

# *The Presbyterian*

# **GUARDIAN**

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# John Calvin As An Ecumenical Figure

The one international reformer

Worcester Lecture By LOUIS PRAAMSMA

*The Rev. Louis Praamsma, Th.D., pastor of the First Christian Reformed Church of Toronto, Ontario, delivered a Calvin Anniversary Lecture on October 15, 1959, under the auspices of Westminster Theological Seminary. Dr. Praamsma prepared the following digest of his address, which we are privileged to use for our readers.*

There has been and there is much difference of opinion about the ecumenical ideas of John Calvin. He has been highly praised as a forerunner of the idea of the World Council of Churches (Dr. Nyenhuis); and he has been heavily attacked as a man of terrible intolerance (Stefan Zweig, Favre-Dorsaz). A sound judgment can only be given when we use all the facts which we have at our disposal and when we try to transport ourselves mentally to the times in which Calvin lived. We don't exaggerate then when we call him, compared to Zwingli and Luther, the one international reformer.

Theoretically he founded the idea of the unity of the church in his *Institutes* and practically he struggled all his life to make this idea a reality in the various Reformation churches of his time. Though he distinguishes between the visible and the invisible church, in both cases he stresses the necessity of unity. When he was exiled from Geneva, he forbade his adherents in the city to separate themselves from the church. He supported Cranmer's idea to establish one church of the Reformation through a godly synod, and by his incessant labors the little city of Geneva became a center of the Protestant world of his time. He settled an agreement with Zwingli's successor, Bullinger, (*Consensus Tigurinus*) and thereby reduced the number of Protestant fronts from three to two. He struggled for a better understanding with the Lutherans and honored Luther as his spiritual father. He himself was the father of the Reformed churches not only of Switzerland and France, but of the whole of Europe.

## Unity and Tolerance

To keep the unity of the church, he made use of tolerance in various circumstances. He did not require of all Christians the same insight in all questions, neither did he require of all churches the same height of spiritual life in all circumstances. Melancthon, who differed with him in some dogmatic points, and Bucer, who was much too flexible in his eyes, remained his friends until the end of their lives. In the church of England, he accepted for the time being the office of a bishop and some ceremonies which he did not tolerate in the church of Geneva. To the king of Poland he proposed that an archbishop should remain in that country to occupy the first place in the synods between his colleagues and brethren and that there should be provincial bishops. The limit to this tolerance is to be found in the acceptance of the authority of the Word of God.

## Authority of the Scriptures the Basic Mark

Calvin spoke sometimes of three and sometimes of two marks of the true church, but fundamentally he acknowledged only one mark of the church, viz., the pure administration of the Word of God. Therefore, he always was opposed to Roman Catholicism, mystical Anabaptism, and rationalism. His great objection against Roman Catholicism was that this church had forsaken the only authority of the Word of God; all its errors are to be reduced to this fundamental error. He had the same objection against Mystics and Anabaptists: they separate the Word from the Spirit, and they pass off the works of their own spirit for ideas of the Holy Spirit. Against the Italian rationalists of his time, he objected strenuously that they made all things

subject to their human reason, and did not subject themselves as children to the Word of God.

The Word of God is interpreted in various ways, and Calvin accepts the fact that sometimes the interpretations of godly men differ, but he wants agreement in the important points of doctrine. These important points of doctrine he finds summarized in the confessions of faith of the several churches. These confessions are the symbols or forms of unity of the churches. Calvin does not play with the liberal idea of an "inward freedom with the confessions." He wants strict observance of their contents. Therefore, the limits of the ecumenical relations which he tried to settle between the churches of the Reformation are to be found in obedience or disobedience to the Word of God, and the expression of that obedience or disobedience in the confessions.

Calvin cannot be considered as a herald of the modern ecumenical movement; on the contrary, it is more than likely that he would have opposed with all his power such a movement, which tries to give liberalism a legal place in the church. He would have promoted an ecumenical movement which, accepting the Holy Scriptures as the infallible Word of God, would stand on a sound doctrinal basis.

*A second lecture, scheduled for November 3rd, was to be given by Professor John Murray of Westminster Seminary on the theme of "Calvin and the Authority of Scripture." The final address of these three Calvin Anniversary Lectures presented under the auspices of Westminster Theological Seminary is to be delivered by the Professor of Church History, the Rev. Paul Woolley, on Tuesday evening, December 1st, at 8:00 p.m. in the Calvary Orthodox Presbyterian Church across from the Seminary campus. The public is invited to attend.*

**"He would have promoted an ecumenical movement which, accepting the Holy Scriptures as the infallible Word of God, would stand on a sound doctrinal basis."**

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# Reformation Principles

By THEODORE J. GEORGIAN

Four hundred and forty-two years ago Martin Luther lighted a fire that was to sweep over Europe and eventually over the world. The sixteenth century Reformation undoubtedly was, next to the introduction of Christianity itself, the greatest movement in history.

The Reformation was no sudden revolution, for what has no roots in the past can have no lasting effect on the future. It was prepared for by the deeper aspirations of previous centuries. Nor was it merely a return to Augustine or to the Apostles' Creed; it went back to the fountainhead of Christianity, to Jesus Christ the Son of God and to His inspired apostles.

The Reformation effected the grand emancipation from the bondage of medieval ignorance and superstition to the freedom with which Christ has made us free. It served to sweep away the obstructions of clericalism and ceremonialism, which, like the traditions of the Pharisees, had obscured the genuine gospel and made void the Word of God. Now, once again, men found that the believing heart could have direct and fruitful communion with God, quite apart from human mediators.

Have you ever been in despair over your sins? Have you ever seen Christ as an angry Judge, ready to cast you into hell? Have you tried to detach yourself from the world to escape its contamination? Have you struggled to please God and find salvation by fasting often, by praying almost continuously, by spending yourself in the service of the Church?—only to discover with dismay that you still had not done enough to earn salvation? Have you ever groaned, "My sin, my sin, my sin!"? Martin Luther did.

Yet, in his search for peace, Luther found no peace for his tortured soul, as he sat in his cell in the tower of the Black Cloister in Wittenberg . . . until, in the course of his study of the Scriptures, he came to Paul's epistle to the Romans, chapter one, verse seventeen: "The righteous (just) shall live by faith." That was when the light of God and of truth began

to flood his heart. He was free. He was saved. And he knew that man is saved, not by works, but by divine grace through faith.

The Protestant Reformation was grounded in three fundamental principles, without which there could have been no Reformation. And by the same token, no Protestant church today which has forsaken these principles can honestly claim to be in the mainstream of the Reformation heritage.

## Scripture's Supreme Authority

First, the Reformation stood for the *supremacy of Scripture over tradition*. The Reformers called Christendom back to the Bible it had all but forgotten. They stressed again and again the all-sufficiency of the Bible for faith and life. Since God alone is infallible, and since He has spoken in Holy Scripture, that Scripture is the living and abiding Word of God. Any man, church, church council, or religious writing that would usurp the authority of the Bible stands condemned, even as St. Paul reminded the Galatians: "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."

Cardinal Henry Manning once made the following significant and most revealing statement: "We neither derive our religion from the Scriptures nor does it depend upon them." His words turned out to be prophetic, for exactly one hundred years later, in the year 1950, the dogma of the Assumption of Mary was defined—and without the benefit of a shred of Scriptural evidence! Against this attitude Martin Luther would say: "I oppose the quotations of all the Fathers, the craft and word of all angels, men, and devils with the Scripture. Here I take my stand, am obstinate and proud and say: The

Word of God is supreme to me, and the majesty of God supports me; in consequence, I care not a fig for it though a thousand . . . churches . . . were opposed to me. I am certain that the true Church clings to the Word of God with me."

## By Faith Alone

A second basic Reformation principle is the *supremacy of faith over works*. Here you find the pulse beat and heart throb of Biblical Christianity. For it is here that God answers for us the crucial questions concerning sin and salvation, eternal despair and eternal hope. When the guilt-ridden sinner cries agonizingly, "How can I find God? How can I be sure that God loves me now, and will love me forever? What must I do to be saved?" then the sweet certainty of the gospel comforts him, by telling him, in the words of the catechism, "Justification is an act of God's free grace, wherein He pardons all our sins, and accepts us as righteous in His sight, only for the righteousness of Christ, imputed to us, and received by faith alone."

Think of it! God forgiving unworthy sinners and accepting them! How does He do it? Indeed, how *can* He do it? For we know that, no matter what anyone says, we are still sinful. What then? Does God indulge in spiritual "hocus-pocus"? Or does He close his eyes to our sins, much like a crooked judge who has accepted a bribe? God forbid.

No, Jesus Christ is the answer. God does not call black white. As sinners we have not changed. But because of the sacrifice of love whereby the Son of God suffered and died on the cross, God can accept the repentant and believing sinner into His favor—*precisely because* Christ has borne in His own body on the tree the ultimate penalty of our sins. It is as though we had been judged for our sins. Christ having borne that judgment for us, we are pardoned and forever free.

