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The Presbyterian

G U A R D I A N

God doth continue to forgive the sins of those that are justified; and, although they can never fall from the state of justification, yet they may, by their sins, fall under God's fatherly displeasure, and not have the light of his countenance restored unto them, until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance.

Westminster Confession XI.5

J. Gresham Machen
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Meditation

Our Chief Request

"Hallowed be thy name."

—MATTHEW 6:9.

A name is a great convenience. It identifies people for us far more effectively than long detailed descriptions, which would often prove misleading and would frequently be misunderstood.

The names we give each other are not very much more than tags. They are simplified means of identification. And they tell very little about us. They hardly describe us.

It is not so with God. His name is descriptive because it is intended to be revelational. It tells us what he is, and what he has shown himself to be by his works. It is his self-disclosure, his self-revelation.

In the name of God, one thing stands out above everything else. God is holy. This is the word all the letters spell. Put the syllables together and sound them in their unity, and you will know the cry of the seraphim, "Holy, Holy, Holy, is the Lord God of hosts."

God is holy in being wholly free from sin. The Olympian crowd of deities was a perverse human invention fabricated at the instigation of hell. And their imagined conduct plainly showed it. God is flawless. Should not the Judge of all the earth do right?

Yet it is only a part of the truth that God is separate from sin. He is separate from the sinner. He is separate from man. He is separate from angels. He is separate from all the world that he has made. God is God. He has neither equals nor superiors. There is none beside him. He is in a class of his own, and wholly other than everything else that exists. And he is infinitely above all.

God is everywhere, and his wisdom, power, and glory are everywhere displayed. Yet he is not the world, nor any part of it. His omnipresence is itself an expression of his transcendence, for only because he is wholly other can he be everywhere. God is everywhere. But he is neither absorbed nor manifested in his handiwork. Creation is not conversion. It is not the remaking of the divine essence. God's distinctive identity is ever untouched and untouchable.

And the infinite distance between him and his world is the thing that makes him distinctly holy.

Hence the sin of idolatry. It is an attack upon the pure holiness of God.

It is the attempt to pour the creator into the moulds of creation. It is to limit the Almighty to the conditions of time and space. Whenever your god can be weighed in a scale, measured with a ruler, and placed in a corner, it is an idol. If you can date his birth and beginning, he is an idol. If you can tie his hands and feet by the laws of nature, he is an idol. If you can take him in fully within the bounds of your mental powers, he is an idol. And you worship him at your peril.

God is holy. That is his name. And it must be our chief concern to honor his glory. Our entire existence should be a grand anthem of praise to the eternal God in whom we live and move and have our being.

Neglect of him, indifference toward him, contempt of him are but different degrees of an attitude insulting to him. But so important and so becoming is it to be zealous for the name of God that Jesus teaches us to make it our first concern in prayer. That God's divine glory might be recognized, accepted, and everywhere adored should be our first interest.

This is but an application of the law to have no other gods—the first commandment. And it reminds us that in all our asking of God we should be chiefly interested in his praise. So far is it from the true spirit of piety to storm the gates of heaven with demands that we refuse to be denied, that it is rather a display of gross presumption. It is a "me first" attitude that cannot be reconciled with the true love of God and our Lord's doctrine of prayer.

Also condemned is a certain familiarity with God that some seem to think is of the essence of the intimacy he allows us. A glimpse of his glory has moved the greatest saints to fall upon their faces, "lost in wonder, love, and praise." And should we decry dignity and respectability in our approach to him, in favor of cheapness, crudeness and brashness?

In the teaching of our Lord, a holy zeal for God's transcendent glory is not out of keeping with the knowledge of him as Father. And to know the Father-

hood of God does not lead to contempt for his deity. Rather do we pray as we ought when we can say with all our hearts, "Father, hallowed be thy name."

HENRY P. TAVARES

Robley Johnston CE Secretary

THE REV. ROBLEY J. JOHNSTON, pastor of Calvary Orthodox Presbyterian Church in Middletown, Penna., has been called to become general secretary of the denomination's Committee on Christian Education. At a congregational meeting on July 3, the members of Calvary voted to concur in the pastor's request for dissolution of the pastoral relationship, in order that he might accept the call.

Ellis Called to Silver Spring

THE REV. CHARLES H. ELLIS, pastor of Covenant Orthodox Presbyterian Church of East Orange, N.J., has been called by the congregation of Knox Church, Silver Spring, Md., to become its pastor. He will succeed the Rev. Glenn R. Coie, who has been pastor of Knox Church for a number of years, but has now become pastor of First Church in Long Beach, Calif.

Meanwhile, Covenant Church, which last year sold the property it had used in East Orange, has voted to buy the corner property at the intersection of Springdale and Glenwood Avenues in East Orange, with a view to erecting a church building. The Building Committee of the church is busily engaged in preparing plans regarding the type of building to be erected. It is hoped construction can begin at an early date.

Correction

OUR REPORT in the previous issue concerning Westminster graduate Henry Fikkert was inaccurate. Mr. Fikkert is at Knox Church, Silver Spring, for the summer, and this fall will become teacher in the 7th and 8th grades of Camden County Christian Day School. He will share this responsibility with another teacher, and his primary work will be the 8th grade. The report that he would become principal was incorrect. Miss Alice Anderson is principal of the school. We apologize for this error.

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THE PRESBYTERIAN GUARDIAN

JULY 15, 1955

The Work of the Church

A FUNDAMENTAL QUESTION has been raised by recent developments in the Bible Presbyterian Church. That question concerns the proper work of the organized church.

The Bible Presbyterian Church was organized in 1937 by the Rev. Carl McIntire and others who withdrew from the (later named) Orthodox Presbyterian Church over such issues as premillennialism and Christian liberty. There was in existence then the Independent Board for Presbyterian Foreign Missions. McIntire gained control of this agency and has since dominated it. It has remained independent, however, of official Bible Presbyterian control. Also in the spring of 1937 McIntire and others established Faith Seminary. This has likewise been independent of Bible Presbyterian control, though constituting a part of that movement.

Since then other agencies have been organized, or have served the Bible Presbyterian movement. One of the chief of these has been the *Christian Beacon*, a weekly publication which McIntire has used to further his endeavors. Others have been the American Council of Christian Churches, and the International Council. There has also been Shelton College in northern New Jersey, and Highland College in Pasadena. All of these agencies have been associated with the so-called "Twentieth Century Reformation," the unofficial name McIntire has given his whole program.

For the Bible Presbyterian Church's part, there was established early a Committee for National Missions, an official agency of the church, to promote its extension in this country. There were also certain other official committees concerned with different areas of the church's work.

In recent years, and months, there has been growing dissatisfaction in Bible Presbyterian circles with some of the independent agencies. This dissatisfaction has been featured by a demand for a larger voice on the part of the church in activities it was supposed to support.

At the Spring convention of the American Coun-

cil, delegates from the Bible Presbyterian Church sought to have the Council's constitution changed so that the church would elect its representatives to the executive committee of the Council, and thus have a specific responsibility in determining Council policy. But the Bible Presbyterian delegates were the only ones who supported this position, and they were later denounced by McIntire in the *Beacon*.

Another development that was in part also related to this, was the division in Highland college this past spring, when the president, a number of professors and a majority of the students left the college.

The opposition to the McIntire leadership came to a head at the meeting of the Bible Presbyterian Synod, a few weeks ago, when the Synod voted to start an official church paper, to set up under certain conditions an official church college, and to enlarge its committee on Christian Education and employ a full time secretary. These actions were opposed by McIntire and others, and in turn McIntire has now repudiated the whole idea of church controlled boards, agencies and committees, and has gone so far as to set up an Independent Board for Presbyterian Home Missions, in direct competition with his church's own Committee for National Missions.

Also at the Synod meeting the McIntire group set up a "Committee for True Presbyterianism," whose purpose is to bring information to members of the Bible Presbyterian Church. This Committee promptly issued volume 1 number 1 of a paper called *The Free Press*, containing six articles all written by Dr. Allan MacRae, president of Faith Seminary. The argument of this paper was throughout that church-controlled boards and agencies are wrong, are unscriptural and unconstitutional, and that the Bible Presbyterian Church in proceeding along the line of increasing the number of church controlled agencies had undergone an overwhelming change. MacRae says, "A course has begun which, if continued, must inevitably mean a complete change in the nature of our church."

