

GUARDIAN



Too Late to Be Saved

EDWARD WYBENGA

Exclusion — Luke 13:22-30

In the crowd that followed Jesus a person driven by curiosity ventured the question, "Are there few that be saved?" The question showed a misplaced emphasis. It should not be our chief concern, How many are going to be saved? — but rather, Are we going to be among them? Therefore, without answering his question Jesus changed the point of emphasis. Said he: "Strive to enter in at the strait (narrow) gate, for many will seek to enter in and shall not be able." Why will they not be able? Because, when the Judgment Day comes, it is too late to seek entrance. Strive to enter now while it is the day of grace and salvation.

To strive means to agonize, to put forth every effort, to strain every power, to be in dead earnest about getting inside the narrow gate of the kingdom of God. Just as in the Grecian games such as the races and the wrestling matches, every muscle was strained to the breaking point in order to gain the victory, so the soul of man must strive to gain salvation.

If such an exacting struggle is required to enter into the kingdom of heaven, what must we think of so many professing Christians who take the matter of salvation as an easy-going affair? They are so lackadaisical, so nonchalant about it all. They roll merrily along with the world, show little interest in the study of the Bible, never wrestle with God in prayer, rarely come to church for divine worship. They have a very shallow faith and a very superficial religion; and yet, they never seem to entertain a doubt that they are on the road to heaven.

Their disillusionment will be as great as that of those Jews to whom Jesus was speaking. On the Judgment Day they will knock on heaven's closed door, saying, "Lord, Lord, open unto us"; and he shall answer and say, "I know you not!" In other words: "On the earth you professed to be my dis-

ciples but your hearts were far from me. You did not really love me or serve me. You did not deny yourselves the pleasures of the world for the spread of the gospel. Therefore I say unto you that I do not recognize you as my disciples. I can not allow you entrance into the kingdom of heaven. I must thrust you out of my presence. You can not sit down at the banquet of heaven prepared only for my true followers.

"You say: 'We have eaten and drunk in thy presence; and thou hast taught in our streets. How canst thou exclude us from the kingdom?' Your very words condemn you; for, if you have had such privileges and opportunities for knowing me and seeing my works and hearing my words, why then have you rejected me as your Savior?" Such is the answer of Jesus to all those who take their responsibilities so lightly and make so little of their religion.

"Are there few that be saved?" That is not the important question, but rather this: *Am I one of them?* Do I have what is required for salvation — repentance from sin, saving faith in Jesus, allegiance to him as my Lord? Have I met the conditions of salvation? That is the burning question for you to answer.

"And, behold, there are last which shall be first, and there are first which shall be last." Many Jews of Christ's day, who expected to be saved, would be lost. Many Gentiles, whom the Jews expected to be lost, would be saved. So it is still with those who just take their salvation for granted and strive not to enter.

Rebuke — Luke 13:31-33

At this point in his conversation Jesus is interrupted by a warning from the Pharisees. On the face of it the Pharisees seemed to take a serious interest in Jesus' safety. They warned him to leave the domain of King Herod lest that monarch kill him. It is more probable that Herod did not

dare to kill Jesus, because he feared the people who held Jesus in high esteem. Even so, he wanted to get rid of Jesus. Therefore he employed the Pharisees, under the cloak of a friendly warning, to urge Jesus to leave that country.

But Jesus saw through it all. He saw the sly and cunning craftiness of Herod. Therefore he replied to this effect: "Go ye, and tell that fox that I have work to do in his territory, and I will leave when that work is finished. He can not kill me. I shall die at God's appointed time, in God's appointed place—Jerusalem."

Lament — Luke 13:34, 35

With the mention of Jerusalem there comes to Jesus' mind the thought of the approaching doom of that city. Jerusalem had the unenviable reputation of being the place where the prophets were murdered during the course of Jewish history. There also Christ, the greatest of prophets, would be put to death. But that crime would be punished by the complete destruction of the city forty years later under the Roman general, Titus. The city would be burned, the temple destroyed, the people would suffer unspeakable agonies. "Your house is left unto you desolate."

Their doom could have been averted if they had only repented in time, if they had but accepted their Messiah. How the Savior wept over this rebellious people! How he longed to take them under the protection of the wings of his salvation—like a mother hen gathers her chicks under her wings before the approaching storm breaks. But they would not come to be saved! Now it was too late. Only destruction awaited them.

"Verily I say unto you, Ye shall not see me until the time come when ye shall say, Blessed is he that cometh in the name of the Lord." After their time of great tribulation the Jewish nation of the future will again see Jesus in his saving power, and many will come to him in repentance and faith, and be saved.

We too must see in Christ the Savior of our souls—before it is too late.

THE COVER PHOTO

is used by courtesy of the National Park Service of the U.S. Department of the Interior.

The Presbyterian Guardian is published monthly (except July-August combined) by the Presbyterian Guardian Publishing Corporation, 7401 Old York Rd., Phila. 26, Pa., at the following rates, payable in advance in any part of the world, postage prepaid: \$3.00 per year (\$2.50 in Clubs of ten or more); \$1.00 for four months; 25c per single copy. Second Class mail privileges authorized at the Post Office, Philadelphia, Pa.

Polygamy

FRANCIS E. MAHAFFY

The Seventh Commandment, "Thou shalt not commit adultery," was given by God to protect the divinely ordained institution of marriage. This holy union of man and wife is disrupted by the sin of divorce. Polygamy, like divorce, also constitutes an act of defiance of this law of God.

God instituted marriage between one man and one woman. There is not the slightest hint in the wording of the divine institution of any plurality in mates. Eve was formed from the very body of Adam. God himself fashioned her and brought her to him. She was bone of his bones and flesh of his flesh, the two being thus united in the very closest of unions. We read, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh."

God created man in his own image. In his whole life, attitude, and actions he is to reflect his Creator. God's work and rest from that creative work became the pattern for man's toil and rest from his labor. The authority of God over the creation became the pattern for the subordinate authorities in this earth. The love of God for himself in the Trinity, expressing itself in his love for the creature, became the source and example for the love between man and his God and man and his fellow man. The relationship that exists in the closest of human bonds in marriage became an illustration of and reflection of God's love to his chosen people.

