHAPLAIN (Maj.) John W. Betzold, USA, is a minister of The Orthodox Presbyterian Church serving with the armed forces stationed in Germany. He attended the Reformed Ecumenical Synod held in Edinburgh August 4-14, as a delegate of his church, along with Dr. Ned B. Stonehouse, and here gives a summary report of the gathering.

The opinions expressed are those of the author, and do not necessarily express the position of the Department of Defense.

some twenty-four delegates, official observers, and guests, theological professors, and interested laymen gathered in the Assembly Hall of Free Saint Colomba's Church of the Free Church of Scotland. These persons came from Great Britain, the Netherlands, France, Switzerland, South Africa, Indonesia, Ceylon, Japan, Canada and the United States.

The three largest churches sending delegates were the Reformed Churches of the Netherlands, the Dutch Reformed Church of South Africa, and the Christian Reformed Church of the U.S.A. The Orthodox Presbyterian Church was represented by Professor Ned B. Stonehouse of Westminster Theological Seminary, and the present writer, with Professor John Murray of Westminster as alternate.

One curious result of a synodical system of ecclesiastical cross-filing (which permits a properly designated individual to represent a church which is unable to send its own delegate) saw a former Magyar, now a naturalized British citizen and a cleric of the Free

Church of Scotland, acting as the ministerial delegate of the American Magyar Reformed Church!

On the first day, Synod stood while a telegram of prayerful greeting addressed to HM Queen Elizabeth II was read. On the second day, Synod again stood while a duly proper reply from the Queen was read. (I asked Professor Murray if we Americans should "stand" for this. He thought it a good pun.) Incidentally, a current joke is to the effect that some of the strongly nationalistic Scotsmen have changed the alphabet, omitting all letters from "E" through "R" (ER, or Elizabeth Queen) for, they say, how can Elizabeth II be our Queen when we never had Elizabeth I over us?

One outstanding Scotsman whose quick humor, sound learning, and genuine piety endeared him at once to all present is the Rev. G. N. M. Collins, the main architect of the Synod of '53. A former Moderator of the Free Church of Scotland (the ecclesiastical child of the venerable Thomas Chalmers) and pastor of Free Saint Colomba's (whose sanctuary contains the massive pulpit of the godly Thomas Guthrie), Mr. Collins was elected President of Synod. His cool analysis of parliamentary problems and his adroit handling of business—although not in the tradition familiar to the Orthodox Presbyterian Church—most markedly expedited the affairs of Synod.

Choice of a Name

Probably the most difficult matter to come before the body—and certainly the most time-consuming — was the business thrust into the hands of Committee One: the name and nature of the present assembly.

Here the problem was two-fold, especially in the minds of the Holland and South African delegates. (1) A synod, by virtue of its name, represents the highest judicatory of a national church. How could the name "synod" properly apply to the present gathering of representatives of many national churches? (2) A synod, historically speaking, usually issues binding decisions to those lesser elements which make up the whole. In this instance, such lesser elements—the national churches—had not acknowledged the authority of Synod to issue binding decisions.

After much debate in and out of committee, Synod finally ratified the name

which has been applied to it since its inception, The Reformed Ecumenical Synod. Some would have changed the name to assembly, or convention, or council, and cogent reasons were adduced therefor. However, in the eyes of the majority of the delegates, the above was most acceptable, carrying as it does not only certain ecclesiastical connotations, but also the proviso that Synod will continue to offer "advice" only, looking forward expectantly toward the day when all truly Reformed bodies will be united in one grand Calvinistic Synod.

Relations with Other Groups

The earliest matter to draw the attention of Synod was that of the affiliation of member churches with such ecumenical movements as the World Council of Churches, the International Council of Christian Churches, and the World Evangelical Fellowship. These are the respective world-wide projections of the National Council of Churches of America (formerly the Federal Council), the American Council of Christian Churches, and the National Association of Evangelicals. For clarification of things theological, it might be said that the WCC is the party of the left, with the RES on the right, the WEF holding down the center, and the ICCC standing somewhat to the right of center.

How was Synod to view membership of its affiliates with these international religious movements?

The committee charged with handling this matter brought in a report which occasioned some sharp debate and considerable lingual dubiety. In one place its report stated that membership in the World Council was "inconsistent" with membership in the Synod. This term was unclear to some of the Dutch brethren who felt that churches holding such joint membership were thus being "kicked out" of Synod.

In a moving and crystal clear speech Dr. Stonehouse pointed out that it was the position of the Orthodox Presbyterian Church that the constitution of the ICCC was not thoroughly satisfactory, especially because it did not sufficiently safeguard the evangelistic task of the Church from the encroachment of some sort of super-organization whose membership was mixed Reformed and evangelical, and that practical difficulties arose because publicity

pronouncements often involved associated churches in controversial social and political matters.

Regarding the ICCC, the following resolution was adopted: "While commending many features in the Statement of Faith constituting the basis of the International Council of Christian Churches, the Synod recognizes in the constitution and practice of this body certain features to which exception must be taken, and therefore does not at this time recommend membership in it, but leaves such membership to the judgment of the several churches."

Despite what some present felt to be a mediating viewpoint as expressed by Dr. J. B. Marais of the Dutch Reformed Church of South Africa (who took the stand that the theological position of the WCC was not in conflict with the Reformed position of Synod), Synod adopted the following motion: It advises member churches of Synod not to join the World Council of Churches as now constituted, and, without intending to limit the freedom of the churches to determine their own affiliation, it requests those Reformed

Churches which are already members of the WCC to reconsider their position in the light of the basically divergent confessional statements of the Reformed Ecumenical Synod and the World Council of Churches.

At the same time Synod did not recommend membership of its churches in the World Evangelical Fellowship.

Apartheid

A great many hours were spent one day in examining the resolution of The Orthodox Presbyterian Church concerning the attitude of the South African Churches toward the *apartheid* (segregation) policy of the Malan government.

Dr. Stonehouse set the scene when he made two statements—(1) *Apartheid* is widely understood and publicized in the United States as being supported and sanctioned by the Reformed Churches of South Africa; and (2) that we in the churches in the United States have not by any means arrived at a satisfactory solution to the race problem, that we therefore do not at
(See "Betzold," p. 175)

A More Excellent Ministry

Sermon at an ordination service

By C. VAN TIL

"But we all with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord." II CORINTHIANS 3:18

THIS passage of Scripture is the climax of a chapter that the Apostle Paul devotes to the privileges of those who have the task assigned them by the Lord of the Church to preach the gospel.

It is formed in the pattern of a contrast, a contrast between the Old Testament situation and the New Testament situation. The Old Testament period was signalized by the fact that God's people must stay at a distance. A portion of Exodus 19 was read to you. The stress of that chapter is on this, that God's people, though they are not like others who know not God or His ways or covenant, nonetheless must stay at the foot of the mountain while Moses alone, the servant of God, might come

into the presence of God to the top of the mountain. So there is contrast between the servants of God in the New Testament period who are called to build up the church of Jesus Christ, and the servant Moses who in the Old Testament period had to lead the people of God closer to God, but also had to keep them at a distance.

But back of this contrast between the Old Testament and the New Testament preaching of the gospel is a deeper contrast—the contrast between those who know not God, and those who know Him through the Saviour Jesus Christ. For the Old Testament believers as well as those of the New Testament ate of that same spiritual food, Paul tells us, and drank of that same spiritual rock, which was Christ. Thus there is one company of people, Old and New Testament believers together, constituting the church of Jesus Christ, the body of the redeemed, those for whom Christ gave His life, and for

whose justification He rose from the dead. And on the other hand are those not His people, who will not hear the gospel call, who have been disobedient in Adam, have not obeyed the gospel, and are not now God's people.

Those that are not God's people are portrayed to us as being in darkness, and those that are God's people are portrayed to us as living in the light of the Son of God.

Those in darkness have had their own prophets to speak to them. Plato, for instance, the great Greek philosopher, in that matchless allegory of the cave, spoke of men as being chained by their necks, their heads turned into the cave, away from the sunlight back of them. They can see only shadows on the wall. They hear only echoes. It seems that these shadows are speaking with one another. And these echoes and shadows typify mankind. And when one of these men, for some reason Plato cannot explain, has his chains removed and comes to the sunlight and sees things as they really are, and then goes back to his fellowmen who are still bound, they will not believe him. They say he is seeing visions and has been dreaming dreams. They think they are the ones that see the truth, and that he is a visionary who has imagined things for himself, so that he talks wildly about seeing the sun and the colors of the rainbow. He is a dreamer.