(Continued on next page)

MacRae's argument is at points very strange. He says that "presbyterianism" means "rule by elders." "Presbyterians have always insisted that the power in the church belongs to the people." But then he proceeds to argue that when the people, through their elders delegated to a Synod, set up committees to carry on mission work and the like, they have violated presbyterianism and have moved on toward "prelacy." So long as the committees and agencies are independent and are set up by a few (e. g., by McIntire, MacRae and a few others) and are in agreement with the policies of the American Council, they are presumably truly presbyterian, but when they are set up by the church synod to do the bidding of the church, they are no longer "presbyterian" but tend in the direction of "prelacy," of bureaucracy, and mark a radical change in the character of the church.

Without dealing further with these details, we cannot ignore the fact that a new element has entered the American Presbyterian picture which will only bring confusion. While we do not support the idea of church-controlled colleges, general publications, or agencies in the social and political field, we do maintain that missionary work, whether home or foreign, is the proper work of the organized church, and should be carried on by the organized church under church control. The church is set in this world to bear witness to Christ, to proclaim the gospel, and to be the instrument in God's hand for the extension of His kingdom. And the end of all missionary effort can only be the establishment of additional local churches in fellowship with the parent body.

What then will an "independent" agency for home missions do. Under the energetic direction it will doubtless have, this new agency will certainly seek to establish congregations wherever it can find adherents. But with what parent body will these congregations be associated. The Board calls itself "Presbyterian" but the relationship of McIntire and the Bible Presbyterian church at present leads one to suspect that there will be no great desire to have new churches brought into fellowship with that denomination.

Concerning the new agency it was said that its position would be in harmony with that of the American Council. This suggests that so long as new congregations formed are in agreement

Sorry!

It appears that through an error a number of copies of the May issue of the Guardian were sent out at the time of the June mailing. We still have copies of the June issue, and will be glad to send them to any who received the May issue a second time. Please let us know.

with that Council, the question of whether they are "Presbyterian," "Baptist," "independent" or something else will be quite immaterial. Every one will be relatively free to do that which is right in its own eyes. So long as these new congregations are composed of people who are dissatisfied with their own denominations, whatever the reason, and will separate from them and support the American Council and its aims, they will be acceptable fruit for the new Independent Board.

The situation is certainly not going to be any easier for those who have a high idea of the nature of the church, and a high regard for its doctrinal integrity. We do believe that there are many in Presbyterian churches throughout the country who are not happy over their local or denominational connections, because of doctrinal or ethical vagueness. Many of these people would undoubtedly be far happier in a church connection where they knew they were being taught the truth as it is in Scripture, and were supporting mission activities in harmony with that truth. But these people do not know where to go or what to do.

The impetus provided by this new agency may lead many of these people to start out on a new pathway, expecting to find new and solid associations. We fear they will be in time sadly disillusioned. The American Council does not offer that doctrinal coherence which is needed for true spiritual fellowship.

We would sincerely invite those who have found their own church connections to be unsatisfactory, to consider whether the Orthodox Presbyterian Church, committed to historic Presbyterianism in solid agreement with the Westminster Confession and Catechisms, does not hold the hope of a lasting spiritual association that will satisfy the deepest longings of the troubled spirit.

L. W. S.

Book by VanTil

A new book by Dr. Cornelius VanTil, Professor of Apologetics at Westminster Theological Seminary, entitled *The Defense of the Faith*, has recently been published by the Presbyterian and Reformed Publishing Company.

Dr. VanTil has, during the past two years, been under critical attack from a number of sources, including some who profess to be adherents of the traditional Reformed Faith. There was a series of articles in the *Calvin Forum* about a year ago, which attempted to show errors in VanTil's system of apologetics.

In small pamphlets VanTil has made some reply to these criticisms. But now he has issued a book designed to give a full exposition of his views as to the proper method of defending the Christian faith against unbelievers and against those who have a non-Reformed view of Christianity. In the course of this book he also reviews and replies to many of the criticisms that have been made.

The book appears to be very readable, and should go a long way to clearing the air. It may be ordered through *The Presbyterian Guardian*. The price is \$4.95.

No August Issue

THE next issue of the Guardian will appear in September. In line with our policy of keeping costs to the minimum, and to provide somewhat of a vacation, the August and September issues will be combined.

The Presbyterian GUARDIAN

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The Presbyterian Guardian

The Christ of The Scriptures

By C. VAN TIL

BECAUSE OF ITS *general interest, we are glad to bring to our readers the address which Professor Van Til, Chairman of the Faculty of Westminster Seminary, delivered to the graduating class of the Seminary at the Commencement in May.*

YOU ARE ABOUT TO GO FORTH TO preach Jesus Christ and him crucified. At the same time you will preach Jesus and the resurrection. In this you are following in the footsteps of Paul the Apostle. And following his admonition, you aim to be steadfast, unmovable, always abounding in the work of the Lord.

You are anxious to begin your work. You are full of zeal and enthusiasm to build up the church in the most holy faith and to bring the Saviour to a dying world. What else can we as a faculty do at this moment, but wish you godspeed on this your way, which is surely the way of the Lord?

Indeed, there is nothing more we can do. Yet permit us to say once more, briefly and solemnly, what you already have heard from us many times.

Your Message

You are going to preach Jesus Christ and him crucified. You wish to know nothing else among men. You are going to proclaim Jesus and the resurrection. But where did you learn about this Jesus Christ? Who is this Christ? Why are you so anxious to tell men about him? Your reply may well be in the words of Paul: "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures, and that he was buried, and that he rose again the third day according to the Scriptures."

You will tell men that they are sinners *according to the Scriptures*. You will tell them that they bear God's image, that they have the stamp of their origin engraved in their very constitution, that the heavens declare the glory of their Maker and that the whole universe is God's handiwork. But you will add that in Adam men have re-

belled against God and that they daily add to their sins; therefore they cannot be saved from this their sin by their own good works, or by any form of suffering or punishment that they might endure, but only through the death of Christ upon the cross.

Then you will bring the good glad tidings that Christ Jesus died upon the cross that sinners might be saved from this their folly and their sin. In the words of Ezekiel, you will say for the Lord: "Have I any pleasure at all that the wicked should die? saith the Lord God, and not that he should return from his ways and live . . . As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live; turn ye, turn ye from your evil ways, for why will ye die, O House of Israel?" Or in the words of Isaiah, "Come unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." Or again, in the words of Peter, "The Lord is not slack concerning his promise as some men count slackness, but is longsuffering to usward, not willing that any should perish, but that all should come to repentance."

The First Response

What will be the response to this your preaching? The first response will perhaps be favorable to you and to your message. Both in the church and in the community you will be welcomed. People will like your enthusiasm, your manifest devotion to the work. They will think well of your labors—do not we all need Christ, they will say. We have learned much from science, but science does not cover the whole of life. There is the realm of morality about which science has nothing to say. In fact, it looks as though science might get us into trouble unless we get our morality adjusted. Have not some of our political leaders acknowledged that the main problem of our survival is not material but moral?

And does not morality have something to do with religion? Have not some of our great scientists told us that there is mystery in reality over which science has no control? And have not

some of the greatest of our philosophers spoken of the Jews as a race with religious genius, "with a feeling for the law as proceeding from a holy God?" Surely we all need authority in the field of religion. And no doubt Jesus was the greatest religious authority that ever lived.

Hence why should not this young preacher preach to us of Jesus and him crucified for our sins? Has not modern psychology taught that deep in our subconsciousness there are instincts and drives which we cannot control through our reason? Why should we not seek supernatural aid for the solution of the personality conflicts and tensions common in our day?

As for the resurrection, do we not all rejoice at Easter season in the return to life of a nature that seemed dead? Is not this a symbol of what may take place in the realm of personality also? Of course the law of decay reigns in the realm of bodily existence. But is there not the realm of the spirit, and is not Jesus the symbol of those who with him rise from the dead into newness of life?

So we rejoice that this young man is preaching Jesus Christ and him crucified, and the resurrection. We rejoice that he calls us image bearers of God. Most of all we rejoice that he offers us a remedy for our personality conflicts and failures in the victory through Jesus Christ the son of God and son of man. Through and in him the forces of divinity are let loose within us and within the world so that all will be well in the end—if not fully in this life then at least in some far off divine event.

If now you meditate on this first reaction to your preaching of Christ and him crucified, of Jesus and the resurrection, you realize that there has been a basic misunderstanding of your message. Men have not understood what you meant by the Scriptures. Hence they have not understood what you meant by the Christ of the Scriptures.

