

The Presbyterian

G U A R D I A N

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Editorial — News

MARCH 10, 1959

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Westminster Seminary Graduate Program

To Grant Degree of Doctor of Theology

Westminster Theological Seminary will expand its plan for graduate study by the addition of a course of studies leading to the degree of Doctor of Theology, it was announced early in March by Robert S. Marsden, executive secretary of the institution. The new graduate program will be placed in full operation for the 1960-61 academic year.

Upon the unanimous recommendation of the Pennsylvania State Council of Education, the court has approved the Seminary's application for the change of its charter to permit the granting of this advanced degree. In 1939 the Seminary began granting the Bachelor of Theology degree (later changed to the degree of Bachelor of Divinity), and the Master of Theology degree in 1944.

The way was opened to the successful application for the extension of Westminster's service through offering of the doctorate degree by the admission of the Seminary, in 1954, to membership in the Middle States Association of Colleges and Secondary Schools. After an investigation of all phases of the Seminary's life and work and an evaluation visit lasting several days by five educators, accreditation was granted by the Middle States Association.

Commendation

The recommendations of the 44-page report were of much value, and it gave high commendation to Westminster. "It can easily be seen that the underlying purposes of the Seminary are unequivocally expressed, clearly understood and fully accepted by all who have any administrative or instructional voice in the procedures which are inaugurated, and results in an educational pattern in which great emphasis is put upon exposition and exegesis; which is of the conviction that depth is of far greater importance than breadth; and which insists upon a profoundly scholarly approach to the understanding of the Scriptures." So stated the report.

It went on to note that the members of the faculty "impressed the members of the visiting committee as possessed of notable erudition, and even the students—less erudite as they may well be—seemed to be so filled with the awareness of the need of the scholarly approach as to give to each one of them the highest possible respect for all the best attributes of a genuine scholar." Other excerpts from the report may be found in the *PRESBYTERIAN GUARDIAN* for June, 1954, Volume 23, Number 6.

Westminster has become known as one of the foremost conservative seminaries since its founding in 1929 under the leadership of the late J. Gresham Machen. The permission to grant the Th. D. degree completes its development as a graduate school of theology. The degree is to be offered in two fields of specialization: the Old and New Testaments (with main emphasis on either of the two Testaments), and in the realm of Theology.

Although the full program leading to this advanced degree will not be put into effect until the 1960-61 academic year, it has been announced that qualified persons interested in

commencing study may communicate with Professor Paul Woolley, dean of students, regarding the courses immediately being offered. A leaflet defining the requirements for the degree of Doctor of Theology is available.

Alumni

During its history Westminster Seminary has welcomed students who were graduated from 187 colleges and universities, and men have come from nearly every state and territory, and from 20 foreign countries. Eighteen of these schools have had seven or more men at Westminster. They are: Asbury, Bob Jones, California, Calvin, Davidson, Gordon, Hope, Houghton, Lafayette, Pennsylvania, Princeton, Sterling, Taylor, Temple, The King's, Washington, Wheaton, and Yale.

Alumni of Westminster are found in no less than 40 denominations, and a large percentage of its graduates are teaching in institutions of higher learning, both in the United States and in foreign lands. The Seminary admitted 95 students for the 1958-59 term, with ten full-time members of the faculty. A recent photograph of the faculty, together with information about their activities, appeared in the February 10 issue of the *GUARDIAN*. It is interesting to note that the faculty members of professorial rank have an average tenure of 22 years.

Work continues on the thruway along the south side of the Seminary campus. Pete Grossman took the picture.



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Cooperation in Evangelism

By JOHN MURRAY

The question with which we are concerned in this article is whether evangelicals may properly cooperate with modernists in the actual conduct of evangelism. When we say "properly," we mean whether it is in accord with the revealed will of God as set forth for us in Holy Scripture. It is a question that is seriously debated by both evangelicals and modernists, though the criteria by which modernists seek to determine the question are admittedly different from those of the evangelicals.

For the latter, by and large at least, the question is focused in the relevance of certain biblical injunctions such as "have no fellowship with the unfruitful works of darkness" (Eph. 5:11), "be ye not unequally yoked together with unbelievers" (II Cor. 6:14), and "if there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed" (II John 10). Obviously, if this kind of cooperation falls within the scope of such prohibitions, then *for the evangelical* this should be an end of all debate. Within the evangelical camp it is precisely this question that has been ardently debated back and forth.

The Evangelical's Belief

An evangelical is committed to certain well-defined positions regarding the Christian faith. He is a trinitarian and believes that there are three persons in the Godhead, the Father, the Son, and the Holy Spirit. He says without equivocation that there is one God, that the Father is God, the Son is God, and the Holy Spirit is God, and that these three are distinct persons, as B. B. Warfield so simply stated the doctrine.

As to the Scriptures

The evangelical also believes that the Scriptures of the Old and New Testaments are the infallible Word of God written, inerrantly inspired of the Holy Spirit, the only infallible rule of faith and life. This latter belief is becoming increasingly the distinguishing mark of the evangelical as over against modernism, not because

this belief of itself makes one an evangelical but because, in terms of our present-day situation, a person begins to move away from his evangelical moorings whenever he is ready to abandon this position and because it is at this point that the attack on evangelical belief is most sharply drawn.

The evangelical believes that the eternal Son of God became man by being supernaturally begotten by the Holy Spirit in the womb of the virgin Mary and was born of her without human fatherhood. The Son of God came into this world by this means in order to save men from sin and for this reason he shed his blood upon the accursed tree as a substitutionary sacrifice. He rose from the dead on the third day in that body that had been crucified and laid in the tomb of Joseph. After forty days he ascended up to heaven and was highly exalted, reigns from heaven as head over all things until he will have subdued all enemies, and will return again personally, visibly, and gloriously to judge living and dead.

As to Evangelism

The evangelical believes that all men are lost and dead in sin, that there is salvation in none other name but that of Jesus, and that apart from regeneration by the Holy Spirit and faith in Christ Jesus men are irretrievably lost. He believes in heaven and hell as places of eternal bliss and eternal woe respectively and that these are the two final abodes of mankind. Evangelism, therefore, for the evangelical, is the proclamation of the gospel of Christ to lost men in order that they may be saved. He must proclaim this gospel with the urgency which the gravity of the issues of life and death demands. Evangelism is supported by the fact that Christ is offered freely to all without distinction and that God commands men that they should all everywhere repent.

This summary does not cover the whole field of evangelical belief. But it indicates what the identity of an

evangelical is. If a professed Christian does not entertain the type of belief which the foregoing summary represents, then he is not an evangelical.

The term "modernist" is flexible enough to include much diversity of belief. Indeed it is this flexibility that may be said to mark out and differentiate modernism. The modernist is exactly the person who, professing to be Christian, is not characterized by the well-defined and articulate viewpoint or system of belief which the foregoing portrayal of evangelicalism represents. He does not avow that viewpoint; it is not his faith. The more intelligently self-conscious he is the more he frankly disavows it. Even when he is simply non-committal he is still modernist. For the evangelical is never agnostic on what belongs to the Christian faith; he is positively assertive, and unequivocal confession is a distinguishing mark of his identity.

The Modernist's Unbelief

We may instance some examples of the modernist's disbelief. He is quite opposed to the doctrine of Holy Scripture which the evangelical holds. Indeed this is the point at which he most vehemently and perhaps scornfully disagrees. He is not willing to accede to the doctrine of eternal perdition. Faith respecting the virgin birth of our Lord is not essential to what he considers to be the doctrine of the incarnation. Substitutionary atonement in the sense so precious to the evangelical does not condition the faith in Christ which he professes.

The modernist cannot be hospitable to the exclusiveness of the Christian faith which excludes all hope for men who are outside the pale of the gospel revelation and for that reason his evangelistic interest cannot be impassioned by the fervour and urgency which belief in the lost condition of men must generate. It is apparent, therefore, that the belief or lack of belief of the modernist defines an entirely different pattern from that of the evangelical. Radically different conceptions of the Christian faith are

involved in these opposing views and the modernist is alert enough to recognize that divergence. He recoils at those very points which constitute the essence of the evangelical's faith.

As to God

First and foremost there is a different conception of God. The God of the evangelical is a God who, consistently with his perfections, will consign men to everlasting perdition. The God and Father of our Lord Jesus Christ is such a God. Our Lord Jesus himself said so. The modernist says he cannot believe in such a God, that this belief is incompatible with what he believes to be the God of love. It is surely apparent, therefore, that the God of the evangelical is not the God of the modernist. For, after all, the God in whom we believe and whom we worship is not the vocables by which he is designated but the God with respect to whom we entertain certain conceptions.