Yet he has seen the sun, and he it is who does see things as they are. And he proclaims the truth of God to men. So the Apostle says that it is we, God's people, who have been given this task, to bring the light of the gospel to those in darkness, that they too may be translated out of the darkness into the kingdom of His dear Son.

And as ministers of the gospel we of the New Testament dispensation are not only taken out of darkness into light, but also in distinction from Old Testament believers we have a greater fulness of light. It is of that greater fulness of the light of the gospel which New Testament ministers preach and teach that this text speaks.

Notice these three points. We New Testament believers and preachers see better than Old Testament believers and preachers did. Secondly we see more. We see something they did not see. We see the glory of the Lord. And in the third place, we are changed more thoroughly than they were. As

Eternal Predestination

These sentences are from John Knox's Preface to his writing known as "Of God's Predestination." We believe they are so relevant to the church's need at this time that we commend them as worthy of serious study. The language and spelling have been slightly modernized to bring out the great Reformer's meaning. Submitted by the Rev. Norman Caswell, Parry Sound, Ontario, Canada.

THE doctrine of God's eternal predestination is so necessary to the Church of God that without the same faith cannot either be truly taught or surely established; man can never be brought to true humility and knowledge of himself, neither can he be ravished in admiration of God's eternal goodness and so moved to praise Him as he ought.

For first, there is no way more proper to build and establish faith than when we hear and believe that our election, which the Spirit of God seals in our hearts, consists not in ourselves, but in the eternal and unchangeable good pleasure of God. And that in such firmness that it cannot be overthrown, either by the ravaging storms of the world, nor by the assaults of Satan, neither yet by the wavering and weakness of our own flesh. Then only is our salvation in assurance, when we find the cause of the same in the bosom and counsel of God.

In Jesus Christ do we find liberty and life, and in the promises of His gospel is founded the stability of our salvation. But yet we have a joy which far surpasses this. For although we should feel that our hearts were some-

what moved to believe, yet only as the very cause of our faith be known can our comfort and joy be full. For if we shall think that we believe and have embraced Christ Jesus preached because our brains are better than the brains of others, and because we have a better inclination and are by nature more tractable than the common sort of men, Satan, I say, can easily overthrow all comfort built on so weak a ground. For it may be that those who today are tractable and obedient and have some zeal for godliness may shortly after sin and be left so barren that they rather tremble at the sight of God's judgments than rejoice in the free adoption of His children. Therefore I say that except our comfort is grounded upon that foundation that never can be moved, it is not perfect. And that ground is this—when we understand that we now believe in Christ Jesus because we were ordained before the beginning of all times to believe in Him, as in Him we were elected to the society of eternal life (Romans 8:28-34; Eph. 1; II Thess. 2:13; *et al*). Then is our faith assuredly grounded, and that because the gifts and calling of God are without repentance, and He is faithful that called us. For however we are changeable, yet is God in His counsel (purpose) stable and unchangeable. The comfort of this none feel except the chosen children of God.

Therefore as faith springs from election, so is it established by the true knowledge of that doctrine only which this day is most furiously fought against by those who do not understand it.

a result of what we have seen, we are changed as by the Spirit of the Lord.

The Better Vision

The Apostle begins by saying—But *we all*, with open face . . . In contrast to the fact that Moses went to the mountain top alone, he says we *all* go up. Moses prayed that famous prayer, Oh that all God's people might be prophets,—that they might have spiritual understanding, that I might be able to take them to the mountain top and display to them the glories to be seen there. But they are of poor vision.

They see not the end, the meaning, of these sacrifices they bring daily. They understand not that the blood of bulls and goats points to the blood of Him who is the Son of God and Son of Man, who alone through His shedding of His blood can bring remission of man's sins.

So they wander in the valley. They do not perceive clearly and persistently the purpose of these things. But we all go to the mountain top. None must stay behind. No aged or sick, no mothers with infants need remain at home. In the New Testament all

God's people without exception may take this trip to the mountain top, to glory, to see what is there to be seen.

And we see *with open face*. This again is in contrast with the Old Testament. They saw with veiled face. When Moses had been to the mountain, in the presence of God, he came down with glory shining in his face. The glory was too bright for them. So as it were they put veils on their faces, and Moses put a veil on his face. He adjusted the glory of the revelation of God to the poor eyesight of the believers.

But we all, with open face, with good eyes, with telescopes, good telescopes that bring distant things near so that we can see them clearly and exhaustively in their relationships one to another, behold the glory of the Lord. This is our privilege as New Testament believers.

On the old Route 30 through Pennsylvania, there is a place at the top of one of the mountains where you can stop and look through a telescope at various sections of the country, even at several states of the union. And when a family stops there, and each one looks, then each one individually says, O, how wonderful! But in that of which Paul speaks, each as it were has his own telescope. He has it in his eyes. And so all say simultaneously, O, how wonderful! That is the communion of the saints, to give expression simultaneously to the wonder of the glory of the Lord.

Further, Paul says, *beholding*. He uses the present participle. In the Old Testament even Moses went to the top only once—or twice because of the disobedience of the people. But after that he had to live on the memory of that one great event of the past. If you have been to Europe or somewhere, and you've seen strange things, you come back and tell your relatives and friends about them. At first they stand out clear in your mind. But after fifteen or twenty years memory dims, and you speak in more vague terms.

But in this of which Paul speaks, you live there every day. You don't make one vacation trip to the mountain top, or have one mountain top experience of an emotional uplift sort, but each morning you rise in the presence of the panoramic vision of the glory of God. Every day you see the glorious scenery.

So Paul describes the privilege of New Testament believers. They all

may see, instead of Moses going alone. They all may see with open face and clear vision, and they all may see constantly, not dependent, as was Moses, on one distant event.

But supposing this more excellent vision all existed, and there wasn't much to be seen. It has happened on occasion, when a family planned a picnic visit to some mountain to see beautiful scenery, and all the preparations were made, that the day turns out to be misty. In spite of good eyes, and telescopes, and all, you find a fog, and you can't see anything.

The Better Object Seen

But in the things of which Paul speaks, this does not happen. It was to some extent true of the Old Testament believers. They saw vaguely, in the distance, things yet to come. Those things were delineated to them more specifically through God's prophets as time went on. But even the greatest of them did not see what we in the New Testament have seen and can see—the glory of the Lord.

What does he mean by this? It seems to me he means, the glorified

Lord, the Lord of glory, who humbled Himself though He was God and thought it not robbery to be called equal with God, humbled himself to death, even the death of the cross. In that humiliation He was glorious. We have seen Him, says the apostle John, and He was altogether lovely and beautiful. But especially in His resurrection He was glorious. By the glory of the Lord He was raised from the tomb, He could not be holden of it. Then He ascended into glory. Open wide the gates of the temple! Let the Lord of glory return with His spoils, the Victor over Satan and all his host.

That Lord of glory it is that the minister of the gospel may display before his people, before the congregation of Jesus Christ, and offer as a challenge to the darkness of this world, that they too may see and be glorified.

Now we all, he says, may see that, in this book. He says, beholding *as in a glass*. We behold through the glass of Scripture. That is the instrument, the window through which we see this. And the minister of the gospel has the task and privilege of taking that glass, (See "*VanTil*," p. 174)

A Home Study Course in Christian Doctrine

The Application of Redemption

By JOHN MURRAY

LESSON II

Justification IV

JUSTIFICATION is an act which proceeds from God's free grace. It is an act of God and of God alone. And the righteousness which supplies its ground or basis is the righteousness of God. It might seem that this emphasis upon divine action would not only make it inappropriate but inconsistent for any activity of which we are the agents to be given any instrumentality or efficiency in connection with justification. But the Scripture makes it quite clear that activity on the part of the recipient is given its own place in relation to this act of God's grace. The activity on the part of the recipient is that of faith, and it is faith alone that is brought into this relationship to justification. We are justified by faith, or through faith, or upon faith (*cf.* Rom. 1:17; 3:22, 25, 26, 27, 28, 30; 4:3,

5, 16, 24; 5:1; Gal. 2:16; 3:8, 9; 5:4, 5; Phil. 3:9).