They have not taken Scripture to be the actual, direct, clear revelation from God to men. They have taken it to be a body of religious literature, written by men who themselves had no more than a feeling as to what lies beyond the world of time and space. And they have done this because, with modern thought in general, they do not take

God to be the Creator and controller of the world. For all their interest in the "supernatural," in the feeling for the "wholly other," and with all their respect for the minister as an expert in dealing with the unknown, they keep thinking that after all he too has no information about what may take place after men pass from this world's scene. So "Jesus" is to them, and they think to the preacher also, nothing more than a high and noble ideal, a pattern after which men may well mould their lives, since they feel that somehow it is better to live moral than immoral lives.

Discouragement

Note well, I am not saying that there will not be those who from the beginning will understand what you mean and will rejoice in what you preach because it is the truth about God and man. But I am thinking now of the reaction you are likely to get in much of the church and in all of the community, except for those who through the regenerating grace of God have seen themselves to be saved by the atoning blood of Christ, who know themselves to be the children of the resurrection and to have been justified and adopted into the family of the redeemed of God.

So discouragement is likely to come when you begin to realize that there has been this deep misunderstanding. Perhaps you will feel that the fault has been in part if not largely with yourself. You plan to make more plain, more simple and more inescapable the picture of Christ according to the Scripture. You seek to make more explicit why it is that you take Scripture to be what it claims to be in the original, the very Word of God. You show men how Christ himself took himself and his work to be that which it was pictured as being according to the Scripture.

Jesus himself took this Scripture, this Old Testament, to be the direct and clear revelation of God about man in his relation to his Maker. And you show how the Christ of Scripture himself spoke through Scripture, explaining to his people who he is and what is the nature of his work for their redemption. How could we know who Christ is and what we ourselves are, what it means that we are the creatures of God made in his image, and what it means that we are sinners, unless God himself tells us these things? Are we to know all this from experience? In the nature of the case that is im-

possible. It is the great physician who must diagnose our sickness. We ourselves will not admit that sin is sin against the holy God in the sense in which Scripture teaches. How could we know this as long as we take for granted that we cannot really know anything of God at all? If God is for us by definition that which is "wholly other," wholly unknown and unknowable, then sin is not sin against God. Sin is meaningless if it is something in relation to a God of whom one can know nothing at all.

So then you may tend to become discouraged and disheartened. You find that in all the words you use men tend to put different meanings. You seem to have lost communication with men.

The situation appears like that at the tower of Babel. You speak of God as the creator of men; they understand you to mean God as a higher aspect of the universe out of reach of human knowledge. You speak of the mind of man being darkened because of the fall so that as a sinner man cannot see things as they are apart from the grace of God. They understand you to mean something like that which Plato meant when he spoke of men being, as it were, because of their finitude, in a cave seeing only a glimmer of light. You say that because of sin men's wills are obdurate and opposed to God, and that their disposition, except for the grace of God, is to hate God and their fellowman. They understand you to mean that man has leftovers of his animal ancestry remaining as he emerges from the past. You say, in short, that man is dead in trespasses and sins and that except Jesus bear for them the punish-

ment due them for their guilt they will be eternally lost, cast into outer darkness. They take this to be a symbol of the fact that the human individual and the race collectively must realize more deeply than is ordinarily done that it takes a great struggle for a man to become what he ought to become according to the ideals of the greatest of the race,—especially to become what that greatest of all, Jesus, has told us we ought to become. To become well-integrated personalities, and to have a really orderly society, more attention must be given than has ever been given before to the renovation of the internal motifs of human personality. In short, they have understood your preaching about God not wishing the death of the sinner, and about Christ weeping over Jerusalem and desiring that her children might be gathered together as a hen gathereth her chicks, to mean, that God and Christ, and particularly the Christ of the Cross and the Resurrection, will do all they can to help you realize the potentialities toward divinity that are latent in every man.

Your Renewed Attempt

In view of this misunderstanding you seek more earnestly to preach the Christ of the Scriptures. You delineate him even more sharply than you did before. You stress the fact that when the Scriptures say that God has no delight in the death of the wicked, this does not mean God will not punish sinners who do not repent. You recall instead the words, "these shall go away into everlasting punishment; but the righteous

(See "Van Til" p. 107)

Judaism Today

By EDWARD J. YOUNG

WHAT DO THE JEWS BELIEVE? What are the Orthodox Jews? What is the Zionist movement? These and many other questions are answered in a recent issue of *Life* (June 13, 1955). The article in which these questions are discussed is one in a series of several on the great religions of the world. This particular article is accompanied by a number of excellent pictures and illustrations, and any one who wishes to learn about Judaism

will do well to read it.

On the whole we think that *Life* has done a good job. We must confess that we were somewhat taken aback when we read that "Probably late in the Sixth Century B.C., both the Mishna and the Gemara were finally committed to paper. The result is known as the Talmud." (p. 98). We hope that this is merely a typographical error, and that the writer meant A.D. instead of B.C. Also, this statement

makes no distinction between the Jerusalem and the Babylonian Talmuds, and we might also raise other questions. But this is a comparatively minor matter.

Under one of the illustrations we read, "MOURNFUL ISAIAH prays to God during the Babylonian captivity when the Jews were conquered and taken off from Judah—" (p. 97). Then follows a quotation of Isaiah 59:10 and 11a. Isaiah of course never lived during the Babylonian captivity. This is not the place in which to engage in a discussion of the problem of the authorship of the book of Isaiah, but the statement in the description under the illustration is to say the least a misleading one.

What is Judaism?

The sub-heading of the article says, "Monotheism and a Passion for Ethics Guide the Ancient Faith Which Seeks to Sanctify Life and Lead Toward God."

The voice or the heart of Judaism can be heard in one sentence, "Hear, O Israel, the Lord our God, the Lord is One." In the article stress is rightly laid upon the work of Moses, who is said to have glimpsed the idea of monotheism. This is also said to have been a revelation. Now, it is precisely at this point that the Christian would begin to raise questions. What is meant by revelation? To this question the Christian has a ready answer. By a revelation of God to Moses the Christian means, for he believes that this is what the Old Testament also means—that the one true God, who IS, actually made known His ways unto Moses. In other words, God spake to Moses and by speaking to Moses, God communicated information to him. It is in order to speak of Moses' vision only in so far as we do not obscure the fact that this vision found its origin not in the depths of Moses' being but rather was a revelation from God. In our opinion the article in *Life* is very weak at this point.

Do the Jews Believe in God?

The revelation which was given to Moses at Mt. Sinai then was in very truth a revelation. Its contents are not to be explained merely as the reaction of the mind of Moses to external circumstances. It was actually a message from God, and because it was such the Jews were in possession of the oracles of God. On this point as we have said,

we feel that the article in *Life* is not clear. And there is another point at which it is not only not clear but is quite silent. It says nothing about the rejection on the part of the Jewish people of the Lord Jesus Christ. And because it is silent on this matter it cannot, and we feel, does not, adequately describe the religious nature of Judaism today.

The sad fact is that the Jews in rejecting Christ have also rejected God. They are not therefore true monotheists. And no matter how often they repeat the words of Deuteronomy, "Hear, O Israel, the Lord our God, the Lord is One," they are not true theists, for they have turned aside from the true God.

A Hard Statement

It may seem to the reader that this is a strong statement to make, and that in making it we are very unfriendly toward the Jews. Such, however, is not the case. We have nothing but the highest respect for the Jews. Many of them we know and deeply admire, but the greatest need of Judaism is to be told the truth, and we can manifest our love for the Jews only when we tell them the truth. In America today this is not a popular business. We are living at a time when it is somewhat fashionable and popular to give expression to religion. The President has offered prayers, and others are following suit, and we are in a state of mind where we think that every manifestation of religion on the part of an individual is necessarily something praiseworthy.

For our part we are not much encouraged by this apparent revival of religion. Whether it is genuine or not, only God knows, but He does know.

If it is an expression of faith in Christ, it is acceptable to God; if it is not, then it is not acceptable. We have been dismayed by the notable lack of mention of Jesus Christ as the only Redeemer on the part of those who in public life have offered prayers.

At any rate we feel that since the Jews have turned away from Christ in that they have rejected Him as the true Messiah they are now without God in the world. We deeply admire their insistence upon ethics and high moral standards, but what the Jews today need more than all else is a Savior from sin.

Hence, we believe that the best way in which to manifest our love to the Jew and the best way in which to oppose the heinous evil of anti-Semitism is to present to him the Gospel. For Christ is a Savior who can meet all the needs of the Jew as well as of the Gentile. The article in *Life* which we are discussing gives the impression that many Jews are discovering that all they have is not sufficient unless it rests upon Mount Sinai. Even this however, is not sufficient, for nothing can truly rest upon Mount Sinai unless it also rest upon Mount Calvary. One cannot have the God of Sinai unless one come to Him through His Son. "No man cometh unto the Father but by me," said the One Whose words are the very truth.