But the question remains, How do we obtain this precious pardon? By working for it? By doing penance for it? By repeating prayers endless-

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*"No Protestant church today which has forsaken these principles can honestly claim to be in the mainstream of the Reformation heritage."*

ly? No, God be praised. All that is unnecessary and useless. God freely and graciously bestows the gift of forgiveness. All we need to do is to receive the gift. To receive it thankfully as we would receive any gift. There is no room for pride here. We must not feel that we could go out and purchase the commodity called forgiveness. We must humbly admit that we are hopelessly enslaved by our sin, and unable to beg, borrow, or steal forgiveness. And we must therefore rely on the promise of God that "he who believes on the Son of God has eternal life."

Have you acted on this promise? I trust so; for otherwise, you are living under this fearful condemnation: "He who obeys not the Son of God shall not see life, but the wrath of God abides on him."

### Believer's Priesthood

The third Reformation principle is the *supremacy of the Christian people over an exclusive priesthood*. The Reformation rediscovered the grand truth about the church and her people which Peter has given us in his First Epistle, that we the Christian people are "a spiritual house, an holy priesthood, in order to offer up spiritual sacrifices, acceptable to God by Jesus Christ." The New Testament knows nothing of a separate order of priests, save our great High Priest Jesus Christ, who *alone* is a "priest forever after the order of Melchizedek." The New Testament knows nothing of a church order in which priests command and the people obey; in which priests teach and the people passively learn.

The Reformation truly has liberated the people of God, so that now we have the unspeakable privilege (1) of studying the Bible without being told how to interpret it; (2) of coming directly to God in prayer without a host of human mediators; Jesus Christ is the only Mediator between God and man; (3) and ours is also the privilege of having an active part in the government and administration of the church. May God grant that we shall value the blessings of the Reformation, and faithfully exercise all of our great privileges!

*Originally prepared and used as a radio message, this timely article is by the pastor of Covenant Orthodox Presbyterian Church, Rochester, N. Y.*

## Roman Catholics in Politics

What does religion have to do with qualification for office?

By ROBERT S. MARSDEN

On November 3rd, in an off-year election, millions of Americans will go to the polls. They will vote chiefly for local officers and many matters will influence how they exercise their suffrage. One of these concerns should certainly be the religion of the candidate!

It has become popular with all sorts of people to imply that a man's religion has nothing to do with his qualification for office. This has been said again and again by Protestant leaders, and President Eisenhower, not known for great religious discernment, has said flatly that a person's religion should not influence the electorate's confidence in a man for any office!

To be sure, not all religious or political leaders have taken this ridiculous position. It appears that Harry Truman, for all his hobnobbing with Romanism while he was President, sees something of the danger of a Roman Catholic president, and it is encouraging that many liberal and neo-orthodox religious leaders likewise see the danger of Romanism, and are alert to Rome's schemes. John Mackay, long-time President of Princeton Theological Seminary, and one who had had much experience in Roman Catholic countries of Latin America, is one of these who is alert, and it is heartening to see the liberal *Christian Century*, in a leading article in the issue of October 7th, stating with great plainness the Roman Catholic aims. It is from this latter article that the quotation below from *Civiltà Cattolica* is borrowed.

But it still remains true, with these notable exceptions, that the vast number of politicians of both major parties, and an increasing number of Protestant theologians have embraced the idea that a man's religion has nothing to do with his qualification for office. We are told that the dark days of presidential contender Al Smith's boycott by Protestants are gone, and a more enlightened age has come!

On the face of it, it can be seen how absurd such a position is. Only

if religion has nothing to do with life is it true that a man's religion has nothing to do with his qualifications for any particular position. Unfortunately, it is too often true that a man's professed religion has little relation to his life. But it is an axiom that what a man believes determines what he does. Unless there is a complete schism between his profession and his actual belief this cannot but be true. It is therefore quite fair to ask what Roman Catholics profess to believe. It would seem safe to assume that devout Roman Catholics actually do believe what they profess.

### Catholic Text Book Quoted on Preferred Status

There is no dearth of material written by Romanists with the full imprimatur of the church on this subject. An excellent Roman Catholic text book, used widely in this country, Ryan and Boland, *Catholic Principles of Politics*, states the case very clearly. A few quotations will serve to demonstrate this. The book quotes the famous papal encyclical *Immortale Dei* (1885) and then comments on it, bringing the encyclical up to date and reasserting and reinterpreting it in the light of the present day exigencies. In it are clearly taught:

1. That the state has as its duty the preferring of Romanism far above any other religion (p. 298). "The Church, indeed, deems it unlawful to place the various forms of divine worship on the same footing as the true religion . . ." (p. 300).
2. That when a state permits freedom of religion it is "acting against the laws . . . and dictates of nature" (p. 298).
3. That "to exclude the Church . . . from the power of making laws . . . is a grave and fatal error" (p. 298).
4. That those who desire that the church be separated from the state "yearn for a shameful liberty" (p. 299).

The "Comments" which apply the

encyclical to modern problems tell us plainly:

"He (pope Leo XIII) declares that the State must not only 'have care for religion,' but recognize the *true* religion. He means the form of religion professed by the Catholic Church. It is a thoroughly logical position. If the State is under moral compulsion to profess and promote religion, it is obviously obliged to profess and promote only the religion that is true; for no individual, no group of individuals, no society, no State, is justified in supporting error or in according to error the same recognition as to truth."

#### **Non-Catholics May Worship Inconspicuously**

"Does State recognition of the Catholic religion necessarily imply that no other religion should be tolerated? Much depends upon circumstances and much depends upon what is meant by toleration. Neither unbaptized persons nor those born into a non-Catholic sect, should ever be coerced into the Catholic Church. This would be fundamentally irrational for belief depends upon the will and the will is not subject to physical compulsion. Should such persons be permitted to practice their own form of worship? If these are carried on within the family, or in such an inconspicuous manner as to be an occasion neither of scandal nor of perversion to the faithful, they may properly be tolerated by the State" (pp. 316f.).

"Quite distinct from the performance of false religious worship and preaching to the members of the erring sect, is the propagation of the false doctrine among Catholics. This could become a source of injury, a positive menace, to the religious welfare of true believers. Against such an evil they have a right to protection by the Catholic State. On the one hand, this propaganda is harmful to the citizens and contrary to the public welfare; on the other hand, it is not among the natural rights of the propagandists. Rights are merely a means to rational ends. Since no rational end is promoted by the dissemination of false doctrine, there exists no right to indulge in this practice" (pp. 317f.).

*Civiltà Cattolica* is a Jesuit magazine, printed with full approval of the Roman Church. In the article of

April, 1948, mentioned above, we read: "The Roman Catholic Church, convinced . . . of being the only true Church, must demand the right of freedom for herself alone, because such right can only be possessed by truth, never error. As to other religions, the Church . . . will require by legitimate means that they should not be allowed to propagate false doctrine. Consequently, in the state in which the majority of people are Catholic, the Church will require that legal existence be denied to error . . . In some countries Catholics will be obliged to ask full religious freedom for all, resigned to being forced to cohabit where they alone should be allowed to live. But in doing this the Church does not renounce her thesis which remains the most imperative of her laws, but merely adapts herself to *de facto* conditions which must be taken into account in practical affairs . . . The Church does not blush for her own want of tolerance, as she asserts it in principle and applies it in practice."

#### **Other Religions Denied Right to Exist**

What these quotations are saying is simply this: That it is the official doctrine of the Roman Catholic Church, to which every loyal member must submit, that the church and the state ought to be one; that the church-state has the right and duty to support only the true religion, i.e. Romanism; that no other religion has a right to exist; and that while other religions may be tolerated for the sake of expediency, when the Romish Church is in power they will be crushed. Now that is a simple statement of exactly what has happened in the course of all history and what is now happening in Spain and in certain countries in South America.

How anyone, with these easily obtained facts in mind, can be complacent with Romanists in any policy-making office is difficult to understand. Of course it is true that many Romanists take their Church's teaching with a number of grains of salt. But let such Roman Catholic candidates forcefully, specifically, and publicly renounce such ideas and so officially inform the church that they renounce them, and then they can be considered for office on their own merits. And until that time they must be considered as members in good

standing of an organization dedicated to the destruction not only of the America that we all know and love, but of the gospel of Christ which we must give our lives to preserve.

#### **Rockey Installation**

Thursday, November 5, has been set by the Presbytery of New York and New England for its installation of the Rev. Wendell L. Rockey, Jr., as pastor of the Calvary Orthodox Presbyterian Church of Cranston, R.I. The Rev. G. I. Williamson will preside at the service.

Dr. William Welmers is to preach a sermon, and the charges to pastor and congregation are to be given by the Rev. Robert Anderson and Mr. Williamson.

The Cranston congregation entered the Orthodox Presbyterian fold in August of 1958 because a group of persons including two elders could not conscientiously continue in the United Presbyterian Church in the U.S.A. which had come into being that spring. The Cranston Church had been affiliated with the former U. P. denomination. During the more than a year while they have been without a pastor, the neighboring Grace Church, of Fall River, Mass., has worked in close association and given much encouragement by means of preaching and calling by Mr. Williamson and by Elder Arthur Reseigh of Grace Church.