God was pleased to enter into covenant with Israel. They became the objects of his special love. Faithfulness was demanded by that covenant as it was of the marriage covenant. The relationship was disturbed by a turning to other gods and faithlessness to Jehovah which constituted the great sin of idolatry. This Old Testament picture precludes the idea of a plurality of wives or of husbands. Both divorce and polygamy disturb the marriage relationship which is a reflection of God's covenant relation with his people. Both involve the offender

in the sin of adultery, as unfaithfulness to God, or a plurality of gods, involved Israel in the similar sin of idolatry. Polygamy marriage is a denial of the image of God in man.

Incongruous with True Marriage

In the New Testament it is made still clearer that polygamy is completely out of accord with the divine will. Here the relationship of Christ to his church becomes the pattern for the relation between husband and wife. As Christ loves the church, so is there to be love of the husband for his wife. As Christ is head of the church, so is the husband head of the wife. As the church is subject to Christ and loves him, so the wife is to submit to the God-delegated authority of her husband and to love him. And as Christ and the church are united in one, so the husband and wife are to become one. Surely the whole picture is destroyed were one to grant the legitimacy of polygamy.

By its nature marriage is the close physical and spiritual union of two people; a relationship unlike and more intimate than any other earthly relationship. It is so unique that it becomes a picture of the marriage of the church with Christ in heaven. The exclusiveness of that relationship, the closeness of the union, the required love and devotion, the God-given authority and submission, all demand a monogamous relationship. Anything else is antithetical to the biblical teaching regarding marriage.

Yet there are many cases of polygamy recorded in Scripture. In Genesis 4:19 we read of Lamech's polygamous marriages. We see it also as a turning point in the spread of sin in the world leading to the destruction of the great flood. There may be a close connection between Lamech's sin of polygamy and the sin of murder of which he boasted to his wives. At least Lamech does not give us an example of any divine approval of polygamy.

Even men of God such as Abraham,

Jacob, David and Solomon had a plurality of wives. It is quite possible in each of these cases to see something of the evil effects of these polygamous arrangements. Yet, on the other hand, there is no specific condemnation of this practice. This lack of condemnation, however, does not indicate the divine approbation. Nor does the fact that Moses legislated concerning polygamy (Ex. 21:10, Deut. 21:15-17) place a stamp of God's blessing on the institution.

Sinful But Tolerated

Kellogg in his commentary on Lev. 19:20-22 which deals with the similar problems of slavery and concubinage says the following:

It will be said, and truly, that by this law slavery and concubinage are to a certain extent recognized by the law; and upon this fact has been raised an objection bearing on the holiness of the law-giver, and by consequence, on the Divine origin and inspiration of the law. Is it conceivable that the holy God should have given a law for the regulation of two so evil institutions? The answer has been furnished us, in principle, by our Lord (Matt. 19:8), in that which He said concerning divorce; which law, He tells us, although not according to the perfect ideal of right, was yet given 'because of the hardness of men's hearts.' That is, although it was not the best law ideally, it was the best practically, in view of the low moral tone of the people to whom it was given. Precisely so it was in this case.

He adds that by appointing a penalty for both the guilty parties such as would be approved by the public conscience, the slave-girl is recognized as a person and not a thing, and,

... a principle was introduced into the legislation, which in its ultimate logical application would require and effect—as in due time it has—the total abolition of the institution of slavery wherever the authority of the living God is truly recognized.¹

It is hard to escape the conclusion that the Mosaic laws regarding concubinage, slavery, and polygamy are in the same category as the regulations in regard to divorce which our Lord explained as given because of the hardness of the hearts of the children

of Israel. They are laws that regulate an evil during the time of Israel's tutorship.

One looks in vain in the New Testament as well for a specific prohibition of the practice of polygamy. Yet it is true that one also looks in vain for many other specific statements that might clear up confusion among Christians today. There is no specific commandment to change the day of the Sabbath to the Lord's Day. There is no precise commandment to baptize infants of believers or for women to partake of communion. The abolition of the death penalty for adultery substituted by permission to divorce is clear, but the removal of the death penalty for other offenses such as sabbath desecration is only clear by implication. Yet it is evident that there are many changes related to the finalizing of God's revelation to man and these changes are often made clear by the whole context of revelation rather than by way of specific commandment.

There are references to the subject of polygamy in the Epistles of Paul where we are taught that polygamy disqualifies one for the office of deacon or elder in the church of Christ:

"A bishop then must be blameless, the husband of one wife."

"Let the deacons be the husbands of one wife, ruling their children and their own houses well."

"If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a bishop must be blameless, as the steward of God." (I Tim. 3:2, 12, Titus 1:6-7).

Disqualifies for Office

Among converts from paganism where polygamy was common, there were very likely to be polygamists. Since the Scripture specifically states that monogamy is a requirement for church office, it seems logical to conclude that there were polygamists among the members who were prohibited from bearing office. Some have argued that while the Scripture here excludes polygamists from church office, it also by implication excludes them from church membership. But if they were excluded from church membership, what point would there be in specifying this class as unfitted for church office? Church officers were selected by popular vote from among the church members and ordained by the laying on of the hands of the

Presbytery. Had they been forbidden church membership there would have been no need to forbid them from taking office in the church.

This very prohibition is indicative of the fact that polygamy was a sinful relationship though apparently tolerated for a time among Christians as it had been in the Old Testament. How revealing of the condescending grace of God to man's weakness and sin! Pagan polygamous converts evidently were not refused fellowship with Christ's people nor membership in the church but only refused church office. The relinquishing of the plurality of wives would no doubt have caused far more hardship and led to greater sin than a continuing of that relationship would. While God is gracious, often our sin involves us so deeply that we are never in this life fully able to extricate ourselves from all its evil consequences.