Our deepest desire for Israel should be that it might be saved. May God be pleased to use us all to pray more earnestly for the salvation of the Jews and for the preaching of the Name of Christ in their midst. In Him and only in Him is their hope, and the hope of any sinner.

"The Doctrine of God . . ."

By LAWRENCE N. MANROSS

This is the concluding portion of the address by Dr. Manross delivered at the Commencement Exercises of Westminster Seminary in May. In the immediately preceding portion, Dr. Manross was speaking of modern attempts to express unity among evangelicals, as witnessed by the National Association of Evangelicals, and the American Council of Christian Churches. He proceeds in the present portion of the address to indicate certain criticisms of

these endeavors, and to suggest possible solutions to the problem.

They have committed the common fallacy of much of evangelicalism. They failed to accord the doctrine of God much importance. They proceed as though the person of God was not basic to the Christian faith. Their creedal statements and common practice will bear out our thesis. Furthermore, while we do not make the claim that any evangelical agency is out to

build a super church, interdenominational bodies often have gotten into the work of the church and forgotten that they are not the church. Thus they compromise the conscience of some by doing the work of the church upon a superficial doctrinal basis. While the members confess agreement on many doctrinal matters, their agreement must be considered to be very relative in nature, so long as they cannot confess agreement on the Person of God Himself. Thus in a very real sense the movements within evangelicalism that might be termed in some respect ecumenical in nature, are committing in principle the same mistake as that of the larger and more liberal ecumenical movements, namely, ecumenicity by doctrinal superficiality. The difference is not one of kind, but of degree.

In the third place, we are today witnessing a revolt in evangelicalism. This revolt has been gathering storm for a number of years, and is increasingly coming to the light. Men, especially young men, are revolting against some of the cliches of orthodoxy so common in evangelicalism. In some ways this is a good sign, but it is not without danger. It is good that the academic level of evangelicalism is on the rise. It is good that the commonly held doctrines are being tested and tried in the crucible of Scripture. It is good that men are searching the Scriptures to see whether these things are so. This testing process which is under way is resulting in a widespread questioning of the Biblical soundness of some of the fine distinctions of Dispensationalism, as well as the exactitude of popularly accepted eschatological calendars. In our opinion this is good. It holds hope for the establishment of evangelicalism upon a more solid basis. However this revolt is a dangerous thing. The very acceptance of cliches like those just mentioned has been to some Christians the very cornerstone of orthodoxy. When these so-called cornerstones are found to be wanting, it brings to the mind of the questioner doubt about other doctrines of a far different nature—the creation of God, *ex nihilo*, the unique creation of man distinct from the animals. Having found some of the cliches learned in early training to be groundless, it would now seem that all must be tested. It would seem to be an easy step to test all, and to proceed, not now as a mere man, a creature of God with mind subjected to Scripture, thinking God's

thoughts after Him, but as an independent autonomous man, sitting in the seat of the judge. The Scriptures are brought before him and he, sovereign man, finds them wanting. The acceptance of the neo-orthodox conception of Scripture would seem to be the next logical step.

I express this as a great danger confronting evangelicalism today. The doctrinal basis of evangelicalism in 1900 was not sufficiently strong to withstand forthrightly the impact of the old Modernism. And I fear that the doctrinal basis and stability of evangelicalism in this year 1955 is not sufficient to stand against the onslaught of neo-orthodoxy. There are signs abroad that evangelicals find it an easy step to slip into neo-orthodox positions of inspiration of Scripture which spell doom. It is a cause of great sorrow.

The immediate cause for the slipping into this position, this neo-orthodox position of Scripture, may be the rejection of some of the cliches. But the more basic cause would be found again in an inadequate conception of God and God's creation. The cliches have served and do serve as a fence psychologically, but when that fence is found to have no real existence it seems but a small thing to some to elevate the mind of man above the Word of God.

Three suggestions toward a solution. There is no simple panacea for all the ills of evangelicalism but it is our firm conviction that fundamentally the root of the problem lies in the inadequate doctrine of Scripture and with this in mind we make some suggestions toward evangelical unity and strength.

First we would call for an admission of differences. Evangelicals will not much longer be able to act as though they were united in doctrine, as though they agreed on all important doctrines or even on every point of any doctrine. The first and honest step toward unity and agreement is to recognize and face the differences. Evangelicals are coming more and more to realize the differences. But they will need to be honest and face them.

Secondly I would suggest recognition of the importance of the doctrine of God. The differences among evangelicals are many, but fundamental to all is the conception of the person of God, and the implications of God upon Scripture and everything else. Disagreement on the doctrine of God is not

new to Christianity. But it may be new to ignore it. It may be new to ignore that disagreement as though it really didn't matter.

Thirdly I would suggest that there needs to be a rediscovery of systematic theology beginning with the sovereign God of the Word and the Word of the sovereign God. Once evangelicals recognize that one's doctrine of God will color all thinking on related subjects, it will be unable to bypass the doctrine as of little importance. And this would focus the thought of Christians upon God and enable them more and more to see all things through the eyes of God. This alone would be reason for hope for a better day in evangelicalism. No longer would it be thought possible to treat of individual doctrines in isolation one from another, and least of all in isolation from the one sovereign, eternal, triune creator God. A philosophy of life founded upon a systematic theology beginning with the sovereign God of the Word and the Word of the sovereign God would then be seen to be a necessity. It is along the aforementioned lines that unity and ecumenicity among evangelicals must be fostered.

It is our God-given duty as Christians to seek to manifest the oneness of the body of Christ inwardly and outwardly for certainly one day in glory that oneness will become manifest fully. But ours is a duty now. We have a responsibility towards all our brothers in Christ to work with them toward full agreement to the glory of God the Father. That agreement can only proceed from a common understanding and acknowledgement of the doctrine of God as presented in His infallible Word.

It is for this reason that Westminster Theological Seminary is a light to pave the way for true ecumenicity. She has not generally been so regarded in the past. She is a light to pave the way because she bears true witness to the true light. It is true that this institution in holding forth the Reformed Faith embracing the excellencies of God is declaring that which any ecumenical movement must embrace if it is to succeed to the glory of God.

The holding forth of the banner of the Lord is today and shall continue to be, so long as time remains, the only hope for the body of Christ to manifest the true unity.

Other Church-Related Agencies

By LAWRENCE R. EYRES

ONE OF THE ESSENTIALS in an all-American football or basketball player is the capacity for team-work. The would-be "star" who plays to the grandstands never achieves this coveted distinction. In our last article we suggested that the Sunday School must not be the "children's church," but a servant of the church which knows its place. We also noticed that it is the member of a team of church-related agencies all of which are bent on evangelism. We have devoted two articles to the Sunday School with just this in mind—that the Sunday School, in cooperation with its associated church-sponsored societies, achieve the maximum in saved souls and lives of the children which come under its influence. Now let us turn our attention to the other members of this team primarily devoted to juvenile evangelism.

The Child's Needs

All children are born into the world with a need for Christian nurture. It is this alone that our sovereign, covenant God promises to bless with the gift of His saving Spirit. And we reiterate that this must first be *Christian* nurture: the careful, prayerful, diligent imparting of the whole message of the Bible. It must also be *total* nurture: in home, church and school, throughout all the childhood years. (Deuteronomy 6:7-9, Proverbs 22:6, Ephesians 6:4).

To look back again, we have owned our duty to endeavor to evangelize the parents of these children in order that they may help impart to them this total Christian nurture. And failing of that, we are bound to attempt to bring these children to Christ by imparting to them directly, by all means at our avail, not only the highest quality but also the greatest quantity of such nurture as the only God-appointed means of their salvation.

It need not be questioned that the Sunday School is the modern agency best adapted for the front-line advance of this conquest. But the Sunday School, due to its very nature, is ill-

equipped to finish the task that it has begun. As a matter of cold fact, failure to carry out an organized follow-up program has resulted in the loss of thousands of young and tender hearts initially touched by the Gospel story winsomely told in the Sunday School. Here is where the other members of the team must enter the game, here is where the other church-related agencies are desperately needed.

Before discussing these agencies it must be understood that the child from the non-Christian home will not be evangelized at least until he has been introduced into and made to feel at home with the worshipping people of God. Simply to invite him at the close of the Sunday School hour to "stay for church" is bound to be ineffective unless there is some way to make him *want* to enter upon what is to him a strange and unnecessary service. In addition to the increase of sound teaching, we must contrive to stimulate in him a hunger for the worship of God's house.