There have been good protestants who have maintained that this faith is not the antecedent of justification, but the consequent, that we do not believe in order to be justified but we believe because we have been justified, and that the faith referred to is the faith that we have been justified. The witness of Scripture does not appear to bear out this view of the relation of faith to justification. It is true, of course, that there is a faith which is consequent to justification. We cannot believe that we have been justified until we are first justified. But there is good reason for insisting that this reflex or secondary act of faith is not the faith in view when we are said to be justified by faith and that this faith by which we are justified is the initial and primary act of faith in Jesus Christ by which in our effectual calling we are united

to Christ and invested with his righteousness unto our acceptance with God and justification by him.

There are several considerations which favour this view of the Scripture teaching. I shall mention only two.

1. It appears quite unnatural and forced to regard the sustained emphasis of the Scripture that we are justified by faith in any other way. When the Scripture speaks of justification in these cases, it does not refer to our consciousness or assurance of justification, but to the divine act by which we are actually justified. Justification does not consist in that which is reflected in our consciousness; it consists in the divine act of acquittal and acceptance. And it is precisely this that is said to be by faith.

2. There is one passage in Paul which is quite illuminating in this respect. It is Galatians 2:16. "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law." Paul here says that we have believed in Jesus Christ in order that we might be justified by the faith of Christ. In a word, faith in Christ is in order to justification, and is therefore regarded as antecedent to it (*cf.* also Romans 4:23, 24).

We may conclude that the Scripture means to teach that the justifying act of God supervenes upon the act of faith, that God justifies those who believe in Jesus and upon the event of faith. But faith, we must remember, is an act or exercise on the part of men. It is not God who believes in Jesus Christ, but the sinner who is being justified. Therefore faith is an indispensable instrumentality in connection with justification. We are justified by faith and faith is the prerequisite. And only faith is brought into relation to justification. Why is this the case?

It could be sufficient for us to know that in the divine appointment it is so. Oftentimes in the revelation of the counsel of God this is all we can say and it is all we need to say. But in this case we can with good warrant say more. There are apparent reasons why justification is by faith and by faith alone. First, it is altogether consonant with the fact that it is by grace. "Therefore it is of faith, in order that it might be according to grace" (Rom. 4:16). Faith and grace are entirely complementary. Second, faith is en-

tirely congruous with the fact that the ground of justification is the righteousness of Christ. The specific quality of faith is that it receives and rests upon another, in this case Christ and his righteousness. No other grace, however important it may be in connection with salvation as a whole, has this as its specific and distinguishing quality. We are justified therefore by faith. Third, justification by faith and faith alone exemplifies the freeness and richness of the gospel of grace. If we were to be justified by works, in any degree or to any extent, then there would be no gospel at all. For what works of righteousness can a condemned, guilty, and depraved sinner offer to God? That we are justified by faith advertises the grand article of the gospel of grace that we are not justified by works of law. Faith stands in antithesis to works; there can be no amalgam of these two (*cf.* Gal. 5:4). That we are justified by faith is what engenders hope in a convicted sinner's heart. He knows he has nothing to offer. And this truth assures him that he needs nothing to offer, yea, it assures him that it is an abomination to God to presume to offer. We are justified by faith and therefore simply by entrustment of ourselves, in all our dismal hopelessness, to the Saviour whose righteousness is undefiled and undefilable. Justification by faith alone lies at the heart of the gospel and it is the article that makes the lame man leap as an hart, and the tongue of the dumb

sing. Justification is that by which grace reigns through righteousness unto eternal life; it is for the believer alone and it is for the believer by faith alone. It is the righteousness of God from faith to faith (Rom. 1:17; *cf.* 3:32).

It is an old and time-worn objection that this doctrine ministers to license and looseness. Only those who know not the power of the gospel will plead such misconception. Justification is by faith alone, but not by a faith that is alone. Justification is not all that is embraced in the gospel of redeeming grace. Christ is a complete Saviour and it is not justification alone that the believing sinner possesses in him. And faith is not the only response in the heart of him who has entrusted himself to Christ for salvation. Faith alone justifies but a justified person with faith alone would be a monstrosity which never exists in the kingdom of grace. Faith works itself out through love (*cf.* Gal. 5:6). And faith without works is dead (*cf.* James 2:17-20). It is living faith that justifies and living faith unites to Christ both in the virtue of his death and in the power of his resurrection. No one has entrusted himself to Christ for deliverance from the guilt of sin who has not also entrusted himself to him for deliverance from the power of sin. "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?" (Rom. 6:1, 2).



The Rev. Peter Eldersveld

Eldersveld to Speak in Philadelphia

A Back-to-God Hour Rally is to be held on Wednesday evening, September 23, at 8 p.m. in the auditorium of the Whittier Hotel, 15th and Cherry Streets, Philadelphia. The Back-to-God Hour is a radio program sponsored by the Christian Reformed Church, and carried each Sunday by the Mutual Broadcasting System.

Speaker for the rally will be the Radio Minister of the Christian Reformed Church, the Rev. Peter H. Eldersveld of Chicago. Special music will be provided by a choir formed from Christian Reformed congregations in New Jersey.

The public is cordially invited to attend this rally.

Camp Sierra Family Conference

By ELEANOR P. KELLOGG

ON the morning of July 18, alarm clocks in a number of Los Angeles County homes woke the occupants at the unearthly hour of 3 a.m. From down south in Santee, some had been driving all night. Everyone wanted to get over the mountains and well up into the San Joaquin valley before the heat of the day. It was nearly three hundred miles to their destination—Camp Sierra, located between Huntington and Shaver Lakes in the high Sierra mountains. Here, at a lovely camp deep in the pine woods, the Presbytery of California of The Orthodox Presbyterian Church held another of its family conferences. The gathering went from July 18 to 25.

A family conference is really a *family* conference. The babies go, the juniors go—even the teenagers. There

are grandmothers and grandfathers, and of course the mothers and fathers. Camp Sierra was well organized to take care of all of the needs. Each morning the playground became a nursery. Mothers took turns caring for the little tots. Primary children attended classes taught by Mrs. Kilpatrick of Long Beach, Miss Cummings, third grade teacher in the Bellflower Christian School, and Miss Frances Poundstone. Mrs. Robert Nicholas and the Rev. Wilson Albright taught classes for the junior and intermediate children. The Rev. Henry Coray had a class for young people. And for the adults there were several possibilities. The Rev. James Moore taught a class on I John; the Rev. Robert Nicholas tried to handle Sunday School Problems; and the Rev.

Edwards Elliott talked on The Work of Church Officers. The last period each morning was an assembly for everyone, at which the Rev. Edward L. Kellogg of West Collingswood, N. J. spoke on The Covenant of Grace. There was spiritual food for all ages.

The facilities of the camp were ideal for the families. All kinds of cabins were available, at slightly different prices. Some had modern plumbing, several bedrooms, and even kitchen equipment. Young people who wished to do so could stay in dormitories. Mr. Albright acted as the boys' counsellor, and Miss Edith Roesener was counsellor for the girls. Meals were served by the Camp Sierra staff, and were excellent. There were many recreational facilities. It was only a short walk to the swimming pool, which proved to be a favorite spot in the afternoon. Of course there was hiking. And one could enjoy such games as tennis, volley ball, ping pong, badminton,—even tossing horse shoes.

The vesper hour will be long remembered. Shortly after dinner the group gathered on the mountainside in an open-air chapel. There, as the sun set



Group attending Camp Sierra Conference. Included in the above picture are the Rev. H. Wilson Albright of Manhattan Beach (fifth from right in back row) and the Rev. Dwight Poundstone of Beverly Church, Los Angeles (fifth from left in fourth row). Old and young alike participated in this family conference.

in splendor, hymns of praise were sung, and personal testimonies and scripture verses were given. This time of praise was led by the Rev. Dwight Poundstone. Following vespers, the evening service was held in the main lodge. Mr. Kellogg brought the messages for these gatherings. Several of the evenings found the group gathered about a campfire. It was there that many spoke of the blessings they had received from the conference, and the hearts of many were moved as they were drawn into closer fellowship with the Lord, and with each other.

The Sunday program included a regular church service morning and evening, Sunday school with classes for the various age groups, and in the afternoon a hike for some of the young people, and a Bible quiz period. Home churches of the several ministers were cared for by supply preachers.