A special invitation was extended to members of the latter congregation to attend the installation service and to enjoy the hour for fellowship and refreshments to follow.

#### **Seminary Board Has New Vice President**

R. R. Stuart, of Pittsburgh, Pa. was elected Vice President of the Board of Trustees of Westminster Theological Seminary at the regular meeting of the Board on October 13th. Mr. Stuart is one of the founders of the Covenant Orthodox Presbyterian Church of Pittsburgh, and he has served as an elder in that congregation for twenty-three years. A member of the Seminary Board for seventeen years, he succeeds the late Rev. John J. DeWaard in this office on the Board.

# Downgrading The Reformation

By ROBERT L. VINING

The Protestant Reformation has long been regarded as one of the most glorious periods in the history of the Christian church. After a long period of spiritual and moral decline in the church the Lord raised up mighty Reformers in the person of such men as Wycliffe, Huss, Luther, Calvin and Knox. These men spoke out courageously against the errors and abuses which had engulfed the church. They risked their lives in so doing and, indeed, Huss was burned at the stake. But they were men of staunch convictions and of great courage. Protestant churches were formed. The traditions and errors of men were rejected. There was a return to the blessed Word of God and to its teachings. The doctrine of justification by faith was powerfully proclaimed.

In our century there has been a waning enthusiasm among Protestants for the Reformation. In fact, among liberals the Reformation has been severely downgraded. In four respects the liberals downgrade the Reformation.

## Overlooking the Negative

First, the liberals treat lightly the errors of Rome. In one large denomination there are listed thirty-six days in 'The Christian Year-1959.' One of these is Reformation Day. But among so many days in the Christian Year Reformation Day may be forgotten or overlooked. The liberal may find it more congenial to observe Race Relations Sunday, Laymen's Day, World Temperance Sunday or World Order Sunday than to observe Reformation Day. Should he, however, observe Reformation Day he may prefer to adopt the positive approach rather than the negative, to deal with that for which, in his view, Protestantism stands rather than to speak out against the errors that pervade Romanism. Hence, he may say little, if anything, about Rome's emphasis on tradition along with Scripture, its doctrines of the mass, purgatory, invocation of the saints, and the near deification of the Virgin Mary.

But the errors of Rome are not less today than they were in Luther's day. Rome has never renounced her errors. Indeed, she has added to them. In the last century she added the dogma of papal infallibility when speaking *ex cathedra*. In this century she has added the dogma of the as-

sumption of the body of the Virgin Mary.

## More Ritual

Secondly, liberals downgrade the Reformation by becoming more ritualistic. The Reformation exalted the Word of God. In the Protestant Churches the pulpit with the Bible has been central. The Word of God is read and preached. But the liberal does not believe the Bible to be infallible. To him it contains many errors. His message, hence, is lacking authority. What, then, can he give to his people? Well, by adding ritual he can make an appeal to the senses of his people, even as Rome does with her people. Perhaps, then, the pulpit is moved to one side, and a lectern placed on the other side. There may be an emphasis on the altar, with its sets, its candles and its crosses. In these and other ways more ritual is introduced into the service, and Rome is imitated.

Thirdly, liberals envy the mighty voice of Rome. When Rome speaks she claims to speak as the voice of one church, with multiplied millions of adherents. The liberal shudders as he considers the fragmentation of Protestantism into so many denominations and sects. Would it not be wonderful if Protestantism could also speak with one powerful voice? In America there is the liberal National Council of Churches, composed of thirty-four denominations, and it frequently presumes to speak for Protestantism. Yet it realizes that the National Association of Evangelicals and the American Council of Christian Churches have their smaller constituencies, while the Southern Baptist Convention, the Lutheran Church, Missouri Synod, and some others remain largely independent of all three councils.

## Centralized Councils

The National Council of Churches is seeking constantly to add to its strength and to its prestige. An Interchurch Center has recently been erected at 475 Riverside Drive, New York City. This is a building costing twenty million dollars, and having eighteen floors of office space. Here

will be housed the offices of the National Council of Churches, heretofore somewhat scattered; offices for several influential denominations such as the Methodist, United Presbyterians, American Baptists, Disciples, etc.; and the American section of the World Council of Churches. Here then will be a tremendous concentration of ecclesiastical power. Liberals will seek from this Center more and more to dominate the policies and the thinking of Protestantism.

This Interchurch Center stands across the street from Riverside Church of which Harry Emerson Fosdick was the long-time pastor. At impressive ceremonies at the laying of the corner stone of the Center in October, 1958, the President of the United States was present. The choir from the Riverside Church sang, and Dr. Fosdick offered a prayer, Fosdick, according to his own testimony, never repeated the Apostles' Creed. There is so much of it that he cannot accept. John D. Rockefeller, Jr., a warm supporter of Fosdick, contributed substantially to the building of the Riverside Church, and he has contributed more than two million dollars to building this Interchurch Center. The Center will be dedicated in the spring of 1960.

## Movements Toward Reunion

Fourthly, the liberals contemplate one church. The liberals envision a day when all Protestant denominations may be merged into a single body. Some liberals then look beyond that to an ultimate union with the Roman Church. It is distressing, to be sure, that Rome insists that it is 'The Church' and that Rome makes no concessions to other churches. Liberals grant that there are great differences between Protestantism and Romanism, but hold that the points of agreement are of more importance.

At the present time, among the thirty-four denominations in the National Council of Churches there are seven Orthodox bodies (i.e., Eastern Catholic). These Eastern Catholics are similar in theology to the Roman Catholic Church although they do not

recognize the authority of the Pope.

In America in various places there is co-operation between Catholics and Protestants in the fields of social service and of morals. According to *America*, a national Catholic review weekly, exchanges in Europe have become commonplace "between divided Christians." In Assisi, at the end of October, fourteen Catholic theologians will meet informally with the same number of Protestant theologians (chosen by the World Council of Churches) at a round table on unity. This Catholic weekly notes that in America there is such tension over the church-state relationship that it is much more difficult for conversations to be held.

All of these tendencies show that the Reformation is being sharply downgraded in both Europe and America. And this, despite the fact that the errors of Rome are not less than before, but rather more.

The message of the Reformation is needed by the Roman Catholic Church and is needed even more by liberal Protestantism. We recall that Dr. Machen spoke of the Roman Church as a perversion of the Christian religion, but of naturalistic liberalism as no Christianity at all. The latter, by denying the supernatural, struck at the very heart of Christianity. The Roman Church does recognize and maintain the Trinity, the deity of Christ, the Cross as an atoning sacrifice, the Scriptures as the

Word of God, and the Ten Commandments as a divinely-imposed rule of life, but, alas, has embraced many grievous errors. Its members can seldom testify to their personal salvation, and so we need to hold before them the fulness of the gospel of the finished work of Christ. Every year there are thousands of defections from the Roman Church and we trust that many are truly converted.

The message of the Reformation is more needed than ever. Has not the Lord raised up the Orthodox Presbyterian Church for such a day as this? Are we not grateful to those of our ministers serving on the faculty of Westminster Theological Seminary who published some years ago a symposium on *The Infallible Word*? We are also thankful for the numerous books by individual members of that faculty sustaining that same position, and propagating the great truths of the Reformed faith. Are we not grateful for this year in which we have been commemorating the four hundred and fiftieth anniversary of the birth of John Calvin and remembering the contribution that he made to the Reformation? Ours is a glorious heritage. Let us be true to it, and let us redouble our efforts to proclaim the precious truths of the Reformed faith.

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*The author is pastor of the Bethany Orthodox Presbyterian Church, Nottingham, Pa.*

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### Churchill to Represent Westminster Seminary

The Rev. Robert K. Churchill has been appointed as representative of Westminster Theological Seminary in the West. On behalf of the Seminary he will contact donors and prospective donors, will visit alumni, and will engage in the recruiting of students with the help of alumni along the West Coast. He will also be available for ministry in churches friendly to the cause of Westminster, both to present the Seminary to gatherings and to preach the Word on the Lord's Day. He will also be able to accept a limited number of appointments for Bible conference and evangelistic work.

Mr. Churchill has been a minister of the Orthodox Presbyterian Church since its inception in 1936. He or-

ganized the Covenant Church of Berkeley, California, leaving it to minister in the Calvary Church of Cedar Grove, Wisconsin in 1948. He is well known as an effective preacher and conference speaker and he regards his present appointment as an expanded ministry which will cover a large area of the country.

The Rev. and Mrs. Churchill plan to leave Cedar Grove on November 6, taking the southern route to California and fulfilling engagements along the way. They will establish headquarters in the Los Angeles vicinity for some months before moving to the Pacific Northwest, about the middle of 1960.

The Presbytery of Wisconsin on October 13th acted to dissolve the pastoral relationship, and Mr. Churchill's final Sunday in Cedar Grove was to be November 1st. It is reported that the congregation has planned a farewell gathering for the 4th. Presbytery also granted permission for Mr. Churchill to labor beyond its bounds in fulfilling his new responsibilities for Westminster Seminary.