How to Fulfil the Need

(1) *Children's Choirs.* Some will dispute the proposition that children's choirs have a part in divine worship. We shall not belabor the point. Children love to sing, and under competent leaders it is not difficult to interest most children in such choirs. The quality of their anthems need not be one whit inferior to those of their elders. There is grave danger, however, that the real motive for their participation will be the opportunity thus afforded to be seen and heard. If this is the case they will continue in the worship services only as long as the "bait" is held out. Still this need not be the only motive. Singing God's praises is a sacred activity, a spiritual service. All choirs should have this fact held constantly before them. And the chances are that, if the children are taught this diligently by their leaders, they will take it more to heart than adult singers just because they are children. Such a program ought never to be launched except under competent leadership. A leader of a

children's choir *must* combine the rare qualities of unusual musical ability, ability to control children and command their respect and a high degree of Christian earnestness. Without such leadership attempts at forming children's choirs are apt to become abortive.

(2) *Young People's Societies.* Due to the strategic importance of the junior ages (about 9-13) the value of the junior young people's society cannot be over-estimated. Experience has shown that this society has provided the link between the mere Sunday School child and the church proper. This is so because the junior society is a melting pot of pre-adolescents from both covenant and non-covenant homes. The covenant child, especially if such are a majority in this group, becomes a pattern and a wholesome influence over his less fortunate friend. The meetings, properly conducted and supervised, provide ample opportunities for personal participation in all essential parts of worship—praise, Bible reading, individual and group prayer and tithing. This is such a *serious age!*

In the junior society worship is not only learned by worshipping, but it may also be positively taught. Every element of the regular worship service should be taught from time to time so that divine worship becomes meaningful to the child, perhaps for the first time. Occasional contests involving points for attendance at regular church services very often furnish the occasion for the formation of a life-long, voluntary habit of sabbath worship. Add to this a "sermon drill" as a part of each Junior service and one is amazed at how much these youngsters can get out of the dullest sermon!

Most opportune of all is that these youngsters are ready for advanced teaching in Bible doctrine and history. And as they learn to be familiar with the Word of God they automatically increase in capacity to appreciate attending regular worship. And besides, if the societies meet just prior to evening worship the second worship service is within their easy reach.

As for the senior society (or high-schoolers) they will follow in due time under the impetus of those who come to it from the junior society. True, our problem—particularly the interest problem—increases at this age, but they (because of the covenant-nurture principle) usually remain constant if they

have had the full benefit of the junior training. A tremendous help among the seniors is to put them to work as a body in some project that will make a real contribution to the total ministry of the church.

(3) *Other agencies.* Of lesser strategic value, but useful none the less, is the Vacation Bible School with its opportunity for a wider reach than even the Sunday School and its concentrated program. Then there are the boys' and girls' camps and young people's conferences. These are of great value provided their doctrine and discipline are unimpeachable. Nevertheless, the church which sends its youth to camps over which it has no supervision or control should look sharp lest the patient work of years be undermined or undone.

In conclusion we would address a word to those who rule the churches. The great commission covers the children. Their importance is all out of proportion to their comparative numbers. No child, from whatever home, who can be induced to accept the ministrations of the church of Christ should be thought to be beyond being won to Christ. May God make us wise as serpents and harmless as doves to plan and coordinate our total efforts if that by all means we might, with the blessing of our sovereign God, save some of them.

Orthodox Presbyterian Statistics

THE STATED CLERK of the recent General Assembly of The Orthodox Presbyterian Church has released the following statistics concerning the church, based on reports for the year ended March 31, 1955.

Membership: 5,979 communicants and 2,775 baptized children for a total of 8,754.

Sunday school enrollment: 8,102.

Average contributions per communicant member: to general expenses \$64.91; to benevolences \$25.46; to Building and special funds \$16.52, or a total average giving per communicant to church work of \$106.89.

There are now 110 ministers in the church, and 72 organized congregations. The number of ministers is the largest in the history of the church, except for a few months in the spring of 1937.

Farewell for Mahaffys

A FAREWELL GATHERING for the Rev. and Mrs. Francis Mahaffy and family, who sailed from New York for Eritrea on July 9, was held at the home of the Rev. Charles H. Ellis, pastor of Covenant Church of the Oranges, on Wednesday evening, July 6.

Sponsored by the women's society of Covenant Church, the occasion included a buffet supper on the lawn of the Ellis home, followed by a service at a neighboring church building made available for the purpose. Friends of the Mahaffys were present from several of the churches in north Jersey. Also present were Mr. and Mrs. Thomas Bird from Long Island, parents of Missionary Herbert Bird who is in Eritrea, and Donald and Dorothy Duff, children of Missionaries Clarence and Dora Duff, also now in Eritrea.

Brief greetings were brought the departing family by Mr. Mal Woodruff of Covenant Church, the Rev. Roy Oliver of Grace Church, Fair Lawn; the Rev. James Price of the Independent Presbyterian Church of Morristown, N. J., and the Rev. Leslie W. Sloat, representing Calvary Church of Glenside, Pa. Mrs. Mahaffy spoke on some of the matters that should be remembered in prayer by the home church. Mr. Mahaffy outlined some of the difficulties on the field, which have perhaps prevented the work from showing more progress than it has so far.

The family is scheduled to arrive in Eritrea early in August, if present traveling schedules are maintained.

Foreign Missions Committee Appoints Dorothy Deidrich

MISS DOROTHY DEIDRICH, a nurse whose home is in Crescent Park, N. J., has been appointed by the Committee on Foreign Missions for service in Eritrea, East Africa. Miss Deidrich completed her nurse's training a year ago, and during the past year has been a student at the Reformed Bible Institute in Grand Rapids.

The Committee decided that before Miss Deidrich should go to the field, she should take a course in linguistics, which she is doing this summer at the Wyclif Training school, and that she should take advanced work in nursing, with special attention to obstetrics, which she expects to do this fall and winter.

The present plan is for Miss Deidrich to go to the mission field early in 1956. She is a member of Immanuel Church of Crescent Park, N. J.

Report from Japan

A circular letter recently distributed by friends in Covenant Church, Berkeley, California, tells of the work of the Japan mission of the Orthodox Presbyterian Church. Following are some quotations from the letter sent by the Rev. and Mrs. George Y. Uomoto:

"The work in Sendai continues. The Sunday school has settled down so that by now we know who are regular attendants and who are 'stragglers.' The evening service continues with its small group. Our prayer is that the Word of God may continue to be proclaimed in all simplicity and truthfulness. We have been determining the subject matter of our evening services from the subject matter of the Shorter Catechism so we feel the group has a more or less overall idea of what Christianity is. In such an outline we trust they may have come to realize why Christ occupies such a central place and why we preach Him. In a land given to idolatry and to relativism of truth, the absoluteness of God and Christ is unintelligible. It is only the working of the Holy Spirit that can give sight to blinded hearts, and enable them to see the light of the Gospel of the glory of Christ, who is the image of God.

"The Rev. Heber McIlwaine and the Rev. Shigeru Yoshioka alternate in conducting Bible classes at Nishitita Sanatorium each week. They are assisted by Elder Y. Sasaki and Mr. Uomoto. The group there has progressed rapidly and has started a Sunday evening prayer service by themselves. Soon we hope to see some of them make their confession of faith and receive baptism.

"In June we started a work in Ishinomaki, about an hour and 40 minutes by train from Sendai. For the present we meet there twice a month. A children's meeting will be held every week, under the direction of Mr. T. Okada, a young Christian. Thirteen were present at the first meeting, at which Mr. McIlwaine spoke on John 3:16.

"We solicit your prayers in selecting a new location for our work. We are at present considering either East Sendai or Shiogama, a seaport a short distance away.

"Mr. McIlwaine will be undergoing a hernia operation in July. Please re-

member him in your prayers, that he may have a speedy and complete recovery."

The letter also reports that a Japanese, Mamoru Tamaki, has been accepted at Westminster Seminary for the fall, and that the mission is trying to help raise funds for his transportation to America. Gifts for this purpose may be sent to the Committee on Foreign Missions, 728 Schaff Building, Philadelphia 2, Pa., clearly designated.

John H. Feicke

RULING ELDER JOHN H. FEICKE, of the Orthodox Presbyterian Church in Yale, S. D., died suddenly on Monday, May 23. He was 64 years of age. He had attended the regular evening service of the church the previous day. He had been in failing health since the first of the year, due to a heart condition, but had appeared strong and well during the days before his death.