Parallel to Slavery

It must have been clear to the early Christians that polygamy was contrary to God's design and so it very soon died out in the church. There is, it seems to me, a close parallel here to the issue of slavery. Slavery is patently in conflict with the teaching of God's holy law and out of accord with proper human relationships. Yet the Word does not specifically legislate against it; it does that only by implication. It was, however, regulated to suppress some of its greater evils and left to die out in the course of the maturing of the church. So it is with polygamy. There can be no excuse for Christians contracting polygamous marriages. Such is clearly in defiance of the divine revelation. But for pagan converts who have previously contracted polygamous marriages the matter is left to solve itself and to die out in the course of time.

This problem of polygamy is not an acute one in our western society that has been influenced for centuries by the gospel but it is acute on some of the mission fields of the world. What is to happen to converts from Islam, for example, who had a plurality of wives before conversion? One could look upon the evil consequences of leaving all but the first. (Interestingly, some Reformed writers contend that only the last should be kept.) This putting away very often throws the ex-wives into a life of sin and prostitution. Christian missions, be-

cause of this practice of forcing separation, are known in parts of the world as "home breakers." Of course, if this were the scriptural solution, there would be no alternative for the church.

Since, however, the Word speaks so strongly of the evil of divorce which God hates (Malachi 2:16), does the divorce of the extra wives involve any lesser sin than keeping them would? While polygamy involves adultery, yet the parties have entered solemn covenant to live together and the man has taken the responsibility for the support and care of his wives and the children from them. It seems difficult to understand upon what principle this covenant obligation can be lightly cast aside. In the Old Testament this relationship, while sinful, was regulated to protect the wives. Is the church today to be less concerned for the wives of pagan contracted marriages?

Membership Permissible

Does not the solution on the mission field lie along the line of what seems to be indicated in the Timothy and Titus passages? Polygamists were permitted church membership as they became converts from paganism but were forbidden office in the church. In the course of a brief time the problem died out in the church as it will today when people become converted to Christ and the Word of the gospel spreads. We need great care not to initiate rash action that is not demanded by the Word and that in fact leads to a far worse sin than the one with which we are seeking to deal. We need great care not to go beyond the warrant of Scripture in our zeal for the holiness of Christ's church.

It seems strange today that in the church there is an evident horror of polygamy and a relatively light view of divorce. Eminent Reformed writers contend that while divorce is wrong, yet once it happens, little may or should be done about it in the church. Yet it would appear that divorce and consequent remarriage is a much greater evil than polygamy though both involve defiance of the seventh commandment. In polygamy there is no breaking of covenant but an assuming of the marital responsibilities. Divorce, which is consecutive polygamy, not only involves a distortion of the divine pattern for marriage

but also involves faithlessness to the covenant obligation. It includes also a flagrant violation of other of the commandments of God as well.

It is hard to see how such open violation of the marriage covenant in divorce can be tolerated among the people of God! How can the church officers be content to accept a mere apology as evidence of true repentance for the great sin of breaking covenant and entering into an adulterous relationship with another woman? The sin of divorce is even more serious and heinous than that of polygamy. Yet the lesser evil is abhorred while the greater sin is, to say the least, condoned. Both are so out of accord with the law of God that it seems hard to understand how they can be tolerated on the part of church members.

Divorce and Remarriage

A problem arises in connection with divorce and remarriage on the part of pagans before their conversion to Christianity. On this subject there seems to be complete silence in Scripture. Perhaps this silence itself is instructive, but it is precarious to build a doctrine upon the silence of Scripture. It may be that there is an analogy with the case of polygamy which was evidently tolerated in the church though these polygamous converts were disqualified for church office. While the sin of divorce is more heinous than that of polygamy, the analogy would seem to indicate not only the impossibility but also the undesirability of trying to untangle previous adulteries. It would also seem that since polygamy disqualifies for church office, so also pre-conversion divorce and remarriages would likewise disqualify one. This is, however, an argument from analogy and care must be exercised not to draw an analogy beyond its proper limits.

One could certainly wish for further specific revelation on this whole subject but since God, in his providence, did not see fit to give it, the church must seek diligently to apply the principles laid down in Holy Scripture. In any case the subject deserves a fuller treatment than it has had to date in the church. There are still many questions calling for an answer from a careful exegesis of the Word of God.

¹S. H. Kellogg—*Commentary on Leviticus* (The Expositors' Bible), pages 404-405.

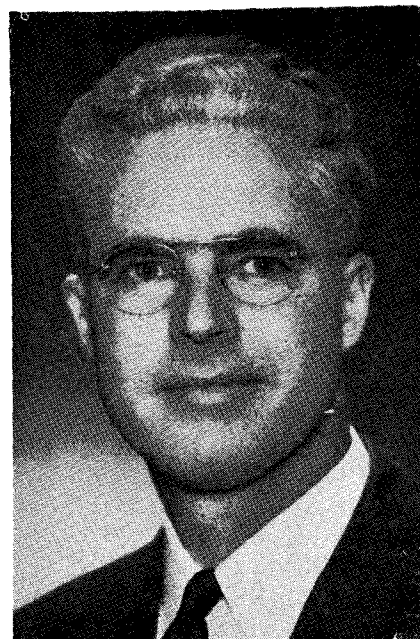
Host Church for the General Assembly

With a nucleus of ten members Knox Church of Washington, D.C. was received September 22, 1936 into the Presbytery of Philadelphia of what is now the Orthodox Presbyterian Church. Of the original members determined to have a truly Presbyterian church in the nation's capital Mr. and Mrs. Wm. A. Campbell and Mrs. Thomas Moran remain active today. The Rev. Leslie W. Sloat was the first minister to serve the congregation, which then met in the Washington Bible Institute. Mr. Sloat was succeeded by the Rev. Henry D. Phillips who served from 1939 to 1943.