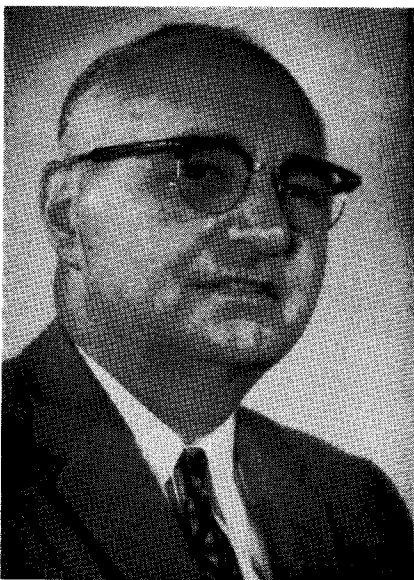
The Churchills will be leaving behind in Cedar Grove two married daughters and two grandchildren. Their other daughter is a student at Calvin College and they will spend their first weekend en route in Grand Rapids. An invitation has been extended to Mr. Churchill to address the chapel service at the College on November 9th. The following weekend will find the Churchills in Oklahoma City, where he will be preaching at the Knox Orthodox Presbyterian Church. He expects to visit two nearby universities before proceeding through the Southwest.

Engagements with Mr. Churchill may be made with him directly or through the Rev. Robert S. Marsden, Executive Secretary, Westminster Theological Seminary, Philadelphia 18, Pa.

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O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? Or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory forever. Amen.

— Romans 11:33-36



ROBERT K. CHURCHILL

# The Roman Catholic Church in the News

A Report by ROBERT E. NICHOLAS

If you are under the impression that the newspapers and periodicals you read carry a good deal of news concerning the Roman Catholic Church, you are right. Nor is this accidental; it is planned that way, from Vatican City on down, by an organization that knows the value of constant use of mass media for communicating its ideas. *Osservatore Romano*, Vatican City newspaper, commenting recently on misleading reports which it said have been circulated by secular news agencies, stated that "everyone knows that if the Holy See wants to issue a communication, it has enough direct and qualified means of doing so at its disposal."

Not even trivial opportunities of getting into the news are overlooked. In the six-week period under review at least four Papal comments on the Soviet moon-rocket were noted; three times the Pope said something about the visit of Mr. Khrushchev to the United States; there were three short articles telling us that the Pontiff's two-month vacation was ending; and one informed us that he walked to church. Then on the Feast of St. Francis early in October there were two animal stories: one telling about Mary, a five-ton circus elephant who broke into a Milan church during Mass and later "paused before the altar" before being led away; the other stating that the "gentle influence of St. Francis of Assisi, friend of animals, brought a commutation of sentence of all the dogs awaiting execution in the gas chamber of the pound" in Naples, after which they had a banquet of meat, bones, and dog biscuits.

There were 207 mimeographed legal-size pages during the period mentioned. The 30 daily issues included a total of 383 articles, ranging from a few lines to as much as three pages. Of these releases no less than 207, or a little more than one-half, emanated from Roman Catholic sources or were devoted exclusively to news about that church, while at least another 34 articles were noted that made some reference to Catholic

thought or action from non-Catholic sources. Actual number of pages of material appeared to run about half and half, although no precise count was made except for a few samples. The facts in this paragraph are not written in criticism of RNS: if they point to anything it is again to the publicity-conscious hierarchy of a church that claims to be "The Church" and the one true spokesman for Christ upon earth.

## Using the Press

Rome senses the power of the press on public opinion and knows the value of keeping her name and works before the world, as this article will demonstrate. When a convert of some fame is made, she tells the world, as in the case of Foujita, noted Japanese painter, long a resident of France, who with his wife was recently baptized. When Cardinal Spellman sends a letter to Madame Chiang Kai-shek and encloses a check for \$5,000 for flood relief, we hear about it. So we are informed that 13,000 tons of relief goods valued at more than \$3,000,000 were distributed to needy Vietnamese in the first six months of 1959, bringing the total Catholic Relief given to this one small area in the past five years to forty million dollars' worth.

This church has her own press, too, and Pope John XXIII, at a special audience, stressed that it must be

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*The basis for this little study of Catholicism in the news is an analysis of the valuable RELIGIOUS NEWS SERVICE, "authoritative cable and wireless reports of major religious developments throughout the world," covering the six-week period beginning right after Labor Day, 1959. RNS is subscribed to by most daily newspapers and periodicals and is likely the source for many of the articles in the field of religion that you read. Only its daily Foreign Service was used for this paper, but a similar research is planned to cover Roman Catholic news from the Domestic Service in an early issue of the GUARDIAN.*

"active, intelligent and wide-awake in the face of countless problems of modern life . . . Catholic journalists must not be swayed by the caprices of public opinion but must follow the path of duty, loyally serving truth while showing charity toward those in error." Notice was given of the launching of at least one new journal, a Jesuit quarterly devoted to philosophy and theology to appear in England in January. Another story mentioned that an associate editor of *America*, national Jesuit weekly published in New York, is in Africa on a three-month trip to interview prime ministers, bishops and university heads for a series of articles in this periodical. Rome's appreciation for the other forms of communication is shown, for example, by the announcement of a new Catholic radio station in Honduras, or by a report of one of Italy's most popular radio personalities, a Jesuit priest whose program is called "Let Us Seek The Answer Together"—apparently something of an Italian Bishop Sheen. On the first Sunday of October Mass was celebrated in a Montreal television studio before some 200 representatives of press, radio and TV in a broadcast to mark a "Sunday dedicated by French-speaking dioceses to a study of broadcasting techniques." Then too it has been announced that a highlight of the Sixth International Religious Film Festival in Vienna opening November 20 will be a documentary on the history of the papacy entitled "Thou Art Peter."

## Meetings and Organizations

RNS carried stories of at least 20 Catholic meetings or conferences of a national or international character during the six weeks of this compilation. Among them were the International Congress of Missions and Liturgy Rally in Germany to pray for the 37th International Eucharistic Congress scheduled for Munich in August, 1960. The 35th National Council of Young Christian Workers (Jocists) met in Versailles, France, in which country there was also held the First National Congress of the



Catholic Press with 1800 attending. Vigo, Spain, was host to an International Congress of Catholic Seamen; while Cordoba, Argentina saw some 300,000 present for closing ceremonies of the Sixth National Eucharistic Congress, to which Pope John broadcast a radio message, speaking in Spanish via radio for the first time. In mid-October Paris was the gathering place for 250 delegates from 24 countries at the World Union of Catholic Women's Organizations.

Most illuminating to one who would understand something of the farflung activities and interests of Roman Catholicism is even so much as a listing of the many orders and organizations affiliated with that church. Some mention was made of 34 of these groups in the course of the articles in question, of which three are youth groups, seven appear to be lay organizations, and eight are missionary or educational orders. Among the latter are the St. Columban Foreign Mission Society, the Society of the African Missions, the Medical Missionaries of Mary, and the Institute for Research and Studies in Mediaeval Canon Law with headquarters in Washington, D. C.

#### Other Orders Named, Some Ancient

Others that we may name are the Daughters of the King, the smallest Roman Catholic religious order in the world, with 13 members, all blind, in Turin, Italy; the Christian Brothers of Ireland; the Sacred Congregation for the Propagation of the Faith; the Catholic Men's Movement of Germany; the Ursuline Sisters, oldest teaching order of women in the Church; the ninety-year old International Kolping Society with a half-million workmen members; the Order of Cistercians of the Strict Observance Trappists; and the Federal Conference of Catholic Women of Australia.

The Benedictines, founded over 14 centuries ago, elected another native of Switzerland for a 12-year term as Abbot General, with the necessary approval of the Pope; while the Augustinians, a mendicant order dating to the 13th century, have just elected a Spaniard as their Prior General. Pope John has named two Italian cardinals as protectors for two American sisterhoods, the Franciscan

#### THANK OFFERING

**R**ecently our church treasurer made an interesting observation: the more we give to missions the more the Lord provides for our own local needs. As the one who keeps the books she ought to know. There is no doubt in our mind that this is a true observation. For many years now we have been persuaded that God richly blesses (even in a material way) the missionary-minded church.

The time for our Thank Offering is not far off. In fact, it is almost upon us! May we not be so preoccupied with our own needs as a local congregation that we fail to do our utmost in supporting the November Thank Offering of our denomination.

The needs are great. May we encourage you to give generously. Let our giving be an expression of our gratitude for what we have received. Surely we have much for which to be thankful. God has blessed us with an increase in membership; He has enabled us to move ahead in our building program, and in many other ways.

It is our hope that the amount we gave last year may be greatly increased this year. Of course it may mean sacrifice, but sacrifice is nothing new to the Christian. When we stop to think of all that Christ has done for us—how He even laid down His own life for our salvation—we ought to see that no sacrifice on our part could ever be too great.

—Taken from the  
"Calvary Press"  
Whittier, California

### *The Presbyterian* **GUARDIAN**

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Sisters of the Sacred Heart, and the Sisters of Holy Humility.

#### Areas of Strength

The reader is bound to be impressed with certain areas of strength, both as to emphases and as to expansion of Romanism's world-wide influence. A few instances may be cited simply from the evidence of the news during the period here in view. Negatively, one may rejoice — and here is a contrast to so-called liberal or neo-orthodox Protestantism — that Roman Catholic theologians are not calling in question such doctrines as the Virgin Birth of Christ or His supernatural life and miracles and resurrection or the reality of heaven and hell.