Mr. Feicke and his wife began attending the Yale church in 1943. In the fall of that year they became confessing members. Mr. Feicke was later elected a trustee, and has served the church as ruling elder for about ten years. His pastor, the Rev. Melvin Nonhof, says of him, "He was faithful in his attendance at worship services. (I dare say he missed only about five services in the 12 years he attended the church.) He showed a very earnest spirit and was much concerned about the unsaved, particularly his neighbors and friends. He had a zeal for souls."

Funeral services were held in Yale church, with a very large company of neighbors and friends in attendance. Burial was in the Iroquois, S. D. cemetery.

Besides his widow, he leaves a nephew, Elmer Anderson, who was raised from infancy in his home after the mother's death.

Church Notes

THIRTEEN YOUNG PEOPLE from Calvary Church of Volga, S. D., attended Elim Bible Camp at Niobrara, Nebraska, June 27-July 4. Pastor Bruce Coie acted as Dean of the camp, and Mrs. Appel and Mrs. H. Albright were cooks. Three more quilts have been sent from this church to Korea Theo-

logical Seminary.

The Women's Missionary Society of Calvary Church, Wildwood, N. J., held a Mother-Daughter supper on May 24, with about 60 persons present. Mrs. Leslie Dunn of Westfield, was guest speaker. Her topic was "The Christian Home." Regular services are being held at the Boardwalk Chapel every evening of the week.

Covenant Church of the Oranges has voted to purchase a lot in East Orange, at the corner of Springdale and Glenwood avenues.

The Rev. Henry Tavares of Carson, N. D., is now conducting a service every other Sunday evening in a German Reformed Church in Heil, near Leith. Already being pastor of three churches, Mr. Tavares now has four services and a Bible class on each Sabbath. Men of the Lark church have agreed to break and sow forty acres of land for a neighbor, the proceeds of which are to be devoted to the Lord's work.

The Rev. Dwight H. Pondstone marked the beginning of his 17th year as pastor of Beverly Orthodox Presbyterian Church, Los Angeles, the latter part of June. Eighteen communicant members were recently received into the church. Twelve of these are worshipping in Whittier, at the missionary chapel sponsored by the Presbytery there and conducted by the Rev. Robert Nicholas. Improvements to Beverly Church include the installation of new pews and an organ. Thirty members of the congregation plan to attend the Family Conference at Big Bear Lake, July 18-25. Rev. Charles Schaufele will be guest speaker at the conference.

At a special meeting of the Oostburg Christian School Association it was decided to purchase the home across from the school property, as a residence for teachers.

Van Til

(Continued from p. 102)

into eternal life."

And how shall a man be righteous and thus enter into eternal life? Only he that hath part in the Christ—"He that eateth my flesh and drinketh my blood, dwelleth in me and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me."

Perhaps also you will preach on the words of Jesus, that no one can come unto him except the Father draw him. You will point out that all men because of sin deserve eternal punishment, that none are able of themselves even to believe in Christ and repent of their sins; but that it is by sovereign grace alone that they must be enabled to do what of themselves they cannot do.

Second Response

Then, so far as there is understanding of your meaning, there will be opposition to the message that you bring. To be sure, men have sufficient ingenuity to turn the very gospel of sovereign grace into its opposite so that to them it means that somehow all unrighteousness of men will be forgiven and all men taken into the presence of God. They will justify to themselves such a view by saying that surely nothing that is done in this world can be of such importance as to determine that men shall be eternally separated from God. In particular do they argue that no sin in this world, in which all is dark and no one can really see what is right and wrong, can be so great that it deserves to be punished for all eternity. In short the whole point will be that God's righteousness is placed below his love. God is said ultimately to love the world and all men in it despite what they do; he may chastise them as a father chastises his child, but he will by that means only bring into effect his purpose of grace for them.

So when you preach the sovereign grace of God in all its simplicity, when you preach the Christ of the Scriptures in sharp distinction from all such man-made gospels, then there will be indifference, hard looks, empty pews, less salary, a final liquidation from the place to which you had been called. And all this will be in the name of high morality and religion. All religion will be tolerated and extolled except the religion of the free grace of God through the Christ of the Scriptures, and preached on the authority of the Scriptures.

Final Response

Perhaps you will then become despondent and will seek to escape into some other profession. "When the Son of man shall come, will he find faith on the earth?" Will he find true faith among all this display of false faith? Will there be among those who bow each Sabbath day before the blank and the void any who still bow before

the living God whom they know through the Scriptures?

The Christ of the Scripture has himself provided the remedy for this your time of despair. When he himself saw the crowds disappear as with increasing sharpness of delineation he corralled them to a direct confrontation with his broken body and shed blood which, on his own absolute authority, he presented to them for their acceptance, he said to his disciples: "Will ye also go away?" Will you go away from this task of preaching and teaching the Christ of the Scriptures? When you think on this, then your answer will be, with the apostles, "Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that thou art the Christ, the Son of the living God."

And when you are told not to pray for this people because of their unbelief and hardness of heart, you will realize that this is not God's final command. So with the prophet Jeremiah you

will lift your heart to God and say, "Do not abhor us, for thy name's sake, do not disgrace the throne of thy glory: remember, break not thy covenant with us." And your prayer will be heard, for it is uttered in the name of him who prayed, "Father, I will that they also, whom thou hast given me, be with me where I am, that they may behold my glory, which thou hast given me; for thou lovest me before the foundation of the world. O righteous Father, the world hath now known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them."

There can be therefore no doubt of the ultimate success of your labor. The grace of God cannot be of no avail. The Son of Man has established faith in him within the hearts of men who of themselves rebelled. The Holy Spirit, the Spirit sent by Christ himself to wit-

ness to the Christ of the Scriptures enveloped Saul the persecutor and made of him Paul the apostle. He took a youth of North Africa out of doubt and sin and made him the greatest teacher of the ancient church. The grace of God cannot be in vain. The Christ of the Scripture is victor over Satan and his host. Of his kingdom there shall be no end. It is your glorious task to labor for him and in his name. You preach the Christ of the Scripture in terms of the Scripture and therefore on the authority of God. And so the God who made man and in whose hand are the hearts of men and kings as water-courses will yet give abundant reward to those who work for him. So then the words of the admonition of the apostle Paul which you have recently heard ring once more in your ears,

"Therefore be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

The GUARDIAN NEWS COMMENTATOR

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

Christian Reformed Synod

THE SYNOD of the Christian Reformed Church, held the early part of June, took several actions of interest to our readers. Three new members were chosen for the faculty of Calvin Seminary, all for one year terms. They are Anthony A. Hoekema as Lecturer in Dogmatics; Harold Dekker as lecturer in Missions, and Marten H. Woudstra as instructor in Old Testament. It was noted that this is the last time there will be a one-year lectureship in dogmatics. A permanent ap-

pointee, supposedly, will be nominated next year. Mr. Woudstra is a graduate of Westminster Seminary who was accepted as a minister in the Christian Reformed Church over a year ago. He recently spent several months in study in Amsterdam.

Others reappointed to the Seminary faculty are Carl G. Kromminga, John H. Krominga, four years; Herman Kuiper, two years; Henry Stob, four years.

In the field of foreign missions, the Synod approved a proposal to send two more men to Japan, one more man to the Sudan, and one more to Ceylon.

It refused to reconsider its decision of a year ago to withdraw from the work in India.

In home missions, the H. M. Committee was authorized to open five new fields in the current year. Work is to be opened among the Indians at the Intermountain School in Utah, and improvements are to be made at Zuni. Synod also approved the placing of a conditional contract with the NBC radio network. Funds for this expansion to be raised through voluntary contributions.

The Rev. John Vander Ploeg was chosen to become the editor of the

church paper, the *Banner*, replacing the Rev. H. J. Kuiper who will retire. Mr. Vander Ploeg has been a pastor in Kalamazoo. He will officially begin his duties in the fall of 1956.

The Synod voted to investigate the possibility of a closer relationship with The Orthodox Presbyterian Church. Partial background for this was the fact that the Gereformeerde Kerken of the Netherlands has entered into a sister relationship with the Orthodox Presbyterian denomination, a closer relationship than the Christian Reformed Church has allowed.

In another action, Synod refused to adopt an overture that would have forbid membership in so-called "neutral" labor unions, and failed to make any change in its position regarding labor unions and labor contracts.

Southern Presbyterians Dismiss Union Committee

THE GENERAL ASSEMBLY of the Southern Presbyterian Church, at its annual meeting held in June, voted to dissolve its committee on Cooperation and Union with other churches, and instead set up a permanent committee on interchurch relations. Despite the fact that the denomination had voted by only a slight majority against the Presbyterian merger program, and had been strongly divided over the issue, this action of the assembly was carried through unanimously.