We can use all the titles by which God is named in Holy Scripture, but unless we entertain the proper conception of the God thus designated we are not believing in or worshipping him. We may honour Him with our lips and our hearts be far from him. There must be truth in the inward parts. And since the modernist openly disavows conceptions of God which are integral to the faith of the evangelical, they do not worship the same God. It is not man's prerogative to search the heart of another. But here we are not dealing with what is *hidden* in the heart but with concrete, open confession which we are in a position to evaluate and must evaluate. Otherwise all discrimination is at an end.

As to Christ

Again, let us think of Christ. The evangelical believes that Christ vicariously bore upon the cross the penalty due to our sins, that he satisfied the justice of God and propitiated his wrath, that God the Father delivered up his own Son to the damnation which our sins deserved. The faith which the evangelical reposes in Christ and which changes his whole outlook for time and for eternity is conditioned by this view of Calvary. Take away substitutionary atonement in the sense defined and the evangelical cannot rest in Christ for salvation. But the modernist cannot accept that view of Calvary. Indeed he

may recoil from it. In any case, he will insist that Christian faith or the Christian faith is not tied to that conception of the cross. Is it not obvious, therefore, that on the most cardinal question of faith in Christ there is radical difference and that the Christ of the one is basically different from that of the other?

As to The Bible

Let us think also of Holy Scripture. The difference here is concerned with our view of revelation from God as it comes into concrete and

This article, by Professor John Murray of Westminster Theological Seminary, appeared originally in the December issue of "The Bible Times" (Volume VIII, Number 5), which is published by the Japan Mission of the Independent Board for Presbyterian Foreign Missions under the editorship of John M. L. Young. We count it a privilege to reproduce it for our readers here.

Reprinted by The Japan Bible Christian Council in pamphlet form, it is being sent this month to a thousand missionary homes in Japan, with a covering letter from John M. L. Young, president of that Council, as one project in their observance of the centennial of Protestant missions in Japan. In the course of his letter Mr. Young writes: "We who believe that the Bible is the Word of God, the only infallible rule of faith and practice, are much less interested in what men have to say about this matter (of cooperation in evangelism) than we are in what principles God has revealed in His Word about it. It is from the point of view of determining those principles and their application that Professor Murray has made this study."

The pamphlet-reprint may be obtained by writing to the Council named above at 273 1-chome, Horinouchi, Suginami-ku, Tokyo, Japan.

practical relation to us. Nothing affects our religion all along the line of its activity more intimately than our view of revelation. Revelation is the source and norm of all thinking of God, of Christ, of salvation, of vocation, and of destiny. If the modernist's view of revelation as it comes

into relevant relation to us is so different that he cannot accept the Bible to be what the evangelical so jealously regards it, then divergence appears not only at specific points of belief but in connection with that which determines and conditions all belief within the realm of faith and worship. That which gives direction to all thinking and believing is conceived of in radically divergent ways.

We thus see how impossible it is to bridge the gulf that divides between the two brands of belief with which we are dealing. It is only by suppression or compromise of conviction that the cleavage can be discounted. And this is honest neither for the evangelical nor for the modernist. The differences are not peripheral—any candid appraisal shows that they are concerned with what is central in faith and worship. Even though modernists do not always carry to logical conclusions the basic assumptions of their position and sometimes espouse tenets which have no warrant on other than evangelical premises, premises which they disavow and even combat, yet the basic assumptions always persist and come to vocal expression at cardinal points of belief and confession. Their world of thought is alien to that of evangelical conviction.

The Issues Involved

When we address ourselves to the question of cooperation in evangelism, it is to evade the implications of the foregoing analysis to overlook the fundamental differences. The conception of God is radically divergent for it concerns nothing less basic than what belongs to God as justice and love. The conception of Christ is radically divergent for it concerns nothing less than the doctrine of his cross as well as the mode of his incarnation. The conception of revelation is radically divergent, and so the difference concerns that which gives character to all that falls within the compass of faith and devotion. Shall we say then that such apostolic injunctions as those of II Cor. 6:14-18; II John 10, 11 have no relevance? Are we to say that they have no bearing upon fellowship in evangelism?

It needs no argument that evangelism is one of the most sacred func-

*(continued on p. 76,
see "Cooperation")*

For the Ladies . . .

My Calling

By FERN STANTON

THIS is a women's page, I understand. It is a new idea, or at least a renewed one, for the PRESBYTERIAN GUARDIAN. It is certainly a new idea for me to be writing such an article.

What shall I entitle it? "Out-of-the-Dishpan," or perhaps I should say "Out - of - the - Dishwasher," or "Over-the-Ironing-Board"? In any case this little meditation is for ordinary people like myself who love the Lord and earnestly desire to serve the Lord faithfully day by day, while carrying on some very prosaic duties which consume most of one's waking hours.

How can one wash dishes three times a day, three hundred sixty-five days a year, for sixty years, for God's honor and glory? Allowing a minimum of thirty minutes for each dishwashing period, one would spend approximately twelve years of eight-hour working days just washing dishes!

Besides that there are other household tasks which are never finished: washing, ironing, cleaning, sewing. How can we who are housewives serve God? How do we have time for anything except serving on a committee occasionally, perhaps teaching a Sunday School Class, visiting a Christian or non-Christian friend in the hospital, and worshiping on the Lord's Day—sometimes even then distracted by thoughts such as: "I wonder if I turned that oven down when I left?"

How does a mother and housewife serve God? Let us be perfectly honest with ourselves. Are we fulfilling the admonition "Whatsoever ye do, do all to the glory of God"? Am I doing my housework, am I being a wife and mother to God's glory?

Recently some one asked me, "Do you ever feel as if you'd like to go back to nursing?"

"No," I replied, "I liked nursing, but I believe my real calling is just to be a housewife and mother. I love children. I like being a mother

and housewife more than anything else I can think of."

Did I say *just* to be a housewife and mother? What calling can a woman have which may be more to God's honor and glory? In Genesis we read: "And the Lord God said, 'It is not good that the man should be alone: I will make him an help meet for him'." It is God who has set before us such humble tasks as dishwashing, cleaning, washing, and ironing. Are we accepting these duties as God-given duties or are we rebelling against a humdrum existence that leaves us little time for what we *think* we would enjoy more?

Have we learned to wash diapers, and fix bottles, and bind up bloody knees for God's honor and glory? Can we accept these interruptions, these ever recurring tasks with patience and forbearance, without becoming annoyed and fretful, remembering with gladness of heart that these are the very essence of our calling? If we can then we are serving God in a very real sense.

So first of all, this is the way a housewife and mother begins to serve God. She accepts her role and sees in it her God-given calling.

"The Sabbath . . .

Keep It Holy!"

Positive not Negative Approach

By NORMA ELLIS

One of Mother's most difficult tasks of the week is to help provide the atmosphere of holiness in the home on the Lord's Day. This is a task that requires ingenuity, patience, love, time-consuming planning and much prayer.

What is most important is the attitude of the parent! There cannot be a sudden determination to be

more careful of Sabbath observance with a grim flinging out of restrictions to the children, thus: "No, you can not play ball! Turn off that TV! Close that school book!" The purely negative approach will only antagonize. We are trying to cause our children to *love* God's Day.

The positive approach is, oh, so difficult. Tactful suggestions for God-honoring activities are given with the quiet prayer that God will make the youthful hearts receptive. There must be many, many ideas on hand to suit many moods and individuals and ages. One person's list may not fill the needs of another.

So we shall try to present ideas that have been successful on occasion in various homes. These may be helpful to you, too. Try them. And any ideas you have to share, send in. This is a really difficult task. Let us do it together.

For Family Devotions

Devotions for Juniors and More Devotions for Juniors, by AVA LEACH JAMES. Zondervan, 1955 and 1956.

God in Our Home, by DANIEL NYSTROM. Augustana, 1955.

In a home where there are children of a wide spread of ages it is a real problem to find materials for family devotions which are simple enough to be understood by the youngest, and yet which contain enough depth of spiritual truth to make them profitable to the oldest.

The two books, *Devotions for Juniors*, although intended particularly for use by the child of junior age in his private devotions, are well suited for reading aloud in the family group. One Bible verse is given and a brief discussion follows, making the verse take on new meaning to the child listener. The verses are well chosen from all parts of the Bible, and include both doctrinal and practical emphasis. The author is an experienced teacher and knows children.

God in Our Home was written by a Lutheran specifically as a guide for family devotions. There is a brief Bible passage to be read with one verse singled out. The comments are

Christian Books Belong in the Christian Home

well made, appropriate to the calendar, and of interest to all the family. It must be borne in mind, however, that the author is Lutheran, and on some days the parent will want to rephrase the comments as he reads. Or, if it seems profitable, the sections can be read as they stand and then discussed in the family circle in the light of what the Bible teaches.