Total attendance at the Conference was nearly 150. Some people could not stay for the whole period, but were there part time. The Camp is privately owned, and rented out for such groups as this. The cost was a little over \$20

per adult, and slightly less for the children.

In these days when even churches seem to think it the thing to separate families into "Women's Societies," "Men's Clubs," and "Young Peoples' Groups," good though these may be, a family conference was a refreshing experience. We need to do things as a "family" far more than we do. The folks in California have the right idea. Let's have more family conferences in the Orthodox Presbyterian Church.

Oregon Bible Conference

WESTMINSTER Orthodox Presbyterian Church of Bend, Oregon, and the First Church of Portland joined forces for a young people's Conference July 20-25. The gathering was held at beautiful White Branch Camp in southern Oregon, just off the McKenzie River and some 7 miles from Belknap Springs. The facilities belong to the Nazarene church.

Speakers at the conference included the Rev. W. Benson Male of Denver,

and the Rev. Carl Ahlfeldt and the Rev. Herbert Butt. Also participating was Mr. Robert Morris, Westminster Seminary student doing mission work on the west coast during the summer. Two classes and an assembly period were held each morning, the afternoon was given over to recreation, and in the evenings there was a devotional service followed by a campfire.

Among those on the staff were Mrs. York and Mrs. McCallum who had charge of the meals, Mrs. Maurie who was camp nurse, and Alfred Kitchen, Jr. who directed the recreation period. Thirty-eight young people attended the conference.

Large Enrollment at French Creek

ABOUT 130 young people, along with staff and counsellors, jammed to capacity the facilities of the French Creek Bible Conference, August 31-September 7. The attendance at the "Mission Fest" on September 7 was still larger.



Continuation of Sierra Camp picture. In the back row are ministers Henry Coray of Long Beach, Edwards Elliott of San Francisco, and Edward L. Kellogg of West Collingswood, N. J. (fifth, seventh and thirteenth from left, back row) and Robert Nicholas and James Moore of Los Angeles (fifth and sixth from left in fourth row).

Concerning 'Worldly' Practices

By LAWRENCE R. EYRES

I made you a promise last month which I must now keep. I promised to talk about those so-called worldly practices which by many Christian people are often confused with worldliness. I said worldliness was a thing of the heart—wanting to do what God forbids, the lust of the flesh, the lust of the eyes and the pride of life. I also said that, while smoking, drinking, dancing, etc. are not in themselves worldly or sinful, worldliness often finds expression in the doing of these very things. And, since these are "plain talks" I feel that the time has arrived to come to grips in a down-to-earth way with these "worldly" practices.

Things neither commanded nor forbidden in Scripture are sometimes called "indifferent." But you cannot afford to take an indifferent attitude toward this list of things indifferent. I feel constrained to advise a "safe" rather than a "sorry" course with respect to them all. For who is to deny that when we recklessly abandon ourselves to these prevalent practices, as so many do today, that sorrow and trouble inevitably follow. I want you to "Stop, Look and Listen" before you plunge headlong into them.

Drinking and Smoking

I class these two as one to avoid repetition. They often are found together. Surely they are involved in the same Scriptural principles, and excesses in or abandonment to either of these lead to a sorry end. "No drunkards shall enter into the kingdom of God" (I Corinthians 6:10). He who is a slave to his bodily appetites cannot be a servant of God. The warnings of Proverbs 20:1 and 23:31 concerning the dangers of wine and strong drink should strike us with fear of even temporary abandonment to the influence of strong drink, even when drunkenness has not become a habit, for he who partakes of these throws away that element of self-control which God has given each of us.

Now I want to ask you a few pointed questions about drinking and smoking. See how well you can answer them.

(1) Are smoking and drinking as refining and character building as the liquor and tobacco advertisers would have us believe? I recall a certain billboard on a corner lot, perennially extolling the graciousness and respectability of beer drinking. But the ground under the sign, in front of it and behind it, was littered with empty cigarette packages and beer and whiskey bottles. I personally cleaned the lot up several times, only to have it littered by the "nice" people who patronized the products advertised. The real facts "gave the lie" to the claims of the advertisers. Do the manufacturers of beer, wine, whiskey and cigarettes want you to be good, genteel men and women? or do they want you to become "good" customers of their wares—for life? (2) Why do young people begin to smoke and drink? Is it to glorify God through the enjoyment of His good gifts? or is it to be accepted as "one of the crowd"? And once started, is each succeeding smoke or drink a matter of free choice or the result of a pattern of behavior (called by an uglier name, "habit")? (3) Regarding smoking in particular, do you boys who are taking up the practice feel it is ladylike for the girls to take it up too? Would it be all the same with you if your mothers became regular smokers? If not, why is it "bad" for ladies, but "good" for men? Can you justify a double *social* standard any more than a double *moral* standard? (4) Are you convinced that it is good stewardship of your money to spend so much for smoking and drinking? A lifetime of paying for these will run into thousands of dollars. (5) How will these practices affect or help your Christian testimony? Into what sort of companionships will they lead you? Will you always be master of yourself when you go out to "celebrate" with the crowd?

You see, either or both of these practices will, once begun, involve a part of your time every day of your life. Now, at the age of sixteen or thereabout are you prepared to commit yourself to everything that is involved? You are

not fully mature yet. Why not wait a few years till you can survey the whole question more maturely. You are none the worse if you say No, nor are you the better if you say Yes.

Movie-going

Moving pictures are not sinful in themselves. It is the *sort* of pictures that do the damage. The moving-picture industry (and we must include television entertainment with it) is no purer than the tobacco or liquor industries. Hollywood morals are a national disgrace. And the hero-worship it fosters among children and young people is almost idolatrous. The morals of the films are often low to say the least, with its violence, deceit and exaggerated sex appeal—all set up on a pedestal to be admired! Of course there are some good films which are both wholesome and educational, but the average movie-goer sees all kinds without being very discriminating. Many of our young people are far better acquainted with the names and lives of the galaxy of movie stars than with the names and lives of Bible characters.

And, coupled with television, the influence of the movie is beyond calculation. The lives, thinking and even the religious thinking of many a teen-ager is greatly shaped by the men that make the pictures. If the average movie-goer were to spend as many hours a week in church, private Bible study and devotion, as he spends in the theatre and before the television set, how different would his life be?

Dancing

The Bible commends certain types of dancing, but does not mention mixed dancing, which was evidently unknown in those times. I want to point out two objections to modern mixed dancing as it is known and practiced today. (1) Physical intimacies between partners, coupled with the jungle rhythm of the dance orchestra and other accompaniments of the modern dance, are often the source of real temptation to young people. Of course this is not always so. But even though your thoughts are most elevated are you sure that the mind of your partner is equally free from unchaste thoughts? (2) The whole set of the dance hall surroundings and associations—the drinks, the music, the type of crowd you always find there and what goes on afterward—form a pattern in which there is no

good place for a consecrated Christian young man or woman. Remember, you are not your own, and your first and last thought must be, "How can I glorify God in everything that I do and enjoy?" Do such thoughts as this lead you to the crowd and the associations of the dance hall?

Card-playing

All forms of gambling are sin. And gambling, like alcoholism, is a psychological sickness: it gets such a hold on people that they can't control themselves. And the deck of playing cards is one of the chief tools of the gambler. This helps to explain why card-playing is considered sinful by so many Christian people. Of course there is nothing sinful in the cards themselves, nor in most of the non-gambling games played with them. And I suppose you could gamble with dominos! Yet there is this association which is strong in many minds. For my own part there are so many fascinating games, played with other tools than the gambler's deck, that I am not at a loss for good, clean fun if I refuse to use playing cards. For myself I say, I have liberty to play harmless games with the gambler's deck, but I am not obliged to use that liberty to prove that I really possess it.

I've spent three of these "talks" on worldliness and these practices which many think to be worldly. I pray it has not been in vain. Morality and righteousness are based on God's Word alone. If I can persuade you to think these things through on the basis of the Word, my efforts will not have been in vain. Finally, especially with regard to these things which are indifferent in themselves, you will have to be guided by your own conscience. I only hope that it will be an enlightened and sensitive conscience whose voice you'll heed. If you seek enlightenment on these things from the Scriptures and in humble prayer, we have His promise that we shall not fall into error. Much is involved in what manner of life you choose to live before God and men with regard to smoking, drinking, shows, dancing and card-playing. Until you are sure you are able to do any or all to the glory and praise of God, you will get no hurt and Christ's name will suffer no reproach if you refrain from them. The safe road is always better than the sorry one. May God grant you the wisdom and the grace to walk circumspectly in all things.