In a downtown situation, a transient neighborhood, with no property of its own, the church's outward growth was negligible. A committee of Presbytery met with a few members on October 4, 1943, having canvassed an area in fast-developing Silver Spring, Md., just north of the district line. A recreation room in a home and a vacant store on Forest Glen Road served to house the congregation and Sunday school as work was launched in suburban Silver Spring. An option secured on lots at Granville Drive and Sutherland Road for \$100 left a bank balance of \$3. The Rev. Glenn R. Coie of Bend, Oregon was called as pastor, his installation occurring January 3, 1945.

The Rev. Francis Mahaffy had conducted the first Vacation Bible School by Knox Church in Silver Spring in 1944. Each year now there continues to be a special offering in VBS for the work of the Mahaffys in Eritrea.

The first unit of the building was dedicated on January 14, 1945. The Rev. Franklin S. Dyrness of Faith Church, Quarryville, Pa. was the speaker. His church, together with Calvary Church of Willow Grove, contributed substantially to the support of Knox Church in those early days. To accommodate the growing congregation the east wing was added, and was dedicated in April of 1947. The need for more space was pressing. Despite the fact that the church was not yet self-supporting, this enlargement was undertaken in faith. Under the blessing of God in April of 1948 the church became fully self-supporting, and has from the beginning taken a deep interest in the missionary out-



CHARLES H. ELLIS
Pastor of the Knox Church of
Silver Spring, Maryland

reach of the denomination. Having resigned to accept another call, Mr. Coie's pastoral relationship was dissolved June 19, 1955.

On October 14, 1955 the present pastor was installed in Knox Church. The late Dr. Ned B. Stonehouse preached the sermon on that occasion. Further expansion of the building was required and on September 14, 1958 this addition was dedicated to the glory of God. The Lord's blessing has rested upon the Knox congregation from the beginning. To him belongs all the praise for what has been accomplished in the work of his kingdom.

Let one item of the history of Knox symbolize the spirit of energy and cooperation that characterizes the people. Did you know Knox possesses a fine pipe organ? It once was in a downtown church that was about to be razed. Under the leadership of Deacon Edward Goodrich the men of Knox were granted the privilege of dismantling the organ in its old location; they hauled it piece by piece to Silver Spring, and later installed it themselves. Today the rich music of a real pipe organ accompanies the praise of God's people as they worship him from whom all blessings flow.

Just now Knox Church is rejoicing in the establishment of Grace Orthodox Presbyterian Church in Vienna, Va., as this daughter congregation has itself become a particular church of the Presbytery.

CHARLES H. ELLIS

Perspective on the Division of 1937

Part 4 – Conclusions

GEORGE M. MARSDEN

C. The Division of the Presbyterian Church of America

With the withdrawal of the Westminster group from the Independent Board the division of the Presbyterian Church of America at its third General Assembly seemed almost inevitable. The minority could hardly remain in a denomination which conducted missions in competition with the Board they supported.

Here again the pattern of division would be essentially the same. The minority recognized that their situation was hopeless and that a new institution was necessary if they were to have an effective voice in governing their denomination. The issue on which they could urge reform was that of total abstinence. Several overtures on this subject had already been made to the Assembly. The majority was almost certain to reject such overtures; and this together with the other divisive factors would be sufficient to divide the denomination.

That a division of the church was imminent became apparent early in the first session of the Assembly. At that time, according to the *Guardian's* report, "Dr. Buswell openly declared his intention to withdraw . . . if the Assembly did not take what he considered to be the only proper action on the overtures involving the question of total abstinence."¹¹⁹

Foreign Missions

But the first major item of business before the Assembly was the Report of the Committee on Foreign Missions, and the question of the church's relation to the Independent Board.

The Report of the Foreign Missions Committee recommended that, since the Independent Board was no longer true to its charter, it had now become necessary for the Presbyterian Church of America to establish its own foreign missionary agency.¹²⁰

In reply Carl McIntire presented an extensive minority report recommending that the church not change its mission program. McIntire reviewed in detail the charges against the Board and the defense of the majority of the

Board. The majority on the Independent Board, his report stated, still belonged to the Presbyterian Church of America. Furthermore, "It should be remembered that the Presbyterian Church in the U.S.A. functioned for forty-nine years without any Board of its own, but authorized the sending of its gifts even to an agency which was congregational, the American Board of Foreign Missions. . . ."¹²¹

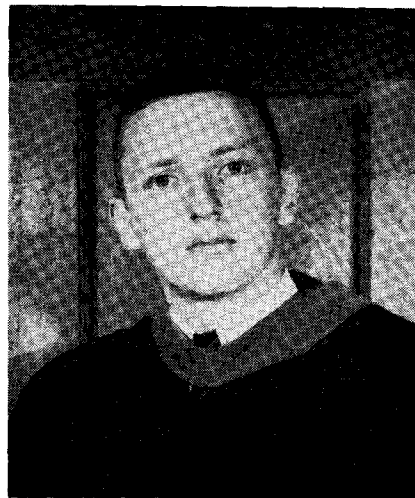
The debate on the reports was lengthy and sometimes heated. Speaking against the motion, J. Oliver Buswell protested, "These men who are attacked in the majority report were good enough for the Board till other matters came up."¹²² He insisted that neither the question of Independency nor eschatology entered into the matter at all. Rather, he asserted, the two issues were a "little clique" that wanted to run everything and opposition to total abstinence.¹²³ After several speeches by members of the majority, McIntire in a final speech again alleged that it was a "little clique" which was causing all the trouble.¹²⁴

At last the Assembly rejected the minority report by a vote of 75 to 19.¹²⁵ The defeated minority filed a protest to this action, reaffirming their defense of the Independent Board.

In answer to this protest the majority stated that the Assembly had based its action directly on the voted action of the Independent Board in refusing to adopt the resolution condemning Independency. The action of the General Assembly was, therefore, based solely on the fact that the Board was no longer true to its charter, and reflected no adverse judgment on the merits of the work of the Board or the integrity of its members.¹²⁶

Christian Liberty

The intensity of the debate increased as the attention of the Assembly was turned from foreign missions to the subject of Christian liberty. The issue before the Assembly was also before the public in the simplest terms. The daily newspapers had already printed Buswell's statement that the Presbyterian Church of America was a "wet"



A graduate of Westminster Seminary '63, George Marsden has his M.A. from Yale University and is studying for his doctorate at that school.

church.¹²⁷ Some declaration had to be made by the General Assembly to clarify the stand of the church on this controversial issue.