Does attention wander during your family devotions? Or, do you *have* family devotions? Suitable materials can do a great deal toward making this period really worshipful and meaningful to all the family.

NORMA ELLIS

Ecumenism at Yale

A new religious program entitled the "United Protestant Meetings" is being conducted by Yale students during February and March. "The meetings have two aims," according to the Rev. William S. Coffin, Jr., Yale University chaplain. "One is to bring Protestant denominational groups together for six successive Sunday evenings and at the same time present some basic Christian beliefs to the campus as a whole."

The United Meetings this year replace the annual mission sponsored by Dwight Hall, the undergraduate religious organization. Under the annual mission one prominent clergyman would come to Yale and stay for about a week. Billy Graham was one of the last to have this privilege.

The new series is under joint sponsorship of Yale students in the Lutheran Student Association, the United Student Fellowship (Congregational), the Westminster Fellowship (Presbyterian), the Wesley Foundation (Methodist), Dwight Hall, and the Undergraduate Deacons of the Church of Christ at Yale.

Chaplain Coffin opened the series. Among others scheduled to give lectures or sermons are Dr. George Buttrick of Harvard on "The Meaning of Love;" the Rev. John M. Krumm of Columbia on "The Authority of Bible and Creed;" and for the concluding message on "The Church and the Churches: The Ecumenical Movement Today," the Rt. Rev. Stephen Neill of The World Council of Churches.

THE WAGES OR THE GIFT

By RALPH E. CLOUGH

Sin a tyrant. Paul personifies sin in this section of his letter to the Romans. He represents it as a cruel ruler who has his slaves who serve his malicious purposes. Now our text says that all who serve sin are paid for their service. The wage they receive is death.

Some may think that this payment for sin is not due them because their sins are not great enough nor wicked enough to deserve such wages. Perhaps they are not notoriously wicked. They live a reasonably upright and moral life—at least as good as the next fellow's. So they are quite certain that they will not come under the judgment that the Scriptures say all sinners must face.

If any who read this happen to be entertaining such thoughts, let me point out that Paul doesn't qualify sin in any way. He doesn't say, "sins against God," or "deadly sins," or anything of the sort. He simply says "sin." The apostle's language does not allow for the refinements and cataloging of sin which even the church has been guilty of practicing. Paul includes the least transgression under the term "sin." He does not exclude even the "little white lie" which we may think is harmless and not sufficiently bad to arouse the anger of a righteous God.

The catechism says that "sin is any want of conformity unto or transgression of the law of God." It says "any," you will notice. James has said, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (2:10).

Decent people in particular need to be constantly on their guard lest Satan deceive them into minimizing the terribleness of the tiny sin. Sin is sin in God's eyes, and whatever form it may take, it is all alike worthy of receiving—and is sure to receive—His just judgment.

Unending Death

Just what is this death that is due to all sin? What is its character?

The Bible makes it clear that the penalty for breaking God's laws is not physical death only. The divine

"The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord" (Romans 6:23).

judgment upon sin has to do with our spirits as well (See Rev. 21:8). And its essential feature is separation from God who is Spirit (Luke 16:26).

There are those who like to think that spiritual death means annihilation, a ceasing to exist. Such a death would be an extremely mild punishment for sin. It could have little or no effect on our lives here and now. For who need fear if our sins bring with them merely non-existence?

The scriptural view of death, however, is just the opposite of annihilation. It is an existence of the wicked in the life to come that will go on forever. And it is a condition of absolute misery and pain.

Three times in one discourse (Mark 9) the Lord Jesus himself repeats the awful declaration concerning the final situation of the wicked, "Their worm dieth not, and the fire is not quenched." Fire represents the intensity of the wrath or vengeance of God. The sufferings of the condemned sinner are to be compared with the torture of being severely burned. Fire ordinarily consumes whatever it burns, and so is itself finally extinguished. But this is not so with those who are given over to that fire which is not quenched, as the expression, "their worm dieth not," makes clear.

Another time Jesus said of those who break the divine law that they "shall go away into everlasting punishment."

Such threatenings of future punishment shock many people and seem to them utterly unjust. Let these teachings of our Lord and the Scriptures shock us, if they will, but let them shock us into believing the truth. If we are inclined to believe that what Jesus Christ said about heaven is true, we ought likewise to admit that He knew what He was talking about when He described so plainly and so

graphically the utter and eternal desolation of the wicked in hell.

There is both a dark and a bright side to this verse. On the one hand, the terrible judgment for our wickedness and rebellion against God is eternal death. On the other hand, it is surely heartening to know that the free gift of God's grace supplies all we need for righteousness and everlasting life.

Unmerited Favor

Was I once an unrepentant, blasphemous enemy of God, and am I now saved from that iniquity which has death as its certain end? Then may I know that before the foundations of the earth were laid down, God in sovereign love determined to give saving grace to me, undeserving though I was of the slightest expression of divine mercy.

Was I once spiritually dead because of my trespasses and sin and unable to perform the least service that would be acceptable to a holy God? And do I now serve Him with the confidence that what I do is pleasing to Him? Then may I know that the Holy Spirit has graciously granted to me new life in Christ Jesus and is faithfully carrying forward the good work He has begun so that I am able more and more to die unto sin and live unto righteousness.

Was I once without all hope, knowing only a certain fearful looking for of judgment because I had disobeyed God's holy laws? But do I now have the hope of heaven thrilling my soul? If that is so, then may I know that it was alone due to the good pleasure of a merciful heavenly Father who called me out of darkness into His marvelous redeeming light, and gave to me the promise of an eternity gathered with all the hosts of heaven around His throne to rejoice for everlasting ages in the grace that is free.

Well said the poet:
"Grace first contrived a way

To save rebellious man,
And all the steps that grace display
Which drew the wondrous plan."

Forever in Christ

The last words of our text are perhaps the most significant of the entire verse. The phrase should be rendered not "through" but "in" Jesus Christ. This is more accurate

and gives better expression to a remarkable biblical truth.

"In Christ." Isn't that a strange thing for the apostle to write? A familiar passage in Ephesians 2 helps to clarify its meaning. "By grace are ye saved through faith, and that not of yourselves. It is the gift of God; not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (vs. 9, 10). God is the divine worker. We are the product of divine craftsmanship. Jesus Christ, to carry out the figure, is the 'divine workshop.' That is an astounding and a humbling thought.

Out of Christ we are shackled by sin. "In Christ" we are free from sin's bondage. Out of Christ sin reigns in us. "In Christ" we yield ourselves as slaves to God. Out of Christ we receive the just wages for our sin—death. "In Christ" we receive the gift of God—eternal life.

Life everlasting belongs to that man who is united to Jesus Christ in an unbreakable fellowship. Matthew Henry says of this blessed redemption from sin: "It is Christ that purchased it, prepared it, prepares us for it, and preserves us to it. He is the Alpha and Omega, the all in all in our salvation."

When Paul says "in Christ," observes John Calvin, "he calls us away from every conceit respecting our own worthiness."

Eternal life in Jesus Christ! Such is the gift of God, freely offered in the gospel, to be received by faith alone.

Communicant Classes

Although no effort was made to get this particular information, we have noted in recent news items that pastors across the country are giving instruction in the Christian faith to both converts and inquirers, as well as to covenant youth. In some instances there are studies with one family in their own home. In other cases the pastor meets regularly with a class of young people, after school.

While not all who take such courses in preparation for possible church membership will actually be making

a profession of personal faith at this time, it does appear likely that many Orthodox Presbyterian churches will be adding a somewhat larger number of members than usual to their rolls during the next few weeks. "It is particularly gratifying to see an entire family coming into our membership with a newly found salvation and a desire to present their children for baptism," said one pastor. "What a joy to watch a fine group of our covenant children coming to maturity and willing to prepare themselves by diligent study for a meaningful public profession of faith in their Lord and Savior Jesus Christ!" Such were the expressions of others.

We have reported some of these communicant classes already. Others that have come to our attention include the following: Pastor Lionel Brown of Calvary Church, Volga, So. Dak. has been meeting for over a month with a class of more than 25 young people from high school on into college age. About ten adults are taking Bible instruction in evening classes.

In Denver, Colo. the Rev. Elmer Dortzbach is meeting with two families, each in their own home, with a view to their membership in the near future.

The pastor of Whittier's Calvary Church, Dwight Poundstone, has nearly 30 persons enrolled in a communicants' class which meets with him during the Sunday School hour.