Utterances that were quoted, moreover, exhibit a wholesome emphasis on the importance of the Christian family and on the training of youth. Catholic officials in East Germany claim that only 19 percent (some other sources put it up to 30 percent) of their youth submitted last year to *Judenweibe* (the mandatory Youth Dedication which the Reds have substituted for First Communion and Confirmation) despite terrific Communist pressure on third and fourth grade pupils. (Protestant leaders have admitted that 65 per cent of their youth have taken the Communist loyalty oath, on the other hand.)

Outspoken also have been warnings against the deceptiveness of Communism, against the "Gliding Work Week" in Germany introduced to keep factories operating seven days a week, against loose attitudes in matters of sex, against materialism and atheism.

#### A Story in Numbers

Particularly impressive are some of the statistics and actions in the realm of Catholic expansionist aims. No less than four new educational institutions were announced: a new college in New Zealand, the first seminary in Britain for the Society for African Missions, a new Franciscan seminary for 150 students in Vietnam, and a fifth secondary school opened in Formosa offering free tuition to aborigines in Hualien Prefecture, where there are today nearly 30,000 baptized Catholics and over 22,000 catechumens as over against less than 1,000 Catholics in 1953.

At an October Mass in St. Peter's Basilica Pope John commissioned 502

## Roman Catholicism in the News

newly trained missionaries (276 priests and 226 nuns) who are being assigned to all parts of the world. They came from the United States and 13 other countries. At about the same time occurred the observance of the centenary of the North American College in Rome, "amid the monuments of the origins of Christianity," as the Pontiff expressed it in inaugurating the celebrations. The College has trained some 2500 selected Americans since its founding in 1859, and presently has enrolled about 300 students from 60 American Sees.

The Society for the Propagation of the Faith disclosed in its annual report that the United States, itself considered a Catholic mission territory until about 50 years ago, now ranks sixth among countries supplying priests for foreign missions; a total of 757 American priests are working in Asia and Africa. France leads in the number of missionary priests with slightly over 3,000, followed by Belgium, the Netherlands, Ireland, and Italy, which has 1,400. Native priests in the mission areas of Africa number 1,811 and in Asia, 5,574. In all there are reported to be almost 22,000 priests in the foreign mission areas. There are, of course, many thousands of other workers, nuns who are nurses or teachers, technicians, members of lay orders, etc. throughout the world. For instance, there are some 400 Medical Missionaries of Mary, many of them qualified doctors, working in several countries. And although Spain, for another example, has only some 500 foreign missionary priests, there are reportedly a total of 28,000 Spanish men and women in various religious orders laboring outside of Spain proper.

### Canadian Tercentenary

October also brought week-long celebrations in Canada, marking the 300th anniversary of the Roman Catholic hierarchy in a land in which that church claims now to embrace seven millions of the faithful. On hand were Alfredo Cardinal Ottaviani, as Papal Legate, and other foreign churchmen and Vatican officials. Speaking before the two Canadian cardinals, some 70 bishops, and

hundreds of others, including representatives of the provincial government, the Papal Legate sounded a special plea to "our separated brethren," who, he said, "are actually our brothers in Christ. We extend to them the best wishes of the Holy Father, and we cherish the hope that they will return to their paternal home." A simultaneous meeting in Quebec of the Canadian Catholic Conference of bishops took steps to augment the more than 1,000 Canadian priests, religious and lay workers now serving in 18 Latin American countries which are said to have a severe shortage.

### Disagreements Minimized

There is little evidence, on the surface at least, of disagreements within the Roman fold. Reminiscences of differences are found in such occasional references as that to a Byzantine rite exarch in Germany or a Latin rite vicar in Galilee. The Archbishop of Bombay, delivering the opening address at the International Congress of Mission and Liturgy in the Netherlands, made a mild plea for a "living liturgy" for Catholics in mission lands who need a liturgy which can "become for them a real religious experience." The cardinal also raised the question of the possible use of the vernacular, but recognized the fact that "the Holy See is compelled to move cautiously" in this respect. The closest indication of rather strong feelings was observable in the reaction of some 30 French worker-priests to the papal dissolution of their movement, started in 1944 and embracing about 100 priests employed in factories and on docks as ordinary workers. It may also be noted that *Civiltà Cattolica*, Jesuit fortnightly in Rome, found it necessary to take issue with a group of "abolitionists" who advocate lifting the requirement of celibacy for Roman Catholic priests. The magazine took a dim view of the arguments advanced and saw no likelihood of any change being made.

### Political Interests

Romanism's claims and interests in the sphere of political life and her omnipresent efforts to seek the favor of governments are well known and a brief listing of some such references during these six weeks will

suffice to prove that there is no change. In Melbourne, Australia, some 300 guests attended a civic reception for a visiting cardinal who is Pro-Prefect of the Sacred Congregation for the Propagation of the Faith. He was visiting Australia as Papal Legate at celebrations marking the centenary of Queensland State, and said he was happy to find church and state working in harmony. Government officials in Jerusalem hailed the nomination of a bishop as vicar in Galilee as improving relations between Israel and the Catholic Church.

Vatican City postal authorities announced the issuance of two new sets of stamps in October. Pope John received exiled King Simeon of Bulgaria. The Vatican has a permanent delegation at the United Nations International Atomic Energy Conference in session in Vienna. Cardinal Cento of Italy and his entourage were designated official guests of the country on their arrival in Argentina for the Sixth Eucharistic Congress, climactic ceremonies of which included the Soldiers' Day Communion Mass celebrated after the Secretary of War hoisted the national flag alongside the altar. In Bonn, Germany, the Archbishop of Bombay was received by West German Chancellor Adenauer and the Apostolic Nuncio to Germany. Later, in Vienna, he stated that India's five and one-half million Roman Catholics support the Nehru government because of complete freedom of religion guaranteed by the constitution and also because the government offers subsidies to denominational schools which meet standards set by the state. Finally, in a glowing tribute to the pontificate of Pius XII by the Vatican Secretary of State, the latter declared: "When politics touched the altars of the Church, the Pope had not only the right but the duty to interfere . . . He always proved ready to fight in defense of the rights of the Church." His pontificate, he said, was both "a crown of glory and a crown of thorns."

### Relics and Pilgrimages

In any such review as this there will come to light a number of points of sharp divergence between Roman Catholic teaching and practice and that of Protestantism. Let us note some of these differences, most if not all of which have been matters of dispute ever since Reformation days.

The veneration of relics continues. A couple of examples were newsworthy. The reputed Holy Robe of Christ, on display in Trier, Germany, for the first time in 26 years, drew an estimated 1,800,000 pilgrims from all parts of the world during the two months of its public viewing, including 20,000 young people at one gathering who came to venerate the glass-encased Holy Tunic. Another rally in Passau sponsored by Fides Romana, a layman's group, was featured by the exposition of a part of the finger of the right hand of Pius X, a gift to Fides Romana by Pope Pius XII.

Nor are pilgrimages a thing of the past. In mid-August a young Roman Catholic husband and wife left Madrid on a four-month pilgrimage on foot to the Vatican in fulfillment of a vow to beg their way to Rome. In October some 150,000 pilgrims assembled in Fatima, Portugal, to commemorate the 42nd anniversary of the alleged final apparition of Our Lady of Fatima to the three shepherd children. And we read that not a week passes without London's All-Night Vigil Pilgrimage Group sending at least one air pilgrimage to Lourdes.

As to penances, *Vita Pastorale*, Roman Catholic review published in Rome, said in an editorial: "Penalties for sin, while being curative, must also really punish. In the future, the murmuring of a number of Ave Marias should not be considered sufficient amendment for sins of adultery, pride, greed, jealousy and avarice — especially where the priest considers that the penitent may soon repeat the same act. The review, which is circulated to priests, suggested as possible penances giving up smoking, drinking, or salt and pepper; refraining from expressing personal opinions; going out of the way to be nice to others; or getting up earlier and working harder.

### How Saints Are Made

Three or four persons were mentioned as candidates for beatification — a major step preceding canonization. One was Mother Elizabeth Seton, who died in 1821 and is regarded as the founder of the parochial school system in the United States. She is the first native of the United States to be proposed for sainthood. Pope John XXIII, in his

initial public speech in English (with which he admitted to some annoyance in learning the rules for the vowels) said that there is reason to hope her cause may soon "be brought to a happy conclusion." Others mentioned for beatification were Bishop Niels Stensen, a convert from Lutheranism in 1667, discoverer of the Stensen duct in his work as an anatomist, and ordained in 1675; and Cardinal Count von Galen, nicknamed the "Lion of Muenster," who died in 1946; he was a persistent opponent of Nazism. Pope John has already indicated that it may not be too long before his predecessor Pius XII is canonized. On the first anniversary of his death the present Pontiff said, "We hope that he will not need to wait long to enjoy the glory of the Lord. He was great in doctrine and in goodness."