The Assembly also thanked the Assemblies of the Northern and United Presbyterian bodies for their readiness to consider a plan of union, on the basis of the invitation from the Southern Church (which initiated the union idea some years ago). These other churches were informed that the rejection of the plan of union was not to be interpreted as a lack of confidence in these churches, or a lack of desire for more Christian fellowship, but merely expressed the conviction of a constitutional majority of the Southern Presbyteries that the interest of Christ could best be served by the continued existence of the Southern church as an independent body.

A second item of major interest before this Assembly related to the matter of segregation. Last year the Assembly, by a vote of 238-168, expressed its support of the Supreme Court's position against segregation. This year there were several overtures asking the Assembly

to reconsider this stand, and withdraw its support of segregation. However, the vote was even more definite than last year's. A minority report supporting segregation was defeated. This report stated in part, "We further believe that the 1954 General Assembly did err in declaring segregation to be a sin and in seeking to obligate the members of both races in the Presbyterian Church in the United States to work for the integration of the races, inasmuch as the Scriptures do not sustain the view that segregation in itself is wrong or un-Christian." The vote supporting the stand taken last year was 293-109.

Reformed Church Synod

THE SYNOD of the Reformed Church in America (Dutch Reformed), met in Buck Hill Falls, Pa., early in June.

Of special interest was the action of the Synod regarding candidates for the ministry who attended other Seminaries than those of the Reformed Church, or who came from other churches. Classes in examining candidates from other churches were urged to scrutinize very carefully their understanding and acceptance of Reformed doctrinal standards and practice and their loyalty to the entire Reformed Church program. Ministerial candidates who do not attend seminaries of the Reformed Church are likewise to be carefully examined, and may be required to take prescribed courses at Reformed Church Seminaries.

This year two men who were graduates of Westminster Seminary, but who had taken these prescribed courses at New Brunswick Seminary, were admitted to the ministry. They are Russell Johnson and Clarence Werkema. A member of this year's graduating class of Westminster, John Cooper, was informed he would be admitted provided he satisfactorily completed certain additional courses at a seminary of the Reformed Church. (Mr. Cooper has since withdrawn from the Reformed Church and been received as a member of Calvary Orthodox Presbyterian Church of Glenside, Penna.)

Presbyterians and Mary

THE General Assembly of the Presbyterian Church U.S.A. this year adopted a report of a special committee which had been set up to study the significance

of the Roman Catholic "Marian Year". The Marian Year, as 1954 was called, was a year devoted especially in Catholic circles to the cult of the Virgin Mary.

The report to the Presbyterian assembly traced the rise of the dogma and cult of the virgin. The dogma centers in two doctrines propounded by the Catholic church, neither of which has Scriptural authority. About 1850 the Pope proclaimed that Mary was born without sin, the doctrine of the Immaculate Conception. And in 1950 the Pope proclaimed the doctrine of the Assumption, that Mary had been translated directly to heaven, body and soul.

The cult of the virgin centers in the alleged appearance of Mary on various occasions, and her giving of messages or instructions to her followers. In its chief feature this cult is known as "Our Lady of Fatima," because Mary supposedly appeared in 1917 at Fatima in Portugal, and brought a "peace plan" from heaven.

In consequence of the doctrine and cult of Mary, she has been given a place practically equal to that of Christ in the work of redemption, and appears even to replace the Holy Spirit. She is the mediator between humans and Christ Himself, and is called the "Queen of Heaven."

The report states that the development of the Marian cult has widened the breach between Catholicism and all other (sic) Christian communions, and that it constitutes a challenge to evangelical Christians, who should develop their devotional lives in the Biblical pattern, in contrast to the extra-Biblical worship of the mother of Christ.

Catholic theologians were quick to react to the Presbyterian statement. The Catholic Theological Society charged the statement with distorting the facts. It asserted that Catholics do not hold Mary to have taken the place of Christ, and claimed that its worship of Mary was based on the position that she is the mother of Christ who is both God and Man, so that she can also be called the "Mother of God."

Then the Catholics added a note that the Presbyterians would do well to take to heart. Said the Catholics, "It would be reassuring if all men who call themselves Christians could be as unanimous in proclaiming their faith in Christ as God, as the Presbyterian General Assembly was unanimous in its attack on Catholic devotion to Mary."

ASA and ETS Meet At Winona Lake

THE AMERICAN SCIENTIFIC AFFILIATION and the Evangelical Theological Society held a joint meeting at Grace Seminary, Winona Lake, Ind., June 21-24. Some 100 scholars from various parts of the United States and Canada attended. Papers on a great variety of subjects were presented.

Discussion groups which had been working on particular aspects of the relation of the Bible and Science presented their reports on June 24. A summary of these reports follows:

"The group on 'The Antiquity of Man' while noting that the often quoted date of 4004 B.C. for the creation of Adam is not held by reputable evangelical scholars, pointed out that the Bible seems to favor a date for man's creation of not too many thousands of years B.C., that the earliest scientifically proven date for man is about 20,000 B.C., and that attempts to place man on the earth hundreds of thousands of years ago are simply 'educated guesses.' Another group considered the deluge of Noah, and reported that the applicability of science to the flood is less than generally supposed. Fossils and stratification need not be associated with the flood, and an ancient universal flood need not have left appreciable present geological evidence. The Biblical record of the flood is to be maintained, which seems to favor a universal rather than a local flood, and which certainly demands the destruction of the entire human race, except for the family of Noah. The group on 'Probabilities and certainties of scientific methods and methods of interpreting the Bible' stressed that while scientific facts, such as progressive forms of life, are true, yet anti-supernaturalistic theories to explain these facts, such as evolution, are not. The group also stressed that the original manuscripts of the Bible are without error, but that men are not without error in interpreting the Bible."

Among those attending the meeting were scholars from Calvin Seminary, Gordon Divinity School, Wheaton College, Faith Seminary, Northern Baptist Seminary, Goshen College, and other institutions.

Science and Miracles

REMARKS of Dr. John R. Brobeck, professor at the University of Penna. Medical School, at a medical convention in Toronto, have attracted widespread attention.

Dr. Brobeck declared that Science is changing. "One of the results is that a scientist is no longer able to say honestly that something is impossible. He can only say it is improbable." This comment was in connection with a discussion of miracles. Brobeck said that the one factor which can account for miracles would be a source of energy unknown to the scientific system. He said this source of energy was known in the Bible as the Word of God. Brobeck added that there are miracles taking place, today—the miracles involved in rebirth, or salvation through Jesus Christ. This reality is today producing changes in human personality it is impossible for scientists to explain.

Peron and the Pope

THE DICTATOR of the South American country of Argentina has learned the hard way what many before him have discovered, that one does not lightly engage in conflict with the Roman Catholic hierarchy.

Argentina is very largely Catholic in population. But Peron, the "dictator", has been endeavoring for some time to overcome Catholic influence. The conflict started in the labor unions many months ago, when Peron claimed that Catholics were attempting to take control of the labor movement. Since then the teaching of Catholic doctrine in schools has been stopped, and this past spring the question of the separation of church and state was raised, and is to be put before the people in a public vote.

Catholic opposition has been evidenced through letters in the churches, and through mass demonstrations. These latter the government has resisted. Finally Peron deported two of the leading members of the Catholic hierarchy, giving them police escort to the planes which took them out of the country. Rome responded quickly. Peron and those with him (though not by name) were excommunicated by the church. Portions of the Navy and air force rebelled, and planes bombed the Government buildings in Buenos Aires. Many were killed and injured. In turn government supporters ransacked and burned a number

of the largest Catholic churches in the city.

But then apparently saner heads prevailed. Two leading anti-Catholic members of Peron's government were dismissed. Peron sent greetings to the Pope on one of the religious festivals. His police set up cordons to protect the churches, and in terms of the governments responsibility to care for the church, he has taken over several of the church buildings and started their repair at government expense. (Some of the Catholics have opposed this, wishing either to repair the churches themselves, or to leave them in their present state as "monuments" to encourage the Catholic populace.) There have been suggestions that a concordant between Peron and the Vatican might be established, and that the two exiled Church leaders would be allowed back in the country.

But all is not settled yet. There have been additional demonstrations by Catholics, and additional resistance by government forces, and additional bloodshed. In a Catholic country, when the crowned head starts a battle with the church, the crowned head is more liable to fall, than the church.

Bible Synod to Have College

THE BIBLE PRESBYTERIAN SYNOD, meeting in its annual assembly at St. Louis recently, approved the erection of a committee which should be authorized to establish a college under the sponsorship of the Synod. Actual establishment of the college depends on approval by two-thirds of the presbyteries of the church.