A home Bible class in the residence of Mr. and Mrs. Peter Stirling is attended both by members of First Church of Sunnyvale, Calif. and by friends and inquirers who wish to study the Word of God with missionary Henry Coray.

The Rev. G. I. Williamson, who recently completed a communicant's course at Grace Church, Fall River, Mass., began a communicant's class on March 1 in the Calvary Church, Cranston, R. I. Mr. Williamson has been giving pastoral care to this newly formed congregation in Cranston which as yet is without a pastor of its own.

Another class in church membership for those desiring to profess their faith in Jesus Christ is being conducted this month during the Sunday School hour at the Franklin Square Church by the pastor, the Rev. John C. Hills.

Letters of A Minister to His Nephew

162 Laurel Avenue
Menlo Park, California
November 12, 1956

My Dear Livingston:

It really did this old heart good to have your exuberant letter telling of your call to the church in Illinois. I was fairly sure the people would have the sense to give you the green light. It goes without saying that I rejoice with you in the honor, and only wish I lived somewhere in that area so that I might slip in and hear you expound the Word.

I received with equal pleasure the news of your immediate marriage to Charlotte. It is a beautiful thing that you will be entering two blessed unions almost simultaneously. Both are without question God's doing and must therefore be marvelous in your eyes. I'm sure your cup is overflowing as in this dual way you are made to drink of the river of His pleasure.

You suggest that Charlotte is approaching her introduction to the manse with quite a bit of timidity. I remember so very well the one time I saw her I was impressed with her shyness. This is a refreshing virtue, and it will endear her to your flock. Be grateful for it.

At this point, my dear fellow, will you suffer the word of exhortation? You will be spared much heartache, and so will Charlotte, if you serve as a kind of buffer between your congregation and your bride. One day in our class in Homiletics Dr. Frank Stevenson, a man endued with rare insight into human nature, dropped this advice in the ears of his students: "Boys, whatever you do, keep your wives in the background." Sage counsel this, and worthy of all acceptance!

The dear Marthas and Marys and Lydias of your parish, bless them, will try lovingly to project Charlotte into the spotlight. There are ministers'

Here is the third of Henry W. Coray's letters to his fictitious nephew, Livingston, who, it now appears, is about to be married to a certain Charlotte. But you will read it for yourself.

wives, five talent women, who in no time find themselves drafted into the service of church organist or pianist or choir director, President of the Women's Missionary Society, President of the Ladies' Aid, perennial Delegate to Presbyterial, to the Women's Christian Temperance Union, to the local chapter of Relief for Undernourished Hottentots, Representative-at-large on the Society for Emaciated Glowworms, and so on ad infinitum. Never let this happen to Charlotte. It will be fair neither to her, nor to the church, nor to yourself, nor to your Lord. She can be ever so much more effective if she doesn't become public domain, if in her own quiet way she can gain the love and respect of her sisters in the faith, and learn to rejoice with those who rejoice and weep with those who weep. I could wish that Dr. Stevenson's advice were written on the mind of every seminary student with the pen of iron and the point of a diamond.

I do hope Charlotte has counted the cost ere she moves into the manse. In many respects the minister's wife has a much harder life than her husband. This is especially so once you begin to bring little ones into the world. The clergyman may have heartaches and frustrations, but he derives variety and stimulation from his outside contacts. The lady of the manse is a kind of chambered nautilus: legions of her waking hours, daytime and evening, are spent alone. Her mate, like the doctor, is on call twenty-four hours a day. Plenty of late hours will find her heart echoing the cry of the mother of Sisera, "Why is his chariot so long in coming? Why tarry the wheels of his chariot?"

Be very tender toward Charlotte, particularly during your first months in the work. Jewish youths under the Mosaic order were permitted to stay home from the battlefield for a whole year to cherish their brides. It would be well if Christ's pulpit warriors were granted that privilege. Give your wife all the time you can squeeze in without neglecting your duties. Take her out to lunch or dinner at least once a week, and if possible set aside

Mondays for outings, picnics, tennis, golf or fishing, and I promise you, you will never have occasion to regret it.

God give you a blissful wedding, a glorious ordination, a happy and fruitful ministry.

Affectionately,

Your Uncle Hank

Schools Visited For Seminary

Some 16 colleges and universities were visited during the latter half of February by the Rev. Robert Atwell on a trip made for the purpose of making Westminster Theological Seminary more widely known. Speaking at chapel services at Houghton and Calvin in the course of his itinerary which took him as far west as Michigan, Mr. Atwell also addressed a number of Inter-Varsity Christian Fellowship groups on the subject of the infallibility of the Scriptures. "I found a great deal of interest in this subject almost everywhere I went," he stated, "and a marked appreciation for Westminster Seminary and its unequivocal stand on this and other major issues of the day."

A number of other men will be making similar trips in the interest of the Seminary during the next two months. Robert Churchill will visit schools in the Mid West, and Henry Coray in the Far West. Wendell Rockey, Jr. expects to travel into the South. New England schools will be visited by Jack Cavanaugh and New York institutions by Harold Franz. Dr. Paul Schrottenboer will make contacts in Ontario, Canada. All in all it is expected that close to 100 universities and colleges will see one of these men on campus in the next few weeks. Friends of the Seminary are invited to send the names of students who may be interested, either directly to Mr. Atwell, 2450 Norwood Avenue, Roslyn, Pa. or to the man named in your area, it is announced.

GUARDIAN MAIL

Mail for the Presbyterian Guardian should now be addressed to Room 624 Schaff Building, 1505 Race Street, Philadelphia 2, Pa. Please note the change to 624, since our mail comes to the office of the Missions Committees of the OPC. Thank you.

"Ride on . . ."

By ROBERT KNUDSEN

Christ had said that He would not return to Jerusalem until it would receive Him in triumph. Now He was riding into the city on a colt, while His disciples threw their coats and palm branches before Him and shouted, "Blessed be the King that cometh in the name of the Lord: peace in heaven and glory in the highest" (Luke 19:38).

This was the triumphal entry of the Lord of Glory through the gate of Jerusalem, the city whose environs He would not again leave until He would carry His Cross through another gate on the way to Golgotha.

The city was stirred. Some onlookers were moved, because they truly believed that this was the Messiah. Most of the people looked on merely out of curiosity. Others were outright hostile. Some Pharisees called out to Jesus, "Master, rebuke your disciples!"

But Jesus answered them, "I tell you that, if these should hold their peace, the stones would immediately cry out."

Jerusalem, this is your hour of decision! What will you do with this man called Jesus? Now He is riding in triumph toward your gates! What will you do with the King, who comes in the name of the Lord?

Jerusalem, how often this Christ has wanted to take you as a hen takes her chicks under her wings; but you would not! You who reject the prophets whom God sends to you, see how the Christ weeps over you because He knows your coming destruction. When you lead Him through the other gate to Calvary, He will say, "Weep not for me, but weep for yourselves and for your children."

Cry out, disciples! Exalt the King! For if you keep silent, the very stones on the path strewn with branches must cry out in witness to the Christ. Blessed indeed is He that cometh in the name of the Lord!

Speak up, then. Now is no time for silence concerning the Christ who is come to save!

To deny Him is destruction. To confess His name is eternal life.

O Holy King, ride on, ride on in majesty!

The Issue Today

There is one issue which is dominant in the theological world of our time. It underlies many of the other controversies which swirl across the pages of religious journals. It determines the preaching in the thousand of pulpits of the land. It colors the religious articles in our popular magazines. It is the issue of the nature and authority of the Bible itself.

Now this is not to say that there are not other important questions today as throughout the centuries. One issue after another has come to the fore in the continuing struggle of the Church of Jesus Christ to hold fast to the faith once delivered unto the saints. Some of these issues arose as the church sought to understand the Bible and to formulate its truths in creedal statements. Others were forced upon the church by heretics within or antagonists without. Still other issues came out of periods of spiritual decline and apostasy from the faith.

In the United States in the 1920s the conflict was joined in terms of Fundamentalism versus Modernism, with particular reference to such points as the inspiration of the Scriptures, the virgin birth of Christ, His miracles, substitutionary atonement, and bodily resurrection. Today, however, there is much evidence that the prime issue which is being raised again and again is the question of the inspiration, infallibility, and authority of the Word of God itself.

This is not to allege that other controversies are altogether quiescent—far from it, for the battle for the truth in all its phases is one which each generation must engage in—but it

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is to suggest that the dividing line today is to be found in the attitude of men toward the Bible. Is it the verbally inspired Word of God in its entirety, and therefore authoritative for faith and practice, or is it not?