Three overtures were before the Assembly urging that the church either recommend or resolve that its members practice total abstinence. One overture, from the Presbytery of Philadelphia, resolved that only the relevant statement of the Westminster Catechisms be brought to the attention of the members of the church. The debate on the floor of the Assembly centered on two proposals. The minority chose to defend the overture of the Presbytery of the Chicago Area recommending total abstinence; while the majority united behind a substitute which expanded the Philadelphia overture.

The overture from the Presbytery of the Chicago Area was an extended appeal to "historic American Presbyterianism." Within the text of the overture were quoted seven recommendations for total abstinence which had been adopted by the Presbyterian Church in the U.S.A. in the nineteenth century.^{127a} The overture resolved that the Presbyterian Church of America adopt the declaration which had been

first adopted by the New School Assembly in 1840 and reconfirmed by the reunited Assemblies in 1877. This declaration resolved that the Assembly recommend to all the members of the churches under their care "... unvarying exemplification of the only true principle of temperance—total abstinence from anything that will intoxicate."¹²⁸

The substitute to the Philadelphia overture proposed the opposite extreme—that the Assembly do nothing more than affirm its belief in the statements of its Standards. It stated:

We believe that the Westminster Standards speak with adequacy and with force on these subjects, in the Confession of Faith XX; Larger Catechism, Questions 122-148; and Shorter Catechism, Questions 63-81 We do not feel that any situation has actually arisen within the Presbyterian Church of America which calls for any further statement.¹²⁹

Each side had chosen to defend the most extreme statement of their position. In the lengthy debate which followed there was little concord. Each side appealed to Scripture, the tradition of American Presbyterianism, the practice or convictions of J. Gresham Machen, and to the situation at Westminster Seminary. At the end of the debate the resolution for total abstinence was lost and the substitute to the Philadelphia overture was carried by a large majority. With the loss of their motion, Milo F. Jamison and J. Oliver Buswell expressed their intention to leave the denomination.¹³⁰

The Formation of the Bible Presbyterian Synod

Immediately following the Third General Assembly fourteen ministers and three elders withdrew from the Presbyterian Church of America and announced their intention to form the Bible Presbyterian Synod. In the subsequent months the various presbyteries and individual churches who had represented the minority allied themselves with the new organization.

Although the division was generally considered tragic because of the effects it might have upon the witness of the movement, many of the participants agreed that the dissension had reached the point where division was the best solution. Edwin H. Rian of the majority stated, "Their exodus is a happy solution."¹³¹ Carl McIntire commented, "We are thankful to God that He made it so clear in such a short time the real position of the men

who are now in Westminster Seminary."¹³² The statement most often used in defense of the division expressed far more than the reiteration of the divisive issues themselves. The statement came from Amos 3:3: "Can two walk together except they be agreed?"

With their independence established, the members of the Bible Presbyterian Synod proceeded to enact the policies which had been denied them in the Presbyterian Church of America. They already had control of the Independent Board, which they continued to support in its foreign mission program. In the Fall of 1937 Faith Theological Seminary was opened to represent their distinctive views. Finally, at the first meeting of the Bible Presbyterian Synod in 1938 the new denomination took an official stand on eschatology and on total abstinence. On eschatology, the new Synod adopted the Westminster Standards without the revisions of 1903 but with an explicit statement of a premillennialist position. At the same time they passed a resolution which allowed eschatological liberty within the denomination.¹³³ On abstinence, the Synod adopted a relatively mild statement, declaring "that we deem it wise to pursue a course of total abstinence."¹³⁴

CONCLUSIONS

In evaluating the causes of the division of the Presbyterian Church of America in 1937 two explanations are most often given. The first is that it was caused by differences over the theological issues involved. The second is that it was a matter of politics and personalities.

If we were to adopt the first of these explanations—that the division was caused by differences on eschatology, Christian liberty, and church polity—we would have to answer the question: was any one of these issues sufficient to divide the church? And if so, which one?

Certainly the differences on eschatology could hardly be considered sufficient cause for the division. Neither the premillennialists nor the amillennialists ever claimed that the other position should not be tolerated within the church. The closely related issue of Modern Dispensationalism might have been considered a sufficient cause for division. But that issue was never officially raised within the denomination.

Likewise, the issue of church polity could not be a sufficient cause for the division. No one who joined a Presbyterian denomination could be charged with practicing Independency; and so the question of Independency as such was never raised within the Presbyterian Church of America. Nor could the question of denominational support of the Independent Board be considered primarily a matter of principle. No one ever claimed that denominational missions were wrong. And certainly no one who had followed Machen out of the Presbyterian Church in the U.S.A. claimed that Christians did not have a right to conduct non-denominational missions.

This leaves only the issue of Christian liberty—specifically the question of whether the church should officially recommend total abstinence from alcoholic beverages. J. Oliver Buswell and others maintained that the failure to take an explicit stand on this question was sufficient cause to leave the denomination. The merits of this position are a matter of personal judgment. But if this were the sole and sufficient cause for the division, it would seem necessary to establish either that a church which fails to take an official stand on this question can no longer be a true church of Christ, or that members have the right to leave a denomination over an issue less than that of apostasy.

Power and Personalities

The second explanation of the division is that it was not caused primarily by the differences on theological issues; but that it was the result of a contest for ecclesiastical power and the clash of personalities. On the one hand, it has been claimed that a "machine" dominated by Westminster Seminary was trying to seize control of everything connected with the denomination. On the other hand, it is often observed that subsequent history has indicated that Carl McIntire has never been content in any organization which he did not control, with the implication that it would have been nearly impossible for the majority in the church to continue cooperation with McIntire and his programs.