Orthodox Presbyterian Church News

Brief Church Notes

Valdosta, Ga.: Westminster Church this summer undertook two missionary projects. One was to collect used clothing for Korea—about 80 pounds was collected in July and sent. The women of the church are working on a couple of quilts, to be sent to Korea. The Rev. Adrian DeYoung of Paterson, N. J. was guest preacher on August 9.

Bend, Oreg.: At a congregational meeting held August 16, the members of Westminster church issued a call for the pastoral services of the Rev. W. Benson Male of Denver. The Rev. Edwards E. Elliott was Moderator of the meeting. Supply preacher at the church during the summer has been Mr. Robert Morris, a senior at Westminster Seminary.

Waterloo, Iowa: Richard M. Lewis, a graduate of Westminster Seminary, has been assisting the pastor, the Rev. Oscar Holkeboer, in work at First Church this summer. The Sunday school is taking up a special offering for missions once a month, in addition to its regular offering.

Berkeley, Calif.: Recent guest preachers at Covenant Church were the Rev. Arthur Kuschke, Librarian in Westminster Seminary, who was vacationing in California, and the Rev. Professor Edward J. Young of the Seminary, who is on a year's leave from the Seminary. Summer Bible school, held the latter part of August, had an enrollment of 30 when it started. Several members of the church attended the Presbytery's family conference at Camp Sierra.

Los Angeles, Calif.: Thirty-three members of Beverly Church attended Camp Sierra for the family conference July 18-25. On August 12 a Conference reunion was held at Beverly, with some 200 persons present. Following a pot luck supper, an evening of fellowship was held. Games were played. Slides and movies of the Camp were shown. The evening closed with a devotional message by the Rev. Henry Coray of Long Beach.

Grove City, Penna.: On August 16 Wayside Church observed the fifth

anniversary of its organization. Special guests at the services that same Sunday were Donald and Dorothy Duff, whose parents are missionaries in Eritrea.

Bancroft, S. D.: During the pastor's absence on vacation the pulpit was supplied on August 2 by the Rev. Bruce Coie of Volga, and on August 9 by the Bancroft Gospel Team, consisting of the members of the Y.P. organization. Repairs to the steeple of the Bancroft Church have been completed. The trustees had considerable difficulty finding someone who could do the work high on the steeple.

Lark, N. D.: Six adults and nine children were received into Lark church early in July. Seven young people attended Presbytery's Elim Camp on Lake Hermon. The Rev. Henry Tavares solved part of his vacation problem by recording sermons on tape, which were used at services while he was away. Some of the services were conducted by Elder Richard Vandenberg.

Long Beach, Calif.: Mr. Paul Lovik has been appointed Youth Director in First church. A program of home evangelism proposed by Mr. Lovik has been approved by the session. The expansion program at the church has been completed.

Glenside, Pa.: There was an enrollment of 87 at the Summer Bible school held at Fulmor Heights, near Hatboro, Pa. This is an extension project of Calvary Church. Offerings received at the school were sent to the Rev. Francis Mahaffy, missionary in Eritrea. Preaching services are held at Fulmor each Sunday, as well as a Sunday School. Attendance August 16 was 58 at the Sunday school and 34 at the preaching service.

West Collingswood, N. J.: When the Rev. Edward Kellogg and his family returned from their vacation in California, they found the manse refrigerator filled with food, and the kitchen table loaded down with pies and cakes, provided by members of Immanuel Church. Also a new three-speed record player and changer had been installed in the family radio, and a rebuilt typewriter was waiting in the

study. Miss Marjorie Pascoe, a member of Immanuel and a leader in the Women's Society, is spending September in England visiting relatives and sight-seeing. She was recently honored by her employer, Campbell's Soup Company, on completing 25 years in their employ.

Van Til

(Continued from p. 168)

holding it this way and that, asking people to look at it from here and from there. As a guide when he takes people through a museum, will have them stand first on one spot, then on another, and look first from a distance, then close up, and so displays step by step the glorious beauty of the whole portrait—so is the minister as he portrays the glory of the Christ. Often people with little artistic sense walk past the greatest treasures of the world with unseeing eyes. But the minister is speaking to people who are God's people, who have artistic sense. What a glorious task it is for the guides who lead these people through this art gallery, when they see that the people appreciate, that they follow, they understand, they are elated, they greatly rejoice at seeing the glory of the Lord.

That, says the Apostle, is the privilege of everyone who, as a humble minister of the gospel, follows in the steps of Paul.

The Greater Change

Then finally the Apostle says, when we have thus seen the glory of the Lord, we of the New Testament are changed into that same image from glory to glory, even as by the Spirit of the Lord.

This passage of Scripture is hemmed in with the doctrine of the Holy Spirit. In the preceding verse we read, "The Lord is that Spirit, and where the Spirit of the Lord is, there is liberty." Liberty from Plato's cave. The chains are removed, men are set free. They see, whereas they formerly were blind and did not see, the truth as it is in Jesus.

It is not automatically that we are changed, but it is by the Spirit of the Lord, which is the Lord, whose work it is to take the things of Christ and give them to us. And how are we changed? He says, into that same

image—into that glorified image of that glorified Lord. We are molded after Him, fashioned, made over, re-woven, so that we become, from having been one thing, something totally different. All things, says the Apostle, are made new for us in Christ Jesus. It is a process. It is not attained in fulness all of a sudden. It is from glory to glory. It is disappointingly slow, sometimes. We may be discouraged at our little progress in sanctification. And the minister of the gospel may be disheartened because he sees not in himself and in his people and in the community that transformation he would fain accomplish for his Lord.

But he must not be discouraged, because it is ultimately not dependent on him, but is the work of the Holy Spirit. It is as by the Spirit of the Lord.

Therefore be not disheartened nor discouraged, ye ministers of the gospel. Let no one despise your youth. You may be just beginning after a long course of preparation, and you may be modest and you must be humble. But

Love and Longevity

Theodore T. Snell

CHRISTIAN love is a happy medium between the rigidity and severity of law and the laxness often incident to its absence or non-observance. Although Christ revealed that God is love, his summary of the commandments of the Mosaic law, like the commandments themselves, was in the form of commands—Thou shalt Love the Lord thy God; Thou shalt love thy neighbor as thyself. (Matt. 22:37).

Therefore it is incumbent upon us as good children of God and lovers of Christ, although not under the law but under grace, gladly to obey His law of love as a blessed privilege, because God first loved us and gave His Son for our redemption (I John 4:10). Thus we may grow into His likeness, and through His grace and mercy abide with Him in the prepared mansions (John 14:2).

One of the joys of a child of God growing old and having a "second childhood," is the happy recollection of the first childhood in the old home and church, where many Scripture passages and gospel hymns were used and

you must not fear the wrath of man, because it is God's Spirit who takes God's Word through your simple life and testimony and preaching of that Word. And He will accomplish His glorious purpose.

It is this passage of Scripture that stands before us as we think of young men entering upon the ministry of the gospel. As they follow Paul's example, as they would treasure this great light that by the grace of God they have seen, as they would rejoice in the fact that with the company of the Old and the New Testament saints they have been redeemed through the blood of Jesus, and if they would enter into the fulness of the inheritance of the New Testament revelation of God, may they by the power of the Spirit urge God's people to keep their eyes fixed upon that glorified Lord, not to look to the left nor to look to the right, but being fixed in mind and heart upon that glorified One, thus to be changed from glory to glory as by the Spirit of the Lord.

memorized. They are a blessed heritage and a real aid to faith in God and faithfulness in our obligations.

A constructive suggestion to elderly Christians whose tastes and talents run along the line of English composition and writing, is to compile a notebook for private devotions, containing favorite passages of Scripture and Christian hymns. The present writer has used this method for several years, grouping together verses on the same subject and indexing Scripture and hymns separately. This not only facilitates reference, but is an aid to memory; the process too is enjoyable, and conducive to frequent Bible reading and meditation.

The following stanza of a hymn which was a favorite in our childhood is much more meaningful now:

O, if there's only one song I can sing
When in His beauty I see the great king;
This shall my song in eternity be,
O what a wonder that Jesus loves me!

May each of us be included in the heavenly throng which joins in this blessed ascription to our Lord and Saviour.