Again, we are not to suppose that this issue is a brand new one. The Bible has of course been involved in every discussion as to the teachings and practices of Christianity, from the beginning. Certainly at the time of the Reformation the issue of the supremacy of the Bible was at the very heart of the controversy. But we repeat, the issue that divides today, the basic attitude that separates has to do with whether or not men submit to the Scriptures as the Word of God written, in terms that the Bible plainly claims for itself. Here is as it were a fence for all to see. You take your place on one side or the other. And your stand affects whatever else you believe and do.

EVERYONE INVOLVED

Nor do you have to be a theologian in a seminary nor a preacher behind a pulpit to become involved in this issue as to the Bible's nature and place.

It comes up when two young men approach your door and try to persuade you to study the Book of Mormon as equally authoritative with the Bible.

It hits you when you turn on your radio and hear some pulpiteer on a public service broadcast sponsored by the National Council of Churches "explain away" rather than exegete a text from the Bible.

You face the issue when a Jehovah's Witness on the sidewalk thrusts a magazine toward you with its Scripture-distorted message.

You are aware of it when a Christian Science Reading Room displays the "Key to the Scriptures" alongside the Bible and quotes the former as the true interpreter of the latter.

It is in evidence again when your TV portrays a Romanist mass and shows the predominance of traditionalism and trappings over the preaching of the Word of God.

Or you may pick up the *Saturday Evening Post* and read one after another of its "Adventures of the Mind" and look in vain, even from professing Christian writers, for a recognition of the Bible as God's sure

revelation. Or it may be that you peruse *Life* magazine's frequent series in the realm of science and note how the Bible's plain teaching of creation is by-passed or contradicted in favor of a dogmatic acceptance of unproved evolution.

Then you talk to your neighbor and discover from his report that what his preacher says must spring from quite a different concept of the Bible than the one you hold, and the Sunday School papers which his children show your children confirm your opinion.

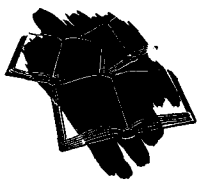
The issue is one that confronts us daily. Even a cursory reading of the church papers and theological journals will indicate its prevalence there. Our evaluation of its significance, moreover, is borne out by an editorial of a few months ago in a leading liberal weekly. In its number of last May 21, devoted largely to celebrating the 80th birthday of Dr. Harry Emerson Fosdick, *The Christian Century* said: "The base question, the theological Great Divide, is still the question about the Word of God and the words of the Bible . . . Is the Bible the Word, or is the Word in the Bible? Every agreement elsewhere in theological discussion means nothing unless the approaches to consensus have begun on the same side of this divide . . . Today, Protestant theology everywhere outside the self-consciously conservative wing has chosen for the side which says with Fosdick that the Bible "contains the word of God but not that it *is* the word of God."

THE GREAT DIVIDE

That makes the issue clear enough, doesn't it? And the sad, stark fact is that this analysis of the *Century* is all too true. Certainly this liberal view is true of the great majority of theological seminaries. It is true of the National Council of Churches and of the World Council. It is the viewpoint that dominates the preaching and the literature of most of the large denominations in our country. Some of its adherents may call themselves or be called proponents of "new orthodoxy" or "biblical theology" or "crisis theology" or something else, but on this issue, *the issue*, they all stand—or fall—on what we must call the wrong side of the Great Divide.

Since we number ourselves, to use the *Century's* phrase, within "the self-consciously conservative wing," we think this issue needs to be raised, or rather kept very much alive. This we intend to do. Rather frequently, therefore, we hope to present editorials with the same title given to this one. It is a big subject, and here we only state it. Other articles in the *Guardian* will also deal with it from time to time, as in the past. Our position on this issue of the Word of God is not at all uncertain. Furthermore, it is our prayer and hope that others may be encouraged to stand fast or be persuaded to join the ranks of "self-conscious conservatives" on this most basic issue of all in our day.

R. E. NICHOLAS



Guardian Book Reviews

Christianity Applied

Christianity and You, by STEPHEN F. OLFORD. Wm. B. Eerdmans, Grand Rapids. 1958, 123 pp., \$2.00.

This book has been published as one in the series entitled "Preaching for Today," in which an attempt is made to apply the message of the Bible to our time. There are twelve sermons in this volume which aim "to show how Christianity can work in everyday life." The messages seek to apply Christianity to the individual and to his various relation-

ships in life: his pleasures, church, home, school, business, friends, etc.

The author's style is lucid and the book is interestingly written, being interspersed with helpful illustrations. Each chapter consists of a sermon based upon a particular biblical text. There is considerable variety in the quality of the sermons. The opening chapter is especially good where it is brought out that Christ is the essence, experience, and expectation of Christianity. A salutary emphasis of the believer's union with Christ is dwelt

upon, a doctrine which is often neglected even in evangelical circles.

The chapter on faith is very helpful, and the author has many fine things to say in the final two chapters where he confronts the reader with his duty to surrender all to God and to trust in Christ's sacrifice alone. It is evident that Mr. Olford has a sincere desire to exalt Christ and to bring the message of the Bible to bear upon the everyday situations of life. In many instances he succeeds in accomplishing this.

There are a few defects which mar the effectiveness of this volume. The author goes to extremes in his use of alliteration. There is no doubt that this device may often prove an aid between preacher and hearer, but excessive use is self-defeating. In every chapter alliteration is used, not only to present the main points, but the subpoints and the sub-subpoints follow this pattern. This practice not only makes for somewhat monotonous reading but it may lead to a poor exegesis of Scripture.

The volume under consideration suffers from this weakness, and the exposition of the text becomes quite artificial at times when it is forced into the alliterative mold. The author does not always proceed on sound rules for interpreting the Bible. As a result some of his interpretations are fanciful, e. g., when the Parable of the Wicked Husbandmen is taken as referring to every individual and each detail is pressed for alliteration. Also, his handling of the Matthew 16: 13-19 passage is far from satisfactory.

Because of such defects the author often fails to come to grips with the particular text at hand. Notwithstanding this criticism, the reader will be rewarded by many worthwhile things which are said, and he will be encouraged to relate the Christian faith to the many and varied areas of his life.

WENDELL L. ROCKEY, JR.
Grove City, Pa.

New Addresses — Dr. David Calderwood's new address is 24215 Stanhurst Avenue, Lomita, Calif. Lomita is near Torrance, new location of Greyfriars Church.

Home address for the Rev. Bruce Coie is 3516 W. 96th Street, Evergreen Park 42, Ill., just around the corner from the church, which is at 9544 S. St. Louis Avenue.

The Magazine Viewer

A Heretic's Advice

"The Faith of a Heretic" by Walter Kaufmann, in *Harpers*, February, 1959.

A Princeton University Professor tells of his rejection of Christianity at the age of eleven, and of God at eighteen. He remains critical of Christianity, criticising the lack of a social message in Jesus' teaching, and rejecting the gospel's "happy ending" as lacking in genuine self-sacrifice and tragedy. He rejects also Jesus' teaching of hell, and argues that this undermines the value of Jesus as a moral teacher. He prefers to think that the religious dimension can be experienced and communicated apart from any religious context of dogma or theology.

He does, however, make a rather refreshing attack on the "intellectual sluggishness" of those who would allow others their 'revelations' as "true for them," while insisting on one's own as "true for oneself." He demands that religionists let their Yes be Yes and their No, No, and that they abstain from pouring new wine into the old skins. He wants a forthright declaration from everybody as to where they stand on the sacraments and Hell, on the Virgin Birth and Resurrection, on the Incarnation and the miracles . . ."

With this demand, we quite agree. It would make our unmasking of a two-faced Modernism that much easier, though our own forthrightness in embracing and proclaiming the Jesus of the Gospel make us appear as fools for Christ's sake.

Morality in Business

"The Business Man's Moral Failure" by Rabbi Louis Finkelstein, in *Fortune*, September, 1958.

This tract on the times written by a brilliant Jew points out the sins of the modern man of business. Capitalism is eroding away its non-economic foundations. "They can defeat a local competitor, but may be defeated by the competitor of us all, which is moral decay." He quotes William James as saying that the Americans are "worshippers of . . . Success."

The business man "is the leading

citizen of a largely hedonistic nation, propelled by meaningless drives, toward materialistic and frequently meaningless goals." He correctly reads the signs of decay in "the vulgar ostentation, in the sexual laxity revealed by the Kinsey studies, in the demoralization of American captives in the Korean war, and in the widespread defiance of law." While Finkelstein hopes that America's leadership may once again become moral, his solution is simply a return to the pantheon of religious morality.

There is here no pointing of business men to the Lamb of God, who can make the foulest clean. The reversal in the race against moral decay can be won only by union with the victorious Saviour. Otherwise dust returns to dust — small dust.