Certainly there is an element of truth in each of these claims. The policies of the Presbyterian Church of America were controlled by a relatively small group of men closely associated with Westminster Seminary, and Carl McIntire objected vigorously to the

extent of that control. The result was a contest for leadership, which centered in the struggle to control the Independent Board. That this contest was largely political in character can be seen by a consideration of the major move made by each side. On the one hand, no one has ever claimed that Laird was elected to replace Machen as President of the Independent Board because he would be superior to Machen as a leader or administrator. Rather, he was elected as the representative of a party. On the other hand, one can hardly imagine that the issue of the Independency of certain members of the Board would have been pressed as it was, if the question of control of the Board had not been involved. From a practical point of view this contest for control of the Independent Board was the single most important factor in dividing the Presbyterian Church of America.

But once it is conceded that there was a considerable political factor involved, it does not necessarily follow that the division was caused *primarily* by political considerations or by personal antagonisms. Certainly the strained personal and political relationships could have been sufficiently improved if either side had been willing to compromise on the *principles* involved.

Conflicts of Traditions

These two explanations of the division, if taken together, are helpful, but not entirely satisfactory. They become more satisfactory if they are viewed in the light of a third consideration—that the division represented a conflict of the two major traditions in American Presbyterianism.

This third explanation was intimated at the time of the division in the claims of each side that the other had departed from "historic Presbyterianism." On the one side this division was sometimes represented as a conflict between "historic Presbyterianism" and "fundamentalism"; while on the other side it was termed "historic American Presbyterianism" *versus* a non-American (Dutch and Scotch) Reformed tradition. Neither of these representations is totally accurate, but they do support the contention of the present study that the division reflected a conflict of two traditions within conservative Presbyterianism in America.

This explanation in itself is not sufficient to explain the division. If it

were, it would have to be established that the two traditions within American Presbyterianism were incompatible. This would be difficult to establish in the light of the facts that both of the two previous divisions (Old Side - New Side in 1741 and Old School - New School in 1837) were resolved within a generation (1758 and 1869); and that from 1869 to 1936 the two sides cooperated closely within the Presbyterian Church in the U.S.A. Nevertheless, the observation that the division reflected a conflict between two American Presbyterian traditions is extremely useful in broadening our perspective on the events of 1937.

Emphasis, Vision, and Balance

The two traditions do not represent two incompatible theological traditions. Rather, they represent two approaches to the same tradition. One is the more subjective, less authoritarian conception of Presbyterianism, closely associated with nineteenth century revivalism and twentieth century "fundamentalism" with their strong emphases on the visible signs of faith, especially a conversion "experience" and a "separated life." The other is the more objective and authoritarian conception, closely associated with the European Reformed tradition with its strong emphasis on the place of the objective Standards and often associated with exacting scholarship.

These two emphases were both found within the Presbyterian Church of America and corresponded closely

to the two sides of the division of 1937. One observer characterized this difference as being similar to the difference between the sales and the research departments of a modern industry. The sales department is anxious to get the product on the market even if the product is not yet in its most perfect state; while the research department insists that caution should be taken not to present a shoddy product. Often one side has a difficult time understanding the emphasis of the other, even though each one has a legitimate function.¹³⁵

The analogy is useful because it helps explain the apparent break-down of communications in the early months of 1937. Each side had a vision of what the new church should be like. The minority saw a Bible-believing church witnessing to the world both in the preaching of the Word and the "separated life." The majority saw an orthodox church whose witness would reflect an informed study of the Scriptural principles of the church and its work. The two visions are not incompatible. But in a time when their differences rather than their similarities are emphasized it becomes difficult for one to sympathize with the emphases of the other.

Both visions have a legitimate place in the Christian church. But the balance between them is always precarious. In the Spring of 1937, with the crisis of leadership which followed Machen's death, the scales were tipped and the balance lost.

¹¹⁹*Guardian*, IV: 6, (6/26/37), p. 88.

¹²⁰"Report of the Foreign Mission Committee," *Minutes of the Third General Assembly of the Presbyterian Church of America*, p. 16.

¹²¹"Minority Report," *Ibid.*, p. 15. Here McIntire was appealing to the same practice which the New School had defended in 1837.

¹²²*Guardian*, IV: 6, p. 89.

¹²³*Ibid.*

¹²⁴*Ibid.*, p. 91.

¹²⁵*Ibid.*, pp. 89-91.

¹²⁶"Report of the Committee Appointed to Answer the Protests," *Minutes of Third G. A.*, pp. 24-25.

¹²⁷*Guardian*, IV: 6, p. 94.

^{127a}*Guardian*, 33:1, pp. 7-8 (Jan. 1964).

¹²⁸"Overture #2, Presbytery of the Chicago Area," *Minutes of the Third G. A.*, pp. 5-7.

¹²⁹*Minutes*, p. 22.

¹³⁰*Guardian*, IV: 6, p. 94.

¹³¹*Beacon*, II: 18, (6/10/37), p. 8.

¹³²*Ibid.*, p. 4.

¹³³*Beacon*, III: 31, (September 15, 1938), p. 1.

¹³⁴*Beacon*, III: 30, (September 8, 1938), p. 4.

¹³⁵George S. Christian, "Let's Not Talk about a Split in the Bible Presbyterian Church," (By the author, 1955), p. 1.

The Presbyterian GUARDIAN

EDITOR

Robert E. Nicholas



All correspondence should be addressed to The Presbyterian Guardian, 7401 Old York Road, Phila. 26, Pa.

Perspective and Prospect

It may be of more than passing interest that the same issue of this periodical which brings to a close George Marsden's informative analysis of the division of 1937 also includes a news release of a plan of union between the Reformed Presbyterians (General Synod) and the Evangelical Presbyterians. Some of the leaders within both of these bodies were in 1936 in the then Presbyterian Church of America (now OPC).

Mr. Marsden's paper not only recounts objectively the events leading to divisions culminating in the 1937 schism, but seeks to put them in historical perspective. Our purpose in printing the study has been just that, with no intention of re-opening the issues of the thirties to a second debate. A new generation, however, may profit from such reminders of the past.