Betzold

(Continued from p. 166)

tack but rather inquire, wanting to make amends for our own errors, in an effort to bring the principles of God's Word to govern all human relations and specifically at this point.

Dr. Marais made a calm, factual statement in reply. The decisive factor concerned numbers, there being between nine and ten million negroes in South Africa, but about two and a half million whites. Though there are more colored children in school than white, the bill is footed by the white taxpayers. The rapid industrialization during and following World War II has increased economic friction: the white labor supply is insufficient to meet the demand, the relatively high wages paid colored workers do not at the same time entitle them to arrive socially.

He set forth the position of the Malan government and its relation to the churches. All ministers of the government are members of his own church. They are orthodox men, unashamed of their faith. They read their Bibles. Most of them have real faith in Jesus Christ.

But no single church as a church supports the Malan government. Three years ago some 600 churchmen met to discuss the vexatious race problem. They agreed that all men are one in Christ, but were uncertain as to what the new life in Christ means with reference to color. Many reports on the subject have been prepared but none has been adopted officially by any church. Most ministers believe in *apartheid* but have never worked out its implications. The church is seeking the way of solution. While it is difficult to work out a scriptural basis for *apartheid*, yet as a matter of practical necessity it is necessary to have segregated churches. Such matters as the vote, social equality, and equal wages, also cry for a solution.

Pleading for light from the Scriptures and help from Synod, Dr. Marais closed his speech, leaving a more clearly defined problem in the minds of his listeners, but also having intruded much light as to the attendant difficulties facing a satisfactory solution of it. The matter was placed in the hands of a committee whose report will be presented to delegates of Synod, meet-

ing in 1958 in, most appropriately, South Africa.

Conduct of Business

The Synodical sessions were conducted in a rather leisurely fashion. The morning meeting began at 10 a.m., with luncheon at 12.30. The afternoon session convened at 2 p.m., with tea at 4 and a supper recess at about 5.30. The evening commenced with a brief devotional service at seven-thirty, the business day closing at nine-thirty or ten. Once or twice the clock did approach the eleventh hour of evening before business was halted, but there were none of the marathon sessions such as we old hands of the Orthodox Presbyterian church are used to. (And there is nothing like a spot of tea to break the tension of a long debate!)

There appeared to be need for some simple parliamentary rules. The general direction of business was in the hands of the Moderamen (humorously called the "Kommandatura" because of its international aspects), a group of five minister delegates including the President, Vice-President (Dr. Stonehouse), two clerks ("clarks" as the Scotch would say) and a sort of minister-without-portfolio. Business was handled somewhat loosely. Resolutions were often passed by the mere statement of the president and the foot-stamping (lightly) of the delegates. Frequently motions, although not seconded, were debated at length.

On one occasion a main motion, an amendment, and several substitutes became entwined in deep parliamentary meshes. (Our church would have gone into a two hour debate to disentangle the warp and woof of the parliamentary stuff). The President, with a kind of common consent and in a fashion quite amazing to your delegates, cleared the air (or was it the warp and woof) with moderatorial sanction, and business proceeded, although not with any kind of adherence to Robert's *Rules of Order*.

This type of procedure involved the Synod in the rather ludicrous position of voting decisively one afternoon to retain its given name, while the evening session of the same day saw it reaffirming the same proposition without so much as a motion and common consent to reopen the case.

The curse of Babel often intruded itself. Once, French-speaking Pastor Marcel had to use a tri-lingual Dutch

interpreter in order to get his thoughts across to the predominantly English-speaking audience. Linguistic matters were so much on the mind of one Dutch delegate that one morning at breakfast he proudly proclaimed he had had a dream the night before — in English!

In the midst of theological tangles and parliamentary thickets, the saving grace of laughter was often exhibited, especially between those two giants in the field of New Testament studies, Professor H. Ridderbos of Kampen, and Dr. Stonehouse. It was often the trenchant statement of the case, mixed with some Lincolnesque humor, on the part of our own scholar, which cleared the ground for constructive thinking and voting.

Cordial Reception

The unremitting generosity of the host church, the City of Edinburgh, and of the Scotch people with whom we associated, was most gracious and will ever endure as a landmark of the meetings of 1953. No effort was spared to insure our bodily and spiritual comfort, as well as our recreational benefit.

The town Council gave an official reception to the delegates, replete with skirling bag-pipes, halberdiers in their striking medieval uniforms, light refreshments, and a striking lecture on the sometimes dark but always stirring days of Scotch history. This august body also kindly afforded the delegates an afternoon's bus tour of the city.

The host church took Synod on a never-to-be-forgotten tour of the Trossachs on Saturday. The vivid scenes of the writings of Scotland's patron saint of letters came to view as we toured the lovely lake country immortalized by Sir Walter Scott in *The Lady of the Lake*.

The British Broadcasting Corporation gave air time to a religious service conducted by delegates on the Lord's Day, August ninth.

Conclusion

In retrospect it must be remembered that the 1953 meeting of the Reformed Ecumenical Synod produced no shattering pronunciamientos, organized no flaming crusade, worked no social or political abacadabra. In its own way, however, it did continue to forge ahead toward the goodly goal of a true Church Universal: a vital union of all truly Reformed denominations from all

corners of the globe. In this noble purpose, as it has had the blessing of the great King of the Church, the Synod may be said to have made progress.

Surely, Synod might also be said to be in the position of the occupant of the only pre-Reformation dwelling house still standing in Edinburgh—that of John Knox. That house, with its uneven risers on the winding stairs, and its lintels of unequal heights, made a dangerous trap for any unwitting pursuer who was not familiar with the ground. Familiar with the natural world of sin and the spiritual world of grace, Synod is in the happy position of eluding the pitfalls of humanism and modernism, and, if the blessing of its Lord continues, of issuing, with the race, into the clear sunshine of God's everlasting kingdom.

Hard Departure Date Uncertain

NO information is yet available as to the date when the Rev. and Mrs. Theodore T. Hard will leave for the orient, to take up mission work in Korea.

The delay is because of the possibility that the family may be permitted to go with Mr. Hard direct to Korea. Originally it was planned that the family would go to Japan. But authorities have suggested that permission be sought for the entire family to enter Korea. Such permission is now being awaited, and travel arrangements will not be completed until this possibility is decided.

The expectation is that the family will be able to sail this fall, and probably within the next two months.

CARE for Korea

CARE, the non-profit organization which sends packages of food and other supplies to needy areas of the world, lists a group of packages which can be sent to Korea. These include a food package at \$10., and packages of knitting wool, cotton, underwear, or even a blanket. There is also a basic food package, including 8 lbs. powdered milk, 10 lbs. dried beans, 5 lbs. sugar, and 4½ lbs. chopped beef, at \$5.

Organizations may send orders for 10 or more packages to be sent to institutions in Korea. It has been sug-

gested that such packages might be sent to Korea Theological Seminary. For further information consult your local CARE representative.

New Church Construction Increases

NEW church construction started in August was valued at \$43 million, a substantial increase over the amount of a year ago. In the same month the value of new parochial and private school construction started was \$38 million, again an increase over 1952. The indications are that plans sidetracked during the Korean war are now being put into operation.

Graham Cancels Colorado Purchase

EVANGELIST Billy Graham has indicated that a group of his supporters have canceled plans to purchase an estate near Colorado Springs. The plan to purchase the property was announced last spring. The thought was to renovate the property and equip it as a Bible Conference center. However, Mr. Graham indicated that he felt he must use all his energies in an evangelistic ministry.

"This Is The Life" Marks Anniversary

THE Lutheran Church-Missouri Synod's TV program, *This Is The Life*, on September 15 marked its first anniversary. The broadcast started last year in Lancaster, Penna., and Wilmington, Delaware. It is now seen on 128 stations, by an estimated weekly audience of over 8 million persons.

The program has on several occasions won high praise from critics and listeners for its technical excellence and general interest. Over 200,000 letters from viewers have been received.

The series is the first such religious program to adopt the dramatic format. Rather than having the direct sermon and Bible story technique, the program has sought to put its message in dramatic form, using a modern-day setting, and picturing the modern American family meeting the problems of the day with the help of Christian faith.

The Synod is now preparing another 26-episode series to continue the program.