EDWARDS E. ELLIOTT

Evangelicalism at Its Best

"Fundamentalism Controversy: Retrospect and Prospect" by J. I. Packer, in *His* for January, 1959.

This magazine called *His*, published monthly October through June by Inter-Varsity Christian Fellowship primarily for its campus readers, seldom appears without at least one outstanding article that 'ought to be read by everybody.' Such is the case once more with this article by the young British theologian-writer, J. I. Packer (whose recent book *Fundamentalism and the Word of God* will be reviewed in the *GUARDIAN* in our next issue).

Disclaiming any liking for the word as such, he is provoked at the anti-fundamentalism which has "become a fashion, almost a craze," and insists that "this debate is not about words. A rose by any other name would smell as sweet. The conservative evangelical viewpoint remains the same whatever it may be called. And it is that viewpoint which is in question at present."

The whole controversy is illuminating in three respects, he points out. It indicates an 'indirect witness to the resurgent vitality of evangelicalism.' Secondly, the criticisms help evan-

gelicals to see what views they are "thought to hold by those outside their circles," and if we are amazed to discover what others think we believe it is partly our own fault, Packer says, because of "a breakdown in communication" and a "skipping" of our "theological homework" during the past generation. In the third place, we can learn from the anti-fundamentalist line "the shape of things to come," for the attack is being made "from a distinctively ecumenical standpoint" which is concerned "above all to promote the reintegration of Christendom."

His words are well-chosen in describing ecumenism's search for a common formula as an approach that "breeds unhealthy aspirations after ambiguity." Later in the article Packer warns that the newer 'biblical theology' movement is the "child of the former" liberalism, and that we must beware of its "use of compromise formulae, which dissolve the clear edge of precise theological conceptions into a cloudy blur." These formulae ('authority of the gospel,' 'truth of the Bible,' etc.) "mean something quite different" to the two camps, he writes, because "the total outlook is different" in each case.

We cannot quote here notable paragraphs on the infallibility of the Scriptures or on separation and schism, but call attention to what Packer regards as the very heart of evangelicalism: "It claims to be no mere assortment of insights, but an integrated outlook stemming from a single regulative principle: that of submission to Scripture. Because this principle is scriptural, evangelicalism corresponds to the Biblical pattern of Christianity . . . The evangelical insistence is simply that Christ rules His Church by Scripture, and not another way. He has commanded the Church to sustain its life by expounding Scripture and subjecting itself to Scripture in faith and obedience."

Following Packer's article, the editor of *His* has given a bit of historical information about the series of booklets first published in 1909 called *The Fundamentals* and brief biographical sketches of some of the leading writers, with excerpts from sections written by them. Among them are W. J. Erdman, Griffith Thomas, B. B. Warfield, and James M. Gray.

R. E. NICHOLAS

Cooperation in Evangelism

(continued from p. 68)

tions assigned to the church of Christ. It is not the whole work of preaching but it is a large part of it. Evangelism is the proclamation of the message of the gospel. And in no detail of the church's function and commission is it more important to maintain purity of witness and of fellowship. All evangelicals would surely agree that we could not possibly, without the most tragic betrayal of Christ, cooperate with Mohammedans or Hindus in promoting evangelism. The antithesis is so blatant that the suggestion is absurd. "What communion hath light with darkness?" (II Cor. 6:14). The relevance of Paul's challenge is immediately clear.

Vehement opposition will be offered to the relevance of such an illustration. Admittedly modernists, in terms of our discussion, are not Mohammedans or Hindus. It is also clear that Paul in the passage from which we have just quoted is dealing with pagan idolatry. "What agreement hath the temple of God with idols?" (vs. 16). We must not by any means overlook the specific context in which these injunctions occur or the situation that the apostle has in view. But that the teaching of Paul does not apply to the situation with which we are now dealing is not to be hastily concluded.

We must bear in mind that, if the principle which underlies the apostle's injunctions is relevant to our situation, then we cannot escape their application, however different may be the circumstances. That is the implication of the relevance of Scripture as the infallible rule of faith and practice. It is obvious that Paul could not have had Mohammedanism in mind when he wrote the second epistle to Corinth. But it is equally obvious, at least to every evangelical, that II Cor. 6:14-18 applies to this kind of fellowship with Mohammedans just as surely as to the unbelievers whom Paul had distinctly in view.

As respects the question we are discussing, we may not forget the radical cleavage that divides evangelicals and modernists. We found radically divergent conceptions of the

Christian faith. The God of the evangelical is not the God of the modernist. The Christ of the evangelical is not the Christ of the modernist. Revelation, as the source and norm of all faith and worship, is conceived of in radically different ways. There cannot be a residual common basis of faith and worship for the simple reason that the conceptions which are central to both faith and worship are so radically divergent.

It is this impasse that the evangelical must reckon with. For it is precisely that kind of impasse that dictated the inspired severities of II Cor. 6:14-18. If we plead that this passage is not applicable to the question at issue, it is only because we have failed to discern the grave issues at stake in the gulf that divides between evangelical faith and modernist unbelief.

Did Paul Cooperate?

We have good reason to believe that the heresy which disturbed the churches of Galatia was far from being characterized by many of the errors which distinguish present day modernism. The Judaizers were undoubtedly professed Christians. And the evidence would indicate that they did not controvert Paul's gospel on many of its most precious tenets. For Paul did not find occasion in his epistle to defend many of the articles of the Christian faith which he propounds elsewhere. But because the Judaizers had perverted the grand article of justification by grace through faith he pronounced his *anathema*.

He called this perversion "another gospel, which is not another" and added, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed" (Gal. 1:7-9). No imprecation could be stronger than that of *anathema*. Are we to suppose that Paul would have cooperated with these perverters of the gospel of Christ in promoting evangelism? The suggestion is incon-

ceivable. He could allow for no obscuration of the issues at stake. To the core of his being he was convinced that the perversion took the crown from the Redeemer's head and was aimed at the damnation of perishing souls. "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace" (Gal. 5:4).

Are the issues at stake in the modernist controversy of less moment? Strange blindness has overtaken us if we think so. And we have little of Paul's passion left. The Judaising heresy struck at the heart of the gospel. Consequently Paul's intolerance. Modernism gives us a new version of Christianity and that is worse than perversion. May we then cooperate with modernists in one of the most sacred functions committed to Christ's church? The thought is intolerable.

Are John's Injunctions Relevant?

Or let us think for a moment with the disciple whom Jesus loved. John had written that "many false prophets are gone out into the world" (I John 4:1). And "to the elect lady and her children" (II John 1) he writes, "Whosoever transgresseth (or goeth before), and abideth not in the doctrine of Christ, hath not God" (II John 9). There is incisiveness and decisiveness. Perhaps we don't like it. But John had learned the mind of his Lord. And so he continues, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds" (II John 10, 11).

The modernism with which we are confronted today may not take precisely the same form as the denial which John had specifically in view. But that the modernist's denials go counter to the doctrine of Christ is just as evident. John's word must therefore be relevant and regulative in our context. There is a stringency about John's prohibition that goes further than anything with which we are now concerned—we are not to receive the exponent of false doctrine into our house. How much less may we enter into partnership and fellowship in promoting the gospel? To participate with him or to join hands with him in that which is most sacred

goes right in the teeth of John's interdict. If there is one thing that comes under John's ban it is *cooperation*. For then we would not only be extending to him the kind of hospitality which John condemns but we would be publicly entering into partnership in the promoting of the faith and, in terms of John's verdict, become partakers of his evil deeds.

This latter assessment is significant. It is not only the gross works of the flesh that can be characterized as evil deeds. The promulgation of false doctrine falls under that indictment. John calls the teaching of deceivers an iniquitous work. We dare not obscure the antithesis to the doctrine of Christ by extending to the proponent of this evil the hospitality and greeting which are the tokens of Christian fellowship. The word of Paul has the same import: "have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:11). After all, John and Paul are one when doctrine that strikes at the pivots of our faith is the issue. It is not only the doctrine that is to be condemned: cooperation with its emissaries is unthinkable.

Preach to All, Cooperate with Believers Only

The gospel is to be preached to all men irrespective of creed. The evangelical must seize every opportunity to bear witness to the faith in its purity and power. If, for example, a modernist minister invites the evangelical to preach and makes available certain facilities to this end, the evangelical may not decline the invitation simply on the ground that the request comes from one who is a modernist any more than may he decline a similar invitation from a Mohammedan.

Or if a group of modernists in concert with one another extend such an invitation, the evangelical may not decline to preach the gospel in compliance with such a request simply on the ground that the invitation comes from and the opportunity is offered by such an organization. The evangelical must indeed preach the gospel in its integrity and purity and *preach it in its direct bearing upon the unbelief of which the same modernists are the exponents*. Otherwise he is unfaithful to his evangelical witness—preaching must be negative as well as positive.