The Bible Presbyterian Church which was formed in 1937 had a further disruption in the 1950s, and for a time two synods using the same name were informally designated "Collingswood" and "Columbus." This latter group, which regards itself as the continuing synod, in due course adopted the name "Evangelical Presbyterian Church." It turned away from an emphasis on independency (the Independent Board, an independent paper, the *Christian Beacon*, an independent seminary, Faith, and independent national missions). It established its own church-related foreign missions program under the name World Presbyterian Missions, its own paper, the *Evangelical Presbyterian Reporter*, its own national missions board, and its own college and seminary, Covenant in St. Louis.

Certain congregations and ministers

who were once in the Orthodox Presbyterian Church, after a period of independency entered the Reformed Presbyterian Church in North America (General Synod), adding some strength to this small but old communion. In the late 1950s talks began with the Evangelical Presbyterians, which resulted in the proposals voted upon this month in St. Louis.

We hope that the discussions leading up to likely ratification by the several presbyteries will foster the understanding and conviction of the two bodies as to the significance of their intended merger. May the strengths of the two be brought to the fore and such weaknesses as may exist be dissipated in the forging of a testimony that is truly presbyterian and reformed, and that is uncompromising in its opposition to the vagaries of the day as well as in its proclamation of the full-orbed gospel of sovereign grace. We who hold and act upon such views are all too few and far between.

31st General Assembly

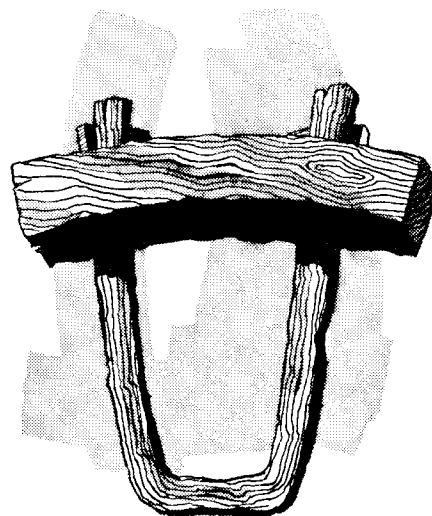
The closing days of April will find the 31st General Assembly (OPC) in session in Silver Spring, Md., just outside our nation's capital. It is seldom wise to predict what the deliberations may bring forth or to suggest what issues may be most keenly debated. It is always proper to note the importance of this annual gathering for the welfare of the church as it seeks to carry on its task decently and in order.

Interest in the reports of the Standing Committees and their proposals for the current year is heightened by the fact that they will be followed by the first report of the newly formed Stewardship Committee. For the first time a single group has attempted to take a look at the overall picture in evaluating its budget recommendations for the 1965 fiscal year.

A number of reports deal with the general area of ecumenical matters and the relationship of the OPC to other churches or committees — reports that indicate that the pathway is not always easy.

There is reason for gratitude that most reports to be considered by the commissioners are in print and will have been received and, hopefully, read prior to the Assembly.

R. E. N.



yoked

What unpleasantness is this? All advertising promises pleasure *plus*, or at least prompt pain relief. Who wants to be yoked? The term suggests a chain gang or a bachelor's view of matrimony.

The figure was strange advertising when Jesus used it. "Take my yoke upon you, and learn of me," he said; the men who heard him knew best the galling yoke of legalism. They had put their necks out to become disciples of don'ts. Why add another yoke?

The modern rebel hates yokes. He prefers to shoulder the rock of Sisyphus up the same hill forever in the freedom of meaninglessness.

But the yoke of Christ is not what men suppose, for the reason that it is his. He bore the yoke of the cross that he might break men's yoke of guilt. The yoke of his discipleship is cross-shaped still, but it is the yoke of rest.

Are you, like Saul of Tarsus, kicking against the goad of the Lord of the yoke? Or will you say, "Lord, what wilt thou have me to do?"

If you will ask that question, you may find help in our free booklet, "Called to the Ministry." Write to:

WESTMINSTER THEOLOGICAL SEMINARY

CHESTNUT HILL, PHILADELPHIA, PENNA. 19118

April, 1964

Little Foxes in the House of God

HENRY W. CORAY

Take us the foxes, the little foxes, that spoil the vines," begged the inspired writer of the Canticles. Modern servants of Christ could profitably repeat the same urgent request. Take a long look at certain conditions that exist in your church and see if you can discover foxholes concealing those sly troublesome animals. Here are a few facets of their destructive action.

Comes that brief and often mad segment of time spanning the close of Sunday school and the start of the morning worship service. Your ushers are either getting ready to function or are engaged in putting the sanctuary in shape for the service. Sunday school children are dashing about noisily. Parents are busy escorting their tots to the nursery. Other regular members are filing into church trying to locate a pew not too far down front. Your minister pauses at the door of his study, glances up and spots a cluster of visitors standing at the entrance to the sanctuary. His heart sinks. Not a soul is on hand to greet them. They fidget nervously, wondering whether they have wandered into a church or into an enlarged refrigerator. The minister sighs deeply. From bitter experience he knows that the chances are overwhelmingly against his seeing the new people again. That morning a tiny fox has slipped into the church, unseen.

Hot Air

The matter of ventilation is not as insignificant as it may appear on the surface. The Lord endowed D. L. Moody with a generous amount of common sense as well as the ability to evangelize. While preaching one evening, Mr. Moody interrupted his sermon to remark, "Some of you good people think you need a fresh baptism of the Holy Spirit when as a matter of fact what you need is a supply of fresh air. Will you all stand and sing a hymn with me while the ushers open the windows."

Now there are churches fortunate enough to be equipped with ventilating systems; others, particularly smaller churches and chapels, cannot afford that useful commodity. Laymen will never know what a handicap it is

for the man in the pulpit, operating in a stuffy atmosphere, to set fire to what Christopher Morley labeled "that damp sponge called the brain." Many a preacher of righteousness, distressed at beholding his listeners begin to yawn, squirm, or nod, has longed to switch texts to the passage in Daniel which relates that the prophet's "windows being opened . . . he prayed and gave thanks before his God." Pure air is marvelously conducive to pure worship. Stale air on the other hand furnishes a fine lever with which the crafty fox may destroy the vine of concentration.