Books Noted

John Murray: *DIVORCE*; published by the Committee on Christian Education of The Orthodox Presbyterian Church. Price \$2.50. This book comprises a series of studies which originally appeared in the Westminster *Theological Journal*. The author considers his subject according to the teaching of the Old Testament, then of Jesus, and of the Apostle Paul. Finally he considers some practical cases.

F. F. Bruce: *THE SPREADING FLAME*. Eerdmans. \$5.00. Under one title this volume includes the three volumes of Bruce's history of the early Christian Church to about the eighth century.

A. A. Hodge: *THE ATONEMENT, ITS NATURE, DESIGN AND APPLICATION*. Eerdmans. \$4.50. This is a reprint of the work by the famous son of theologian Charles Hodge, originally published in 1867. A careful study of the central doctrine of the Christian faith.

B. B. Warfield: *MIRACLES, YESTERDAY AND TODAY, REAL AND COUNTERFEIT*. Eerdmans. \$3.50. This is a reprint edition of Warfield's book originally titled "Counterfeit Miracles." It includes a consideration of alleged marvels in the early and medieval church, of "gifts" which have been claimed by various sects, and of so-called faith-healing. Warfield holds that the miraculous gifts were an element of the Apostolic church, and ceased with the end of the Apostolic era.

W. Hendriksen: *NEW TESTAMENT COMMENTARY, JOHN, VOL. I*. Baker. \$4.50. This is the first volume of a projected series that will cover the whole New Testament. This commentary extends through John 6. There will be 14 volumes in the series. Dr. Hendriksen is a minister of the Christian Reformed Church, and for a time served as Professor of New Testament at Calvin Seminary. He has since returned to the pastorate.

S. Ulfers: *KINGDOM WITHIN*. Eerdmans. \$3.00. This is another novel, published originally in Dutch under the title, *Oostlorn*, translated into English and published under the title, *Idylls of a Dutch Village*. The present work is an adaptation prepared by Marian Schoolland.

The

GUARDIAN NEWS COMMENTATOR

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

Van der Ark New Director of National Union

JOHN VAN DER ARK, former principal of the Western Christian High School at Hull, Iowa, was elected to succeed Dr. John A. Van Bruggen as executive director of the National Union of Christian Schools, at its convention held in Detroit in August.

Delegates representing the Boards of Christian Schools affiliated with the Union attended the convention. There are now 156 of these schools.

One of the conclusions of the Convention was that secularism dominates American education, and its textbooks. One of the Union's chief tasks is to provide "textbooks consonant with a Christian philosophy of education." Taking part in a workshop session concerned with this question were Dr. Bert Bros, superintendent of Christian Schools at Holland, Mich.; Dr. Evan Runner, professor of philosophy at Calvin College; and the Rev. John H. Schaal, instructor at the Reformed Bible Institute.

Other speakers at the convention included the Rev. Henry Evenhouse, director of Missions of the Christian Reformed Church, the Rev. Peter H. Eldersveld, radio minister of the church, and Dr. Van Bruggen, former executive director.

California Court Upsets School Tax Exemption

LAST fall California voters approved by a narrow margin a measure providing for tax exemption for non-profit educational institutions, chiefly religious elementary and secondary schools.

This decision has been declared unconstitutional by the Superior Court of Alameda County. The court ruled that the state constitution granted exemption to hospitals and religious and

charitable institutions, but would have mentioned schools if they were intended. The ruling will be appealed to the higher courts. Most of the schools involved are Catholic.

Favorite Hymn

THE Seventh Day Adventist Voice of Prophecy radio program recently conducted a poll of more than 10,000 persons of differing denominations in all parts of the country, to determine their favorite hymn.

The ten favorites, in order of preference, were, The Old Rugged Cross, The Love of God, In the Garden, What a Friend We Have in Jesus, Beyond the Sunset, Precious Lord, Take My Hand, Rock of Ages, It is No Secret, Abide with Me, and No One Ever Cared For Me Like Jesus.

The Old Rugged Cross has often been criticized for some of its statements, which are not too true to the faith. *Rock of Ages* is the oldest hymn in the group, having been written by Toplady more than 175 years ago. *It Is No Secret* was composed by Graham-convert Stuart Hamblen in 1950.

Canadian Preacher in Jail Tenth Time

THE Rev. Lorne T. Heron, pastor of the Val D'Or Regular Baptist Church, has been sentenced to his tenth jail term in four years on charges of preaching in the streets of Val D'Or.

Mr. Heron insists on his right to hold street meetings on Saturday evening in a down town area. He claims the by-law of the town, under which he has been arrested, is wrong in principle.

The technical charge against him is that of obstructing traffic. The judge in the most recent case expressed the

view that the minister was a "persecution seeker." Mr. Heron could use any of several other locations, he was told, without police interference.

Church Membership

THE 1953 *Year Book of American Churches*, just released, reports combined church membership in the United States at 92,277,129 in 1952. This was a gain of 3,604,000 over the previous year.

The figures include reports from 251 religious bodies, including Jewish and sectarian groups. However, 98.2 percent of the membership was in 76 of the denominations. Over 15 Protestant denominations show a membership of better than one million. The largest of these is the Methodist Church with 9,180,428 members.

There is one local church on the average for every 325 church members, but there is one pastor only for every 500 church members, indicating a continuing shortage of pastors.

The report shows about 30 million Catholics, 54 million Protestants, and 5 million Jews.

Wisconsin-Missouri Lutheran Synod Split

THE Wisconsin Synod of the Evangelical Lutheran Church is to hold a special Synod meeting in October to decide whether it will continue in relation with the Missouri Synod of the same Church. The Wisconsin Synod has criticized the Missouri Synod's approval of the "Common Confession," a doctrinal agreement with the American Lutheran Church. There is also disagreement on certain other questions of practice. In more general terms, the Wisconsin Synod has termed the Missouri Synod as "unionistic" be-

cause of its cooperation in various joint Lutheran enterprises.

Graham to Conduct London Campaign

EVANGELIST Billy Graham is planning to conduct a campaign in London during the next year. The meetings will be held in a "Dome of Discovery," a structure with capacity for 14,000 persons, which is being prefabricated in this country for shipment to London. It is a portable structure, which is to be used in a Detroit campaign this fall.

In August Mr. Graham conducted a crusade in Syracuse at the War Memorial building. This is described as the first major united evangelistic effort in the area for about 40 years. Billy Sunday visited the city in 1915.

In connection with the Syracuse meetings, services were also held at Sampson Air Force Base, and at the Auburn State Penitentiary.

Released Time Approved in Iowa

THE attorney general of the state of Iowa has ruled that a program of "released time" religious instruction, given by non-school personnel and off school premises, is legal in that state.

In a statement made in response to a query from a group in Dubuque, the attorney general said,

... It is the opinion of this office that the board of directors of an Iowa school district may make provision to excuse pupils for one hour a week on the written request of their parents, so that such pupils may attend religious instruction given by non-school personnel at places which are not part of the school premises. The Legislature of the state of Iowa has deemed it proper and advisable to encourage the attendance of children at religious services and to attend places where they will receive religious instruction . . ."

Persecution in Colombia Declines

RECENT reports indicate that the persecution of Protestants in Colombia has declined since the revolution

in June when the Army ousted President Gomez and seized control of the country. Even during the last two months, however, six cases of persecution have been reported.

The Evangelical Confederation has requested from the new government a statement concerning the civil and constitutional rights of Protestants in Colombia. The Confederation also asked that the right of Protestants to educate their own children be upheld and Protestant schools be reopened. In a third request the Confederation asked compensation for church property destroyed by government authorities during the past five years.

The new President, General Rojas, has not made a formal reply to the request of the Confederation, but in talking with newsmen he said the government would protect the Protestants' freedom of worship as guaranteed by the constitution, though also asserting that Protestants had been molested, not for their religious activity, but for meddling in the country's politics.

Churches and Industry

DO preachers preach on the level where the working man has his interests and needs? Students from various seminaries and denominations, who enrolled in a summer "ministers in industry" project at McCormick Seminary in Chicago, said No.

During the summer these students took jobs in industry, attended various churches on Sundays, and had classes three nights a week at the seminary.

Some of the comments on services attended were:

"If I were a working man, I would rather have stayed home and read the papers than listen to those sermons."

"The church I attended was in an industrial neighborhood. I saw mostly women and children. The pastor's sermons were on an intellectual level, and had very little relation to everyday life."