But the point now is that no principle of fidelity to Christ need be compromised by preaching the evangel under these circumstances. Paul did not compromise in the midst of the Areopagus when he preached the gospel in answer to the invitation, "May we know what this new teaching is, which is spoken by thee? (Acts 17:19). It may indeed be the case that in a certain situation, because of other conditions and circumstances, the evangelical would be required to decline. He might judge that more prejudice would be done to the witness of the gospel and to his own witness by acceptance. Into these conditions and circumstances it is not necessary to enter. Suffice it to say that the source from which the invitation comes does not of itself require the evangelical to decline the invitation. Fidelity to Christ and to his commission may demand acceptance.

This does not, however, annul the thesis of this article, namely, that evangelicals may not cooperate with modernists in promoting the gospel, nor even cooperate in sponsoring an evangelistic undertaking. The reason is that then partnership or fellowship with the exponents of unbelief comes into being and it is this cooperation that the Scripture forbids. The distinction is not one so finely spun that it may be alleged to be one without a difference. There is a wide gulf of difference between preaching the gospel at the invitation of modernists, on the one hand, and entering into partnership with modernists for the promotion of the gospel, on the other. It is in principle the distinction between preaching the gospel to Mohammedans at their invitation and cooperating with Mohammedans in sponsoring and promoting gospel proclamation. In the latter case there is the *partnership* which the Bible condemns; in the former there is but the proclamation of the gospel to all and this the commission of Christ requires.

God's Revealed Will vs. the Pragmatic Test

It is sometimes urged as an argument in favour of the cooperation and mixed sponsorship which this article controverts that the signal blessing of God has been witnessed in evangelistic enterprises where this kind of

cooperation has been practiced. There are a few observations which should be borne in mind. First of all, God is sovereign and fulfills his holy purposes of grace through the medium of actions which are in direct contravention of his revealed will. The crucifixion of our Lord is the supreme example. The arch-crime of human history is not relieved of its extreme wickedness by the fact that in this same event of the accursed tree God fulfilled his supreme purpose of love and grace for lost men (cf. Acts 2:23; 4:27, 28). What God does in the overruling movements of his providence is not the rule by which we may determine what is right for us.

Secondly, God blesses his own Word, and he often blesses it when it is proclaimed under auspices which do not have the approval of his revealed will. It is not ours to limit God in the exercise of his gracious sovereignty. But he has limited us by his revealed will. Beyond that revealed will we may never act or in contravention of it.

Thirdly, Paul the apostle could rejoice when Christ was preached even of envy and strife and faction and pretence. He rejoiced because Christ was proclaimed. And surely he had respect to the saving effects which would follow from such proclamation. The gospel is not negated as to its character or power by the wrong motives or intentions of those who proclaim it. But this does not condone or justify these motives. In the like manner we are not to condone the *method* by which Christ may be proclaimed simply because the gospel is proclaimed and saving fruits accrue therefrom. We may, like Paul, rejoice that Christ is preached and yet must severely condemn the auspices under which this proclamation takes place.

The upshot is, therefore, that our thought is to be regulated by the revealed will of God. Whenever we relinquish this criterion and attempt to judge what is well-pleasing to God by results, then we have made pragmatism our rule. This is the way of darkness and not of light. In no sphere of our activity must the principle that God's *revealed* will is the rule for us be guarded and applied with greater jealousy than in those sacred functions which are ours by the commission of the Saviour.

For Teen-Agers Only!

By LAWRENCE R. EYRES

The Long Road Back

Art was a promising young man. His was a Christian home, a truly Christian church, even a Christian elementary school. He had confessed Christ not long after entering high school. A very good student, he had finished high school with top honors. The next fall Art entered the state university.

It wasn't apparent at first, but toward the end of his freshman year he became more and more troubled about many things. The Bible, for one thing. How could it be a divine book when it was "so unscientific"? And the miracles. Some of them were not "miracles" at all, he was told (that helped a little, for he could still believe them). But some seemed altogether at odds with what "science had proved"! It was plain to Art by the beginning of his sophomore year that the Bible could not be relied on as he had readily believed all during his pre-college years.

Nor was that all. Christ meant less to him, too. If he couldn't be sure about the truthfulness of the record, how could he know for sure who or what Jesus was? And prayer? It now seemed so futile. Art was unhappy about the loss of his faith (for his professors had, by this time, robbed him of everything he had once held dear). And in his unhappiness he began to seek satisfactions he had formerly forbidden himself. There was drink, small-time gambling, questionable companions—to mention only a few.

This led to nights of abandonment to pleasure, followed by days of sober remorse and increasing unhappiness. But what to do? He began going to church again. Maybe that would help, he thought. But it didn't. The minister of the popular off-campus church spoke smoothly and

soothingly, but his words were hollow and vague. Art even went so far as to have a conference with this "pastor." He told Art not to despair: he had lost something comforting when he was compelled to give up his out-worn beliefs, but he would come to a better faith in the end. "The principles of Jesus are enduring, even though he was simply a man. He is really with you now, in the ideals of goodness and truth we all possess as children of God," he repeated.

Art was not impressed. He never went back to that church. One Sunday evening, not long after this, he was roaming aimlessly about town. He was so deep in thought as he passed a little church that he didn't even see it till he heard the singing. It was a hymn he had been fond of in those happier days in the little home church. Taking him off guard as it did, it made Art feel suddenly homesick. He was hardly impulsive by disposition, still the impulse was unusually strong, and soon he found himself sitting in the back seat. It was just like home: the same warmth and zest in the singing, the same reverence for the simple truths of Scripture, the same message of the love of God for sinners!

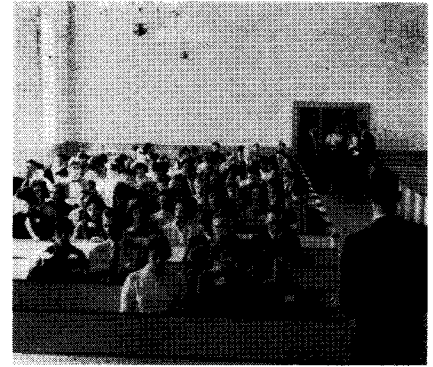
But there was no joy in his heart, only perplexity. "How strange," he mused, "that these people can take such comfort in what was proved to be false before they were born!" Another thing troubled him, though in a different way. There was one man in that small congregation who looked familiar. Art couldn't see his face as he sat several rows directly behind the man, but after the service the mystery was solved. It was one of the professors in the university. Art had never had him for any class thus far, though he hoped he might, because he was quite popular among the students.

What was he doing here? Could it be that an educated man like Prof. Strong could be a member of a church so hopelessly old-fashioned? A light glimmered in Art's mind. "Maybe . . ." But then his heart sank, "No, it couldn't be!" And still Dr. Strong appeared to have sung and to have listened attentively throughout the service. Right then Art yielded to his second strong impulse of that evening. The professor was just turn-

ing to walk out the door when Art spoke. It was now or never! "Oh, Professor Strong, may I speak with you a minute?"

(to be continued)

Machen League Banquet



Eastlake Church was host to the Philadelphia area Machen Leagues on Saturday, February 21. More than 120, mostly young people, met in Wilmington for the rally which began in the afternoon with a brief business session. This was followed by a discussion led by Doug Watson, president of the Machen Leagues of Philadelphia Presbytery, on how to carry out the purposes of the local Leagues.

Recreation under the direction of the young people of Eastlake preceded the fried chicken banquet, after which the Rev. Richard B. Gaffin, Orthodox Presbyterian missionary to Taiwan, spoke to the group. The theme for the evening, reflected in the decorations, was "Be a Satellite of Christ."

The Question Corner

If I believe in Christ, isn't that enough? Why do I have to believe in a lot of church doctrines as well?

THIS question is somewhat loaded. That is, its very form presupposes what ought not to be taken for granted. Faith in Christ is set over against "church doctrines" as though one was divine and the other merely human. Some doctrines of some churches are merely human in origin and, for that reason, should not be believed—such as the doctrine that the Virgin Mary was sinless. But this surely is not true of *all* church doctrine. "Man's chief end is to glorify God . . ." is church doctrine,

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but that's not why we believe it. We believe it because it is God's truth—taught in His Word. In fact, that is why it is church doctrine.

But is it enough to believe in Christ? That depends. If you truly believe in the Christ of God, you will believe that He is divine and human, that He died to redeem His own, that those who trust Him must live for Him according to the precepts of His commandments. You would believe that the true church

is the Christian church which He established to preach the Gospel to all the earth. If you truly believe in the Christ of Scripture, where can you stop? To believe in Him is, by essential implication, to believe all that is taught in Scripture.