This action, taken on the last day of the Synod meeting, followed two other decisions of considerable significance. One was to establish an official magazine of the church, to serve as the church's "voice," and the other was to establish a new and enlarged committee on Christian Education, with a full-time general secretary.

All three of these decisions met with strong opposition on the floor of Synod. In fact, the decisions are described as marking an "overwhelming change" in the Bible Presbyterian church. They were opposed by Dr. Carl McIntire, Dr. Allan A. MacRae and others.

On the final day of the Synod Dr. MacRae with some thirty other men set up an independent "Committee for True Presbyterianism," the purpose of

which was described as to "bring information to the members of the Bible Presbyterian church." One of the first actions of this Committee was to sponsor a rally at Faith Seminary in support of its endeavors. Another action was to issue the first number of a paper, entitled *The Free Press*, designed to state and support its principles.

These principles, as set forth in the six articles appearing in the paper (all written by Dr. MacRae) are that synod-controlled boards and agencies are contrary to the Scripture and the Confession of Faith, and that mission, publication, and education work should be carried on by independent groups set up whenever and wherever a number of Christians desire to set them up.

The decisions of the Synod represent a contrast with previous developments in this church. There has not been previously an "official" church paper, but instead the church has largely considered the *Christian Beacon* published by Dr. McIntire as its "voice." There have been two independent colleges, Highland in Pasadena, Calif., and Shelton in New York. But recently a division occurred at Highland, and the president and a majority of the student body withdrew. The one official agency of the church has been the Committee on National Missions, which has had a publication of its own. One of the articles in the *Free Press* implies strong criticism of this committee, and suggests that the church would have grown more rapidly if national missions work also had been under the direction of one or more independent agencies.

The *Free Press* takes the position that in setting up synod-controlled agencies in these various fields, the church is moving in the direction of bureaucracy, and prelacy, and is taking the same road which brought the Presbyterian Church in the U.S.A. to its sad estate.

The Synod did not terminate the relationship of the church to the American Council of Christian Churches, though efforts in this direction were made, and much time of the Synod was occupied in discussing the administration of the American Council. At the spring meeting of that Council, the delegates from the Bible Synod stood alone in opposing certain decisions that were made, and in asking that the denomination have a greater voice in the Council's work. Dr. McIntire in the *Beacon* later strongly criticized the Bible Synod delegates for the position

they had taken at the Council meeting.

The plea of the *Free Press* throughout is that the church turn away from all Synod-controlled agencies, and allow its extension, missionary and educational work to be conducted by independent organizations of church members who have an interest in the particular work. The *Free Press* concludes with this plea: "It is to be hoped that the members of the Bible Presbyterian Church will seriously consider the great harm that has been done by the actions of the last Synod, and will make a strong turn about in the near future."

Van Kampen Discontinues

VAN KAMPEN PRESS has issued a notice that it has discontinued its business. Located in Wheaton, Van Kampen has in recent years published many books and pamphlets, mostly in the field of Fundamentalist literature. Titles handled by the Press have been transferred to other publishers, and in some cases to the authors themselves.

Graham in European Crusades

AFTER LEAVING the British Isles, where he conducted an extended crusade in Glasgow, and had a shorter stay in London, Evangelist Billy Graham went to the continent for brief appearances in various cities. He started his tour with five days in Paris, where he preached for the first time with the help of an interpreter. From Paris he was to visit other countries, and planned to hold a rally in Geneva the evening of July 17, the day before the "conference at the summit" was scheduled to occur.

"Luther" Film Shown In Montreal Churches

OVER TWENTY THOUSAND PEOPLE are reported to have seen the moving picture "Martin Luther" when it was shown in churches in Montreal. Public showings of the movie in the Catholic-dominated city were banned by the local Board of Censors. Protestant officials interpreted the ban as not applying to private showings. However, it has since been stated that the Censor action made all showings, whether public or private, illegal. It remains to be seen what if anything the authorities will do about the showings in churches.

Ecumenical Center Opened in Geneva

JOHN KNOX HOUSE, described as an ecumenical conference and study center sponsored by the Presbyterian Church in the U.S.A., was officially opened on June 7 in the city of Geneva, Switzerland. The center will provide accommodations for Presbyterian U.S.A. personnel working in the area, and will also carry on a conference program. Financial support has been largely assured by the Montview Boulevard Presbyterian Church of Denver, Colo.

Congregational, E & R Merger in 1957

THE OFFICIAL MERGER of the Congregational and Evangelical & Reformed Churches is now scheduled to take place in June, 1957. Meanwhile joint projects between agencies of the two churches are being worked out.

Graham Invited for New York Crusade

EVANGELIST BILLY GRAHAM has been invited to hold a full scale crusade in New York next year. The invitation was issued by the Protestant Council of the City of New York. The proposed date was the latter part of September, 1956.

Graham has shown definite interest in the idea of a New York Crusade, but has indicated that a long period of preparation would be necessary.

California and Religion

THE ATTORNEY GENERAL of California has ruled that the Bible may be read as literature, but not for religious purposes, in California public schools.

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The Bible may be discussed, in a general way, and specific passages, because of their eloquence or poetic beauty, may be used for special study. But the use of the Bible in classroom exercises might well amount to sectarian instruction. A previous attorney general had confined the Scriptures to school libraries.

The Attorney General also held that prayers may not be made a part of the school curriculum. Atheists must be protected. Other rulings were that Gideon Bibles may not be distributed to the children in school, but may be handed to children on their way to and from school, and that there is no constitutional objection to the sale or lease of public property for religious purposes.

Church Headquarters In New York

A BLOCK-LONG UNITED CHURCH CENTER is to be constructed in New York City, on Morningside Heights at 119th street, to serve as the national headquarters for Protestant and Eastern Orthodox churches affiliated with the National Council of Churches.

Out of Presbyterian Alliance

BY A MAJORITY VOTE the General Assembly of the Free Church of Scotland decided to withdraw from the World Presbyterian Alliance. An overture from one of the synods had charged that the Alliance was now largely under the influence of Modernism, that it supports the World Council of Churches, and that it has elected a Czech Communist as a vice-president. The overture was prepared by Professor D. McKenzie of the Free Church College. It was accepted by the Assembly.

Methodists to Take Over School of Religion

THE SOUTHERN CALIFORNIA-ARIZONA Methodist Conference this year approved a plan whereby it will take over the University of Southern California's School of Religion and will set up a 10 million dollar plant of its own. A corporation is to be formed to own and control the school, continuing the functions now performed for the church by the University. A spokesman at the Conference declared that the school would become "the only first rate liberal

theological seminary in Southern California." The University will retain a Department of Religion to qualify for public funds.

Princeton Univ. to Have Religion Program

A BROAD pioneering program of graduate study that will stress "the relation of religion to all aspects of life" has been inaugurated by Princeton University. The non-denominational program will combine studies in Biblical literature and the history and philosophy of religion, and will lead to the degree of doctor of philosophy of religion.

Propose Women Rabbis

THE TREND toward accepting women for ministers continues in various directions. Most recently, Dr. B. R. Brickner in a presidential address to the 66th annual convention of the Central Conference of American Rabbis has proposed that women be ordained as rabbis. This is the Conference of Reform Judaism.

Theoretically women have had the right to become rabbis in this group since 1922, but none has ever actually been ordained. On several occasions women have served as "rabbi" of individual congregations.

Books Received

On another page reference is made to the recent book by Dr. C. Van Til: *The Defense of the Faith*, published by the Presbyterian and Reformed Pub-

lishing Company; 436p. \$4.95.

J. Marcellus Kik: *Revelation Twenty, an exposition*. Presbyterian and Reformed Publishing Co. 92p. \$2.00. Mr. Kik finds the key to the interpretation of this widely discussed chapter in the meaning of the terms "first" and "second" resurrection. An interesting expositional study.

Ben A. Warburton: *Calvinism*. Eerdmans. 249 p. \$3.00. Some of the chapter headings of this book are, "Arminius and the Synod of Dort," "Divine Sovereignty," "Predestination," "Particular Redemption," "Moral Inability," "Invincible Grace," "Final Perseverance," "Calvinism and the Inner Life," and "The Fruits of Calvinism."

Two additional volumes in the New International Commentary on the New Testament are available: F. F. Bruce, *The Book of Acts*, and Alexander Ross, *The Epistles of James and John*. The former is \$6.00, the latter \$3.50. Eerdmans.

Arthur W. Pink: *The Doctrine of Sanctification*. Bible Truth Depot. \$3.00.

Any of these books may be ordered through The Presbyterian Guardian, 1505 Race St., Phila. 2, Pa.

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