### Marian Practices

From all of this it must be plain, not only that such practices and ideas appear strange to Protestant thinking, but that they find no warrant in Scripture and are essentially contrary to the Bible. Against such traditions and customs the Reformers protested, and orthodoxy may not rightly remain silent today. The cult of Mary continues to lay hold upon Romanism. John XXIII, addressing a Eucharistic Congress in Italy, concluded with a plea that the faithful pray to the Holy Virgin, asking "this most perfect model" for "her maternal intervention for unity and peace, and above all, for the promotion of more intensive religious vocations." One way of doing so is suggested in a later encyclical letter in which the Pontiff said Catholics should intensify their devotion to the Blessed Virgin Mary during October, which is especially dedicated both to the Holy Angels and Holy Rosary.

In Essen, Germany, week-long ceremonies marked the dedication of the Roman Catholic Diocese of Essen to the Blessed Virgin, beginning with the Feast of the Motherhood of Mary on October 11. A few days earlier tens of thousands flocked to St. Augustine's church in Warsaw following reports that a Madonna-like vision had appeared on the steeple. And other thousands were reported streaming to a little house in a village east of Madrid where a small picture of the Blessed Virgin allegedly was

shedding tears. Japanese artist Foujita is quoted as saying that he loves to paint the Virgin, explaining that one of the things that attracted him to Catholicism was that "it is a religion which associates woman with God."

### Design for Unity

More than once in the news we are reminded of Rome's unwavering claim to supremacy as the one true church. Reports told of test-feeblers put out toward various Eastern Orthodox groups or individuals, and of informal conversations with World Council of Churches leaders. Pope John XXIII, who has called a 21st Ecumenical Council to meet in 1961, expressed his great concern for unity in saying, "Holy Mother Church works . . . so that all may return to the fold of Christ. This, as you well know, is the one great preoccupation of our pontificate. It is one that needs the co-operation of all our sons, especially those who . . . live in contact with our separated brethren." Prayers for Christian unity are being urged as part of the "great spiritual preparation" needed for the Ecumenical Council.

The Vatican Radio has made public the text of a prayer dedicating mankind to Christ the King and including a plea for unity. Composed by the Sacred Apostolic Penitentiary, a tribunal of the Roman Curia, the Church's governing body, the prayer said in part: "Be King Oh Lord, not only for those who have always remained faithful to You, but also for the prodigal sons who have abandoned You. Grant that they return as soon as possible to Your fatherly house . . . Be the King of those whom the error of opinion removed or whom discord separated, and recall them to the port of truth and to the unity of faith so that there may soon be one flock and one Shepherd."

Nothing less than this is the goal for which the Roman Catholic Church prays and works, plans and propagates, day in and day out, over the face of the globe. No wonder that it makes news!

### COVER PICTURE

The familiar Reformation Monument in Geneva shows Farel, Calvin, Beza, and Knox.  
—Religious News Service Photo

# For Teen-Agers Only!

By LAWRENCE R. EYRES

## Personal Evangelism (I)

### What I Must KNOW to Be a Witness for Christ

Scripture: Ephesians 2:1-10

*Introduction:* "The fruit of the righteous is a tree of life; and he that winneth souls is wise" (Proverbs 11:30). Of all Christian duties, none is more demanding, more needful and more rewarding than winning others to Christ. That is why so many in full-time Christian work will serve on an income which would be unacceptable to any self-respecting garbage collector. But, like surgeon who needs years of training and discipline to perform an hour-long operation, the witness bearer needs much training and discipline if he is to be a wise winner of souls. Otherwise he may do more harm than good.

In the first two lessons of this series we shall devote all our attention to proper preparation for the high calling of soul winning. And in this first lesson we shall give attention to five basic truths each of us must assuredly know and constantly remember if we are to be effective witnesses for Christ.

*Body of the lesson*

1. *All men are either saved or lost.* (See John 3:18 & 36, 1 Corinthians 1:18 and Matthew 25:31-33 & 46.) If we believe that the Bible is the inspired Word of God we must also believe this. However, the trouble is not in believing it, but in making it seem real. The young people we meet every day at school are either nice guys and girls, or not so nice; but to think of them as either children of God or of the Devil—bound for heaven or for hell—is really difficult. But it's true! A sobering thought.

2. *The unconverted are "dead in trespasses and sins"* (Ephesians 2:1). They seem alive to us. And they are,

but not *toward God*. The Gospel has no more appeal to their natural hearts than a magnet has to a wood splinter or tempting cooking odors to a dead man (1 Corinthians 2:14, Romans 8:6-8).

3. Nevertheless, *the unconverted have some knowledge of God in spite of the deadness of their souls*. They know that God exists, that He is holy and that they ought to obey His laws (Romans 1:18, 19, 21, 32; 2:14 & 15). This is not anything they learned in the normal way, but knowledge with which they were born. It is an embarrassment to the non-Christian, but he cannot get rid of this knowledge, try as he may.

4. *Only God, through the Gospel, can make these "drybones live"* (Ezekiel 37:1-10, Ephesians 2:8 & 9, Romans 1:16). If we are to be effective we must realize two things: (1) We are completely helpless in ourselves to save a soul. Only God can raise the dead, and that is just what the new birth is—the resurrection of a soul from the death of sin to new life in Christ (2 Corinthians 5:17). (2) Only the true Gospel of Christ can accomplish this miracle of grace (1 Corinthians 1:18, Acts 4:12).

5. *God has committed this saving Gospel to sinful men* (Matthew 28:19, 20, Acts 1:8, 2 Corinthians 5:19 & 20). This is a fearful responsibility. The eternal destiny of souls is committed to our care. We can't escape this responsibility by saying, "I am not an apostle or a preacher." God laid it upon ordinary Christians to proclaim the Gospel in the early church (Acts 8:4). If we fail to witness to the lost about us, God will hold us responsible (Ezekiel 33:7 & 8). Another sobering thought.

*Discussion Questions*

1. Mr. Jones went to church only at Christmas and Easter. He felt no

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*We want your suggestions on how to make these lessons more useful to you. We stand willing to make changes and adaptations whenever we are persuaded they are needed. Also, have you any suggestions for topics for future lesson series? Also keep your questions coming, young people. We will have our QUESTION CORNER whenever you send in your questions. Send all correspondence to Laurence R. Eyres, 500 E. San Antonio Drive, Long Beach 7, California.*

need of religion (as he put it), although he had nothing against it. Then he died and was given a "Christian burial." His good deeds were extolled by the minister as though they would earn him a place in heaven. Was the minister right in mentioning his good works at all? Was he right in implying that Jones was a child of God? If not, what should he have said about poor Jones?

2. Many who have never openly confessed Christ show a keen interest in the Gospel. Sometimes they act as though they really wanted to come to Christ and find peace. But they never quite make it. Which of the following three statements most aptly describes these? (1) Though unsaved, the Gospel was truly attractive to them. (2) Though dead in sin, the inborn knowledge of God drove them to desire something that would silence the voice of a guilty conscience. (3) They were saved, though secretly—never openly confessing Christ as Savior and Lord.

3. Many people are "converted" (that is, brought to the altar) through a sermon in which there is little or no Gospel. Is this *real* conversion? Give your reasons.

4. If it is God who saves, and not we, why preach the Gospel at all? And if we must, then why must we *plead* with these "dead" people to come alive in Christ?

5. A young woman applied to a mission board for foreign service. She was asked if her next door neighbors were Christians. She didn't think so. Had she ever spoken to them about Christ. She hadn't. She was not appointed. Why? Could this test be properly used to tell whether you are a good Christian or not?

*Summary:* No better picture of the soul winner can be found than the picture John Bunyan gives us in *Pilgrim's Progress*. The Interpreter leads Christian into a room where there is a picture hanging on the wall. ". . . Christian saw the picture of a very grave person hung up against the wall; and this was the fashion of it: it had eyes lifted up to heaven, the best of books was in its hand, the law of truth was written upon its lips, the world was behind its back; and it stood as if it pleaded with men, and a crown of gold did hang over its head." "And they that

be wise shall shine as the brightness of the firmament; and they that turn many to righteousness (shall shine) as the stars for ever and ever" (Daniel 12:3).

## Lesson II

### What I Must BE If I Would Win Souls for Christ

Scripture: Matthew: 5:38-48

*Introduction:* Two men were holding a conversation—the one a Christian, the other an unbeliever. The Christian said to the other, "Do you know so-and-so?" He answered, "I certainly do. And it cost me five thousand dollars to get acquainted with him!" The man in question was, by profession, an ardent Christian—safe to know in church, but dangerous to meet in the business world. To the elders of the church in Ephesus Paul said, "Take heed therefore *unto yourselves*, and to all the flock . . ." (Acts 20:28). Why were they to think of themselves first? Because they were the channels of the King's message. If the channels be unclean the message is polluted and brings sickness, not healing. So with the soul winner—he must *be* right if he is to *do* right. These personal qualifications of the personal representative of Christ fall into two main classes—*spiritual* and *natural*.

*Body of the lesson*

#### A. Spiritual Qualifications

1. *I must be a Christian myself.* How can I introduce others personally to Christ if I do not know Him as my personal Savior and Lord? Do I know the heinousness of the sin of unbelief? Do I know the sweetness of full and free forgiveness of all my sins? Have I had any experience of the peace that passes understanding?