Can a person be saved if he believes certain things about Christ yet willfully rejects what else God's Word has to say? I seriously doubt it. I Samuel 15:23 and Hebrews 10:38 would appear to say No.

the denominational home missions committee. The Rev. C. Herbert Oliver, pastor of Bethel Church, is endeavoring to organize a church in Houlton, as reported in his home missionary letter in the *GUARDIAN* a month ago. Speaker at the supper was the Rev. John P. Galbraith, general secretary of the Committee on Home Missions and Church Extension, who was visiting some of the mission areas in the New England states. Previous speakers at the annual fellowship gatherings have been Dr. Joseph Memmelaar, the Rev. Le Roy Oliver, and the Rev. Herbert DuMont.

Here and There in the Orthodox Presbyterian Church

Middletown, Pa. — Calvary church began duplicate morning worship services in mid-February with the pastor, the Rev. Robert H. Graham, preaching the same sermon to the two congregations. The church pews accommodate 132, and attendance is running near the 100 mark at each service.

The senior choir, directed by the Rev. Kenneth Meilahn, principal of the Christian School, sings at the 11 o'clock hour, with Mrs. Lewis Roberts as organist. Special music is presented by soloists or by a group from the Christian School choir at the 8:30 worship service, at which Beth Graham plays the organ. Sabbath School, with Bible classes for all ages, continues at 9:45 a.m. with attendance of about 200. Mr. Meilahn is in charge of the Oak Hill Branch which meets at 9:30 a.m.

A men's prayer meeting is held every Friday morning at 6:45 a.m. for men on the way to work. The pastor has been presenting "Lessons on Soul Winning" at the regular mid-week evening prayer hour.

La Habra, Calif. — The Rev. H. Wilson Albright, of Manhattan Beach, is preaching regularly at worship services of the La Habra Chapel, meeting in the Townsend Hall. A Tuesday evening Bible study and prayer hour is being led by the Rev. James E. Moore in the homes of members of the group.

Recent social activities have included a Couples' Club dinner at the home of Dr. and Mrs. Terry Spencer, and a farewell birthday party for Miss Ruth Berger who is returning to her native Switzerland. She had made her home with the Charles Chrisman family while a student in this country and was a popular counsellor at young people's camps in southern California.

Stratford, N. J. — Among the varied activities for children of this recently organized congregation is a junior choir, started in January under the leadership of Miss Joan Grotenhuis, seventh grade teacher at the local Christian Day School. On Monday afternoons a crafts group for children 11 years old and up meets at the church. Taught by Mr. Harry Green and Mrs. May Young, they are working on such projects as a scale model of Jerusalem and one of the Temple.

The Sunday evening Junior Machen League is studying "Pilgrim's Progress," and catechism classes taught by the pastor are in full swing. It is reported by home missionary pastor Harvie M. Conn that attendances have doubled at the regular worship services of the church since they entered their new building two months ago.

Houlton, Maine — Bethel Church of Smyrna, ten miles westward, held its annual Fellowship Supper on February 19 in the new chapel in Houlton which was recently acquired with the aid of a loan from

Long Beach, Calif. — All of March is "outreach month" at First Church. Pastor Lawrence R. Eyres, preaching at both the 9:30 and 11 o'clock worship services, has announced themes: "If There Were No God," "If There Were No Christian Church . . . No Christian Homes . . .", "If Christ Had Not Died," and on the last Sunday of the month, when the annual service is held in the nearby Towne Theatre at 9:30, "If Christ Be Not Risen." The 11 o'clock service in the church sanctuary has the topic, "Where Do You Expect to Find Him?"

The Sunday evening and midweek services for this "get-acquainted month" have likewise been planned with the people in the neighborhood and throughout the community in mind. Bulletins extending an invitation to visit and announcing the sermon topics for all services have been distributed widely. On Easter Sunday evening the choir will sing "The Seven Last Words of Christ," by Dubois.

Wilmington, Del. — In addition to the regular Junior and Senior Machen Leagues which meet weekly, there is a Discussion Group for those in the 11th grade or higher which meets once a month on a Sunday afternoon. The young people have been taking turns reviewing books.

At the annual meeting of the Sunday School Association, Professor Ned B. Stonehouse was the speaker. Eastlake's pastor, the Rev. Robert W. Eckhardt, has completed his morning series of sermons on the Ten Commandments, and is now giving expositions from the book of Ephesians. Evening messages are based on the Gospel of John.

Fall River, Mass. — Following the baptism of Mrs. Richard Deemer, both Mr. and Mrs. Deemer were received into membership on the basis of their confession of faith, on February 15. After the ensuing midweek prayer meeting a time of fellowship and refreshment served further to welcome the Deemers into Grace Church, whose pastor is the Rev. Gerald I. Williamson.

On the first Tuesday of March the women of the church met to organize a Missionary Society. "It is hoped that this group, open to both members and friends of Grace Church, will provide an evening of fellowship for the women once a month and will lead to many avenues of serving God," wrote Mrs. Jean Allardice.

Torrance, Calif. — Two families of four each were welcomed into the fellowship of Greyfriars Church on the first Sunday in March, at the time of the first observance of the Lord's Supper in the Sea-Aire Park building, which serves as a temporary meeting-place. Dr. David Calderwood, pastor, reports that plans for the new building to be erected on the nearby property have been submitted and approved by the congregation.

Rochester, N. Y. — Among recent guest preachers at worship services of Memorial Church have been Mr. Norman Shepherd, graduate student at Westminster Seminary, the Rev. Robert Graham, of Middletown, Pa., the Rev. Carl Reitsma, of West Collingswood, N. J., and the Rev. George J. Willis, of Baltimore, Md. The Rev. John deWaard retired as pastor early this year.

Evergreen Park, Ill. — In the absence of the pastor on a recent Sunday the pulpit was occupied by Dr. Charles F. Pfeiffer, head of the Old Testament department of the Moody Bible Institute, and affiliated with the General Synod of the Reformed Presbyterian Church of which he has twice been Moderator. The evening preacher on the same day was the Rev. G. Roderick Youngs, principal of Timothy Christian High School of Cicero.

Garfield, N. J. — The Community Church has extended a call to Mr. Thomas S. Champness, a licentiate of the Presbytery of Philadelphia, to become its pastor. The call has been

found in order by the Presbytery of New Jersey and transmitted to the other Presbytery. Mr. Champness is a graduate of Wheaton College and of Westminster Seminary and is presently a graduate student in the latter institution.

Garfield Community Church entered the denomination a few months ago after many years as an independent congregation. The Rev. Francis Geritsen, first and only pastor for the 28 years of the church's existence, is retiring on account of ill health.

Prophetic Meetings with John Hills

Four sermons on prophetic themes were preached February 19-22 at the Immanuel Church of West Collingswood by the Rev. John C. Hills, who is pastor of the Franklin Square Church on Long Island. "Armageddon" and "The Mark of the Beast" were the weeknight themes, with the topics of the "Millennium" and the "New Jerusalem" announced for the Lord's Day. "These meetings with careful biblical messages are stirring up much interest in a better understanding of important Scripture truths," said pastor Carl Reitsma. "Such prophetic portions of the Word of God are not so difficult as some would have you believe," Mr. Hills stated, "if you avoid the fanciful and inconsistent interpretations of many teachers spun out of current news stories, and let the Bible speak for itself in its own meaningful symbols and language."

Lisbon Chooses Elders

On February 16 the Rev. Raymond Meiners, pastor of Calvary Church of Schenectady, moderated a meeting of the Lisbon, N. Y. congregation, called to elect elders for the new church. The following four men were chosen: George Thompson, Elmer Akins, Wilson Moore, and Delmer Putney. The first two men named were formerly elders in the United Presbyterian Church of Lisbon, but led the group in their withdrawal from the merger of that congregation into the new United Presbyterian Church in the U.S.A.

After examination of the men as to their adherence to the standards of the church, and the sustaining of the examination, a service of ordination and installation followed. Mr. Meiners preached from the text, Philippians 1:1.

Mr. Putney was later elected clerk of the new Session, and Mr. Sanford Knight was received into membership in the church by action of the Session. "This was a very memorable occasion for all", wrote the Rev. J. Peter Vosteen, now a minister of the Christian Reformed Church but formerly pastor of the United Presbyterian Church which he left as did this group because of the compromising merger. "Now Lisbon has her own elders to rule the flock under Christ, who is the great King and Head of the Church. We pray that God will soon give her an under-shepherd of His own choosing," he added.

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