"The minister talked mostly about 'What is the grace of God?' and 'What is sin?' He used big words. I don't think it would have any meaning at all to the average worker."

Another commented—"The music was unbearable. You really suffer."

Other criticisms were that sermons were too dull, too abstract, without relation to the community.

In a few cases the preachers were complimented for explaining the words they used, or using language that came from a workman's life and activity.

The Summer institute was concerned with improving methods of ministering to wage-earners.

Universalists and Unitarians in Merger

A partial merger between the 64,000 member Universalist Church and the 80,000 member Unitarian Church became effective when the governing groups of the two bodies adopted a program for federating their departments of religious education, publications, and public relations.

Last June the youth groups of the two churches voted to incorporate as a single organization under the name of Liberal Religious Youth.

The partial merger followed a vote by the individual congregations of the two bodies, in which 86 per cent of the Unitarian and 70 per cent of the Universalist congregations approved.

The joint conference also voted to study possible union of doctrines and theology, and set up a commission to consider further merger steps.

Union Opposition in South Continues

A meeting of the Association for the Preservation and Continuation of the Southern Presbyterian Church was held in Weaverville, N. C. late in August. The delegates unanimously adopted a resolution opposing union of their denomination with the Northern and United Presbyterian bodies. They said that persistent agitation for union was paving the way for an inevitable split in the Southern church.

The Association urged that opposition to the union be fostered by holding meetings throughout the church, distributing opposition literature, and placing a new emphasis on spiritual advance.

Niebuhr and Marxism

THE August 19 issue of *The Christian Century* carries an article by Reinhold Niebuhr, well-known theologian of Union Seminary in New York.

In the article Niebuhr "confesses" to having held various "Marxist" errors in the course of his attempt to oppose liberal idealism, and acknowledges that while the Marxist "errors" were no more true than the liberal errors they opposed, they were more dangerous because in a way they gave support to the form of Marxism which is exhibited in Communist totalitarianism. He says, "Those of us who were critical of capitalism were in short too uncritical of the Marxist alternative, even when we rejected the Communist version of Marxism and espoused the democratic Marxism."

It is interesting that Niebuhr traces a considerable amount of the Marxist ideology which appears among European theologians to the influence of Karl Barth. He says that Barth "is influenced by a Marxist estimate of America as a 'capitalist' country and a confidence in the 'socialist' economy of Russia which obscures the nature of her totalitarian political regime." He then asserts that Niemoller of Germany, Hromadka of Czechoslovakia, and Bishop Berezky of Hungary, all "fellow travelers," are influenced by Barth. Of Hromadka he says that he has a hatred of "bourgeois" culture—i.e.—American culture—"acquired . . . in his wartime residence among us." Hromadka was a professor at Princeton Theological Seminary.

Niebuhr also, and incidentally, describes the "Red Dean" Hewlitt Johnson of Canterbury as having "a soft heart, a softer head, and an invincible vanity which only the big crowds, delivered by the Communists, can satisfy."

Niebuhr denies that he himself ever spoke of socialism as replacing the profit motive with the service motive. He thinks the profit motive can not be eliminated, under any system.

McMichael's Testimony to Justice Department

THE testimony of the Rev. Jack McMichael before the House Un-American Activities Committee has been referred to the Justice Department for possible perjury indictment.

The Methodist minister, who has been referred to many times as a Communist and fellow traveller, denied before the Committee that he was a Communist. However, three witnesses, a

former Communist and two FBI agents, testified to having met him at Communist meetings a number of years ago. He in turn denied knowing any of the three.

Increasing School Enrollment

GOVERNMENT sources reported that enrollment in parochial and private schools this fall will increase nearly 300,000 over a year ago. It is expected to total 3,400,000 for elementary schools and 818,000 for secondary schools. This compares with 23 million in public elementary schools and 6 million in public secondary (high) schools. The report warned that by 1960 there would be a total increase in school enrollment of ten million. A proportionate part of this increase would be in the private and parochial field.

Vatican, Spain Sign Concordat

A new treaty according to which Roman Catholicism is recognized as the only religion of the Spanish people has been signed by Spain and the Vatican. It replaces an 1851 agreement cancelled in 1931 when anti-clerical forces were in power.

The treaty recognizes the validity of Article VI of the Spanish Constitution which provides that no one is to be molested on account of his religion, creed or the private practice of his cult. Under this provision Protestants exist in the country, but especially in recent months they have been largely prevented from holding anything that could be called public gatherings. Cardinal Segura of Seville has frequently criticized what he considers the excessive tolerance shown Protestants by the government. And not long back Cardinal Ottaviani, a pro-secretary of the Congregation of the Holy Office in Rome, justified Catholic intolerance in Spain and his remarks were declared "unexceptionable" by the Vatican.

The agreement grants certain privileges to Spain, but also commits the government to see that the Catholic religion is taught in all schools. However non-Catholic students may be exempted on request of their parents.

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USO to Increase Religious Emphasis

THE USO, social organization established to serve men in the armed services, is planning to place more emphasis on the religious program for military personnel. USO facilities will be arranged so that religious services may be held, and the USO clubs will provide information concerning local religious services and will help provide transportation to nearby congregations for service personnel.

Mixed Marriages Denounced

THE Young Calvinist Federation, at its 30th national convention held in Midland Park, N. J., the latter part of August, adopted a report condemning mixed marriages and urging its youth to avoid them.

The Federation is the youth organization of the Christian Reformed Church.

The report was the result of a two-year study in which 147 ministers of the church were interviewed. Nearly one-fourth of the marriages at which these ministers officiated had been of "mixed" character.

International Calvinist Youth Program

REPRESENTATIVES of Calvinistic youth organizations from 11 countries met in Zeist, the Netherlands, recently, and voted to establish a youth center for the exchange of news, photos, and publications between their groups, as a first step toward international Calvinist youth cooperation.

One of the speakers was Richard Postma of Grand Rapids, Michigan,

director of the American Federation of Reformed Young Men's Societies, who urged youth leaders to adapt themselves to the changing world, and to use more up-to-date methods in dealing with the problem of youth.

Another speaker, Adriaan Kuiper of the Netherlands, said that in some respects Calvinist youth work had progressed no further than the level of 1900.

Delegates came to the Conference from America, Canada, Argentina, Japan, Indonesia, South Africa, Scotland, Denmark, Germany, Belgium and the Netherlands.

UMT Again

A new National Security Training Commission is scheduled to report to President Eisenhower in December on questions relating to military man-power, and in particular on the feasibility of operating a Universal Military Training program at the same time that Selective Service is in effect.

The Commission consists of Dr. Karl T. Compton, President of M.I.T.; Warren H. Atherton, former national commander of the American Legion, and Julius Ochs Adler, general manager of the *New York Times*.

World Congress on Evangelism in Japan

SOME one thousand delegates participated in the Sixth World Congress on Evangelism held in Tokyo in August. Following the Congress, teams of delegates and missionaries spread out to hold meetings and rallies in 250 cities, towns and villages throughout Japan. Every one of Japan's 45 prefectures was reached, and about 60 meetings were held in Tokyo alone.

Participating in the Congress were Bob Pierce, Glen Wagner, Robert Cook of YFC International, and many others. Dr. Myung, Moderator of the Korean Presbyterian church was present, and also Dr. Nedd Adams, senior missionary of the Presbyterian Church in Korea. Lt. General William K. Harrison, the Senior U.N. Negotiator in the truce sessions at Panmunjom, delivered an address.

The next World Congress is called for Brazil in the Spring of 1955.

Brunner to Japan

DR. Emil Brunner, formerly professor in the university in Zurich, Switzerland, has left his native land to take up work on the faculty of the Japan International Christian University. Brunner was at one time a colleague of Karl Barth in theological matters, but they have since separated. Brunner is still, however, far from the position of orthodox theology. He has indicated he expects to spend the rest of his life in Japan.

Claim Assemblies of God Fastest Growing Sect in Italy

A claim that the Assemblies of God churches in Italy are being taxed out of existence because they are the fastest growing Protestant group there, was made before the General Council convention recently.

The churches are not recognized by the Italian government, it was said, and hence are not exempt from taxation. One church in Rome has been assessed \$8,000 in taxes per year.

Ministers of the denomination who wish to do mission work in the country are not admitted except as tourists,

and then only for a three month period. Pastors have been prevented even from holding services in private homes. However, the sect claims to have won 80,000 converts in five years in Italy.

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