2. *I must be a surrendered Christian.* Can I honestly say, "I knowingly cherish nothing in my life that can wean me away from the Savior and His Word; I want to allow nothing in my life that would detract from my Christian witness"?

3. *I must know my Bible.* I must know my way around in it well enough to lead a sinner all the way to Christ. And, in order to do that, I should know by heart such texts as Jeremiah 17:9, Psalm 51:5, Romans

3:23, 6:23, John 3:16-18, 5:24, Romans 1:16, 10:9 & 10.

#### B. Natural Qualifications

1. *I must be basically unselfish* (Matthew 5:39-44, Philippians 2:3 & 4). I must always be willing and eager to do my job and a little more besides—and that without complain-

#### TO THE SPONSORS AND LEADERS

**I**n this issue are appearing the first two Machen League lessons to be carried henceforth in each issue of the GUARDIAN. The present series is in eight lessons on the subject "Personal Evangelism." While written with the Senior High student in mind, they should be adaptable either to a lower or higher age. We hope they will fill a crying need for such material in Orthodox Presbyterian and other Reformed churches. There will be only four lessons a month, so in 5-Sunday months other materials will need to be secured.

The material is condensed to save space. There are plenty of thoughts, however, which a resourceful leader can enlarge upon without requiring too much extra work. It is suggested that the adult leader or sponsor present part or all of the lessons (although the discussion questions should be passed around in advance—also parts of the body of the lesson may be thus assigned). No program is presented for the entire hour of the meeting. We hope to make useful suggestions in a later issue. Generally a half hour is time enough for the lesson part of the service. We would suggest that the lesson proper take no more than 15 to 18 minutes. One minute should be saved for the summary (to be given always by the adult leader or sponsor). The rest of the time should be spent on the discussion questions. These are not made too easy. The hope is that the young people, by a give-and-take discussion, will think their own way through some of these problems. The leader or sponsor should be ready to direct this discussion to keep it on the subject and moving along at a good pace.

ing or calling anyone's attention to it.

2. *I must be a good friend and neighbor.* Whoever wants to have friends must *be* a friend. "A friend in need is a friend indeed." The Good Samaritan in the parable (Luke 10:25-37) just happened along. When he saw the injured man he knew what he had to do. "Go and do thou likewise."

3. *I must cultivate winsomeness of character.* My behavior must be predictable (James 1:8) . . . I must be quick to praise, slow to blame (Proverbs 29:11, 25:8-10). If I can honestly say something good about another, what law forbids my saying it? "A rose to the living is more than sumptuous wreathes to the dead." . . . I must be slow to anger (Proverbs 15:1, 4 & 18) and quick to laugh (Proverbs 15:13 & 15). But, while I may laugh *with* others, if I must laugh *at anyone*, let it be myself! . . . I must, nevertheless, take life seriously (Proverbs 7:6).

4. *I must learn and practice true sympathy and feeling for others* (Galatians 6:3, Romans 12:15). The ability to enter into the joys and sorrows of others is a natural gift. That's why we like a good story. This gift is absolutely necessary to the soul winner.

#### Discussion Questions

1. Is it possible that one who has led others to Christ should be unsaved himself? (Read 1 Corinthians 9:25-27 for help on this question.) Can you think of at least one Bible character, and one from your own experience, who fall into this class? Why do you think Paul, in the above-mentioned passage, used the first personal pronoun?

2. What are some of the most common evidences of insincerity and hypocrisy in the lives of professing Christian young people? What should each of us do if these inconsistencies are found in our lives?

3. Jim was talking with a teammate in the locker room after football practice one day. Conversation just naturally drifted to spiritual things, and Jim was surprised to see that his friend was eager for the peace that only Christ can give. Now Jim didn't have his Bible handy. Would he have to miss this golden opportunity? Yes if \_\_\_\_\_. No if \_\_\_\_\_.

4. Some people are naturally friendly and good natured. How did

they get that way? If they are Christians what should they do with these traits of character?

5. Elsie was a very serious-minded girl, but she was naturally withdrawn—had few friends and little influence as a Christian, though she was one. Furthermore she realized and bemoaned her inadequacy at this point. If you were her friend, how would you advise Elsie so that her usefulness and happiness as a Christian would be increased?

*Summary:* Being a Christian and a good witness for Christ is not an easy task, as this lesson serves to point out. It's just as hard as it is to be a good track star, or an accomplished pianist. Yet the need for Christian teenagers to do this sort of thing is enormous. Yours is called "the lost generation." Not that you are lost, but thousands of your fellow teenagers are. What makes their plight so pitiful is that often they won't listen to their parents nor to any of us "old" people. But they will listen to you. In fact you may be the only hope of many of them. Even then it will take skill and patience to crash through the wall of indifference they have raised around themselves. It's a real challenge. Will you accept it?

"You are the only gospel this careless world will read;

You are the skeptic's Bible, you are the scoffer's creed;

You are the Lord's last message, written in deed and word:

What if the type is crooked? What if the print is blurred?"

## More Protestant Persecution Reported in Columbia

Washington, D.C. — Violence against Protestants in Columbia has erupted again with the latest incident reported from La Plata in the state of Huila, according to Dr. Clyde W. Taylor, secretary of public affairs for the National Association of Evangelicals. Dr. Taylor recently returned from a communications conference in Columbia.

The latest incident occurred on September 3 when a mob of several hundred Roman Catholics in procession from their church and under the leadership of outstanding townspeople (including school teachers and an ex-mayor) destroyed evangelical church

property valued at 10,000 pesos (\$1,200).

The opposition began the previous Sunday when the local priest read a pastoral letter denouncing the Protestants and announced by loudspeaker that a great anti-Protestant demonstration would follow Mass the next Sunday. Instead of waiting until Sunday, the demonstration and attack took place on Thursday evening following a religious service at the Roman Catholic church. Witnesses say the priest re-read the letter from the Bishop in which it is said he stated that the Protestant advance must be stopped at all cost.

Then the priest asked his people if his "faithful" were going to permit the construction of the Evangelical Chapel (Christian and Missionary Alliance). The result was the beginning of a procession led by local school teachers, requiring their school children to follow them, with multitudes of adults joining as the procession advanced from the church.

With shouts of "Down with the Protestants" and "Long live the Roman Catholic Church," they advanced toward the construction site of the Protestant chapel. Spurred on by shouts of "Destroy everything!" they quickly tore down the fence, a brick wall, and then broke up some 5,000 bricks not yet used. An adjoining tomato field belonging to evangelicals was also attacked and some 7,000 heavy-bearing plants were destroyed.

The mob then marched past the homes of two Protestants, hurling stones at the houses and shouting insults. They made a concentrated attack against the home of Manuel Nunez, an evangelical whose home had been used for services. Huge stones were hurled against the door until it splintered and was broken off its hinges. The mob then retreated, calling out that they would return the following night.

The attack had been in progress about an hour when the mayor walked up with the chief of police. They and the other police pretended to have known nothing about the attack, although the guards at the police station had been informed at the outset.

Before construction on the chapel was started in July, authorization had been granted by the Ministries of Justice and Government in Bogota and by the Secretary of Government

in Huila State. After the attack, however, the governor of the state declared that it was best to suspend construction until official permission might be granted by the Roman Catholic authorities in Bogota. The governor indicated that he could not give orders to the priest not to impede further construction since he was subject only to his ecclesiastical superiors.

In the meantime, thousands of pesos worth of materials are lying on the lot exposed to the weather and thievery.

## Edward F. Hayden

Second Parish Church, of Portland, Maine was saddened at the death of Mr. Edward F. Hayden on October 2, 1959. He had been hospitalized for almost a year. Serving as Clerk of Session for over fifty years, Mr. Hayden participated in the entrance of Second Parish into the Orthodox Presbyterian Church. Mrs. Hayden survives her husband.

"His testimony and life were highly respected in Second Parish, where he was regarded as a true saint of God," wrote Pastor Herbert DuMont; "his great prayer and concern over the flock of God were indeed worthy of emulation." "He was like a perpetual pastor for the flock," commented the Rev. Professor John Skilton, one of his former pastors.

Mr. Hayden exercised a poetical gift and wrote the words of the 150th Anniversary Hymn, and several others, a portion of one of which is given below:

### WONDROUS LOVE

O wondrous love to us revealed,  
Which with His precious blood was sealed;  
While sinners, yet for us He died,  
He freely made the sacrifice.

In agony I see Him there,  
The blood drops on His brow so fair,  
His pierced hands and feet and side,  
There for my sins my Savior died.

No righteousness have I to plead,  
I simply in His Name believe,  
No other name on earth is given  
By which our sins can be forgiven.

Now yielding unto Him my heart  
I gladly from my sins depart;  
He bears that load I could not bear,  
That I the bliss of heaven might share.

# Here and There in the Orthodox Presbyterian Church

**Franklin Square, N.Y.** — The Rev. Calvin A. Busch, popular evangelist and Bible teacher, gave a series of Bible-centered messages each evening from October 18 to 23 in the Franklin Square Orthodox Presbyterian Church. Pastor of the Long Island congregation is the Rev. John Hills, and Mr. Busch is the minister of Emmanuel Church, Morristown, N. J.

**Glenside, Pa.**—Pastor Robert L. Atwell is preaching on the "Five Points of Calvinism" Sunday evenings. The Session has started family visitation in the homes of the congregation with the pastor and one of the elders making two or three calls by appointment two evenings a week until all have been visited.

Recent speakers at the Young Adult meetings prior to the Sunday evening services have included Professor Edmund Clowney, the Rev. Edwin Urban, of Wycliffe Translators, and Mr. Edward Woolley, New York lawyer.

**Portland, Ore.** — First Church welcomed its first pastor back home for special meetings each evening from October 6 to 11. Cottage prayer meetings and calling in the community were carried on by members of the congregation during the preceding week. The Rev. Lawrence Eyres, now of Long Beach, Calif., spoke each evening, with Saturday designated as Young People's Night. A chili supper was served for those of high school and college age.

A new Boy's Brigade has been launched with Mr. Jack Sherman as leader, assisted by Messrs. Robert Boersma and Alfred Kitchen, Jr. Pioneer Girls are under way again, led by Mrs. Alfred Kitchen, Jr., states Pastor Carl Ahlfeldt.

**Hamilton, Mass.**—The monthly Orthodox Presbyterian Fellowship dinner (potluck) brought some 40 persons together in the spacious basement of the Gordon campus home of the Rev. and Mrs. Charles Schaufele. A student in the Divinity School from Ethiopia who had visited Eritrea spoke about that land. Sunday evening services are being held in the homes, and 55 were present at a

recent meeting in the home of Dr. and Mrs. Burton Goddard.

**Los Angeles, Calif.** — Beverly Church designated the last two Sundays of September as Rally Days, with attendance of 204 and 211. The staff was encouraged that the next two weeks saw attendance keeping up with 201 and 198 present.

Pastor Arthur Olson has announced special services every night, November 15-19, with guest evangelist and Bible teacher Edward L. Kellogg, of San Diego, preaching on "God's Truth for These Times." Midweek studies for several weeks have been on the theme of Evangelism, with a series of filmstrips proving of practical help.

The annual Harvest Supper is scheduled for November 11, with the Rev. James E. Moore of the Westminster Church as guest speaker. The Thank Offering for missions and Christian education is received on this occasion each year.

**Guam, M.I.**—The coming of the Wayne Stevenson family and the return of Mr. and Mrs. Westra to the island as teachers have brought encouragement to Orthodox Presbyterian missionary E. L. Wade, who is laboring with the support of the Protestant Reformed Church. A news item in a Guam paper in late summer reports that Mr. Wade was to begin an evening school for young men interested in Christian training and service. Classes were planned for two nights a week at the Camp Busanda Church and include instruction in the elements of Biblical interpretation and exhortation, methods of personal evangelism, use of the Greek New Testament, public speaking and a practice clinic. Mr. Wade also directs the Reformed Radio Fellowship of Guam.

**Morristown, N.J.** — The annual Children's Missionary Rally, with the Rev. Harvie Conn as speaker, took place on the last Friday afternoon in September. Not only the youth of Emmanuel Church, but those who attended vacation Bible school were invited and joined in a supper served at the church.

Pastor Calvin A. Busch addressed the Inter-Varsity Christian Fellowship chapter of Douglass College, New Brunswick, N. J., on October 2 on the subject, "God's Blue Print for Man."

**Bend, Ore.** — The annual Birthday Dinner on October 21 commemorated the founding of the congregation 23 years ago under the ministry of the Rev. Glenn R. Coie . . . A Sunday school contest will conclude November 8 with awards being given to the winners . . . The Organ Fund is growing, and there is hope that the church may have organ music for its worship in due time . . . Pastor Edward Wybenga is leading a study of the Book of Revelation on Wednesday evenings, and there is considerable interest and increased attendance at the prayer and Bible study hour.

## An Idea At Work

**West Collingswood, N.J.** — Immanuel Church is trying a new arrangement of prayer meeting and catechism classes on Wednesday evenings at 7:30. Three catechism classes meet under the direction of Deacon Eric Crowe, Elder Willard Neel, and Pastor Carl Reitsma. The evening is planned as a family night, and the adults meet for prayer and Bible study, currently in the Book of Hebrews, with Elder Wilfred Moses leading. Then at 8:30 Mr. Moses has a class for those who purpose to unite with the church.

The Missionary Society meets on the first Wednesday evening of the month, and when they have a special speaker the other groups are dismissed at 8 o'clock to meet with the Missionary Society, following which refreshments are served, according to a notice from correspondent Sam Parker.

## C. J. Miller Ordained

Cecil John Miller was ordained as an evangelist by the Presbytery of California at an adjourned meeting in Stockton on October 9. The Presbytery itself, at its regular meeting on September 24, had issued a call to Mr. Miller to undertake the work of an evangelist following his satisfactory completion of the examinations for ordination. As a licentiate of the Presbytery, Mr. Miller has been serving as stated supply of Bethany

Church, of Stockton, and he will continue to minister in that capacity.

Moderator of the meeting was the Rev. R. J. Rushdoony, of Santa Cruz. Following the reading of Scripture by the Rev. Salvador Solis, of San Francisco, the Rev. Arthur Riffel, Brentwood, led in prayer. "What mean ye by these stones?" (Joshua 4:6) was the theme of the sermon preached by the Rev. Henry Coray, Presbytery's home missionary in Sunnyvale.

After the ordination by the laying on of hands by the presbyters, the Rev. Richard Lewis, of Berkeley, gave a solemn charge to Mr. Miller, and the newly ordained man dismissed the congregation with the benediction.

Members of the congregation and other friends who were present were served refreshments by the ladies and the young people of Bethany Church, in the fellowship hour which followed. The congregation presented a Bible to Mr. Miller. "It is our prayer that his service may be long and fruitful," wrote Elder Clarence Westra in behalf of the session and congregation, "and that he may indeed be zealous for the honor of his Lord and Master, and may be instrumental in bringing many souls to a saving knowledge of our Savior Jesus Christ."

## Presbytery of California

The semi-annual sessions of the Presbytery of California took place in San Francisco and Berkeley on September 23 and 24, preceded on Tuesday evening by the usual meeting for hearing reports from all of the churches and mission projects, and prayer. This occasion has proved to be a real uniting factor in Presbytery and also a means toward much more intelligent prayer both at the meeting and within the congregations. The practice is commended to other presbyteries, for their consideration.

Sixteen of the 26 ministers were present (all but two of the pastors) and 15 elders represented 13 of the 20 sessions. Corresponding members seated were the Rev. Melvin Nonhof, pastor of the Shafter congregation of the Reformed Church in the U.S., Classis Eureka, who spoke at one of the popular evening services; the Rev. John P. Galbraith of the Presbytery of Philadelphia, who addressed the

other evening meeting; and the Rev. John Hollebeck, pastor of the Walnut Creek Church of Classis California, the Christian Reformed Church, who brought fraternal greetings.

Two proposals from the denominational Committee on Home Missions were discussed in committee of the whole, with General Secretary Galbraith on hand. A place for further missions discussion has been assigned for the spring docket. The Presbytery itself is giving varying amounts of financial aid, according to a salary scale and schedule of aid adopted a year ago, to four fields: Second, Portland (now vacant), Sunnyvale, Stockton, and La Habra.

As requested by the General Assembly, some consideration was given to the various reports on the Peniel question. Sessions were urged to study the relevant documents, and the Credentials Committee is to report to the spring meeting after making further study of the matter. Presbytery also sent a communication to the Presbytery of New York and New England with reference to the question.

A special committee is continuing its study of the matters of annulment and divorce and plans to have at least a portion of its written report ready for the spring meeting, which is scheduled to convene on April 27 at the Beverly Church, Los Angeles. A request for reconsideration of the matter of the division of presbytery was deferred until the spring meeting of 1961. Presbytery adjourned at 10:30 p.m. Thursday at the conclusion

of a brief business period following the popular evening service in Covenant Church, Berkeley.

JACK J. PETERSON,  
stated clerk

## Willis Installed

The Rev. George J. Willis was installed as minister of the Memorial Orthodox Presbyterian Church, Rochester, N.Y. on October 20, 1959. The 8 o'clock service was in charge of a committee appointed by the Presbytery of New York and New England at its meeting on October 7th, following the reception of Mr. Willis by transfer from the Presbytery of Philadelphia.

After the reading of the Scripture by Elder Cornelius Muller, Jr., the Rev. Theodore J. Georgian, minister of the Covenant Church of the same city, preached the sermon of the evening. The service was moderated by the Rev. Raymond M. Meiners, minister of Calvary Church, Schenectady, who put the constitutional questions and gave a charge to the minister and to the congregation. The prayer of installation was offered by Elder Dirk Heuseveldt.

Following the benediction by Mr. Willis, the Mary-Martha Society served coffee in the church parlors to the members and guests who were present.

The cause, not the pain, makes the martyr.

—Augustine

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