Carelessness

Then there is the business of carelessness in financial affairs. Have you noticed the way collection plates and baskets develop a habit of showing up around your church building? The treasurer of a Sunday school class or missionary society or youth league has forgotten to take charge of the offering. There it lies in all its green loveliness or shining metallic allure, an open invitation for the fox of temptation to guide some juvenile (or adult?) hand to close over it. Such negligence is placing moral danger squarely in the path of children. I have known cases involving the loss of literally hundreds of dollars because of oversight. The pity is that in every instance the theft was avoidable.

While on the explosive subject of money, will church treasurers suffer a word of exhortation? This writer has engaged in prolonged pastoral service as well as foreign and home missionary activity. Time after time he has witnessed devoted messengers of the Lord Jesus Christ and their families suffer simply because the stipend or portion promised failed to arrive when due. "Yet did not the chief butler (treasurer) remember Joseph," has on more than one occasion forced a twentieth century Joseph to visit the bank to take out a note to pay his bills. Incredible? I must state in all seriousness I know this to be true.

Some churches publish bulletins representing a mimeographing effort so horrible that microscopes should be provided to make the letters readable.

Why is it that laymen who would never dream of tolerating such slovenly publicity in the business world are nevertheless willing to put up with it in the church? Does the King's business not require neatness as well as haste? Does Paul's injunction to the Corinthians, "Let all things be done decently and in order," have no application to administrative items? Beware the little fox that prompts people puzzling over the hieroglyphics on the bulletin to pause and ask themselves, "Are my eyes growing dim by reason of age?" "Write the vision and make it plain," was God's directive to Habbakuk. Let church office bearers take a lesson from the order.

Wool gathering can be a prominent diversionary hazard for the worshiper of the living God. Take the exercise of hymn singing, for example. Recall what the great apostle said concerning this subject, "I will sing with the spirit, and I will sing with the understanding also." Phillips Brooks used to counsel, "When all your faculties go up to the sanctuary to praise the Lord, do not leave your intellect at home to tend the dinner." Yet how many of us while drawing near to God with our lips are guilty of having our hearts and thoughts far from him? How dishonoring to our matchless Redeemer to join the multitude keeping holy day in the sacred ministry of hymnody when all the time our minds are occupied with reflections centering on pretty hats, pretty girls, on the choir, the minister's new necktie, or yesterday's golf score!

Diversions

Possibly the pestiferous beast does his worst mischief prior to the opening of the service of worship. How do we spend our time while waiting for the minister to move into the chancel? Do we talk to God or to man? One fears that masses of worshipers could aptly take their pre-service text from Hezekiah's confession, "Like a crane or a swallow did I chatter . . ." Often the hum of voices nearly drowns out the prelude being played by the pianist or organist. Again, is not the divine message to Habbakuk, "The Lord is in his holy

temple; let all the earth keep silence before him," far more honoring to God and his Christ than conversing with our neighbor in the next pew?

These are but a few symbolic foxes that spoil the vines. And their characteristic is that they are little. Poor Richard wrote, "A small leak will sink a great ship." God's Word lays vast importance on the little things in life. "He that is faithful in that which is

least is faithful also in much," said our Lord. And conversely, "He that is unjust in that which is least is unjust also in much." The greater, according to this principle, is either sanctified or degraded in the less. God help us to extol little graces and shun little vices.

WANTED: Christians who will carry on a shooting war with little foxes until they are all exterminated!

The Smell of Glue

She smelt the smell of glue, did this clergyman's daughter, and thereby hangs a tale. In fact this book *The Clergyman's Daughter* by George Orwell is a parable on modern life giving insights to such things as 'Jumboism', much church unionism and utilitarianism.

Dorothy, the clergyman's daughter, is a girl of simple-minded piety, yet like many other young people in the church today nothing has really happened inside. And yet that's not true either. There was subconsciously a rebellion against the strain and futility of life.

Comes the time when Dorothy loses her memory and wanders away in a lost condition. This is significant for the book is a study of faith and the loss of faith. The return of Dorothy from her loss of memory (faith) is meaningful. There does come to her an awakening but in such a way that she is not conscious of her past identity. Later, however, the past does return but only as a memory. (What a thumbnail sketch of the modern church!) It is while the girl is in this condition that strangely enough she becomes acquainted with an unfrocked minister; or is it strange? But Dorothy is faced with a very practical question of how to earn a living and finds herself quite unqualified for any work.

Eventually the clergyman's daughter returns home and assumes her usual life again. But things are different. Her loss of memory had also been a loss of standards and faith and in this state she had taken to begging and thieving to keep alive. She was restored to status again but vital faith was irretrievably gone. We must remember in all of this that Dorothy was a very modern person. Neither her faith nor

her non-faith had any foundation. She believed but she did not know why. She disbelieved but she did not know why.

Back in the church again she realized that she did not believe, but going to church was better than not going. She knew she would never again be able to utter a prayer and mean it but she knew that appearances should be kept up. But back in the rectory things were harder. How could she do the work of faith in the milieu of absolute Christianity? She saw with an awful certainty that there was no possible substitute for faith—and yet there must be.

And then it came. She was busy cutting out brown paper to make a breastplate for Caesar in a church pageant. The glue was softening on the oil stove and she smelt it. The smell

of glue was the answer to her prayer. She did not reflect consciously on the solution to her difficulties but there it was, strong enough to be felt. There was still no ultimate standard or purpose in life, but she could do the acceptable thing and get on with a job. The whole ecclesiastical world had been shattered, truth was no more. But there was glue, it was useful, it could stick things together. By the simple application of glue all differences could be preserved and yet overcome. Glue had a godlike impartiality, it adhered to the evil and the good, to faith and non-faith alike. By glue the church and society, yea and our world also could be made whole again.

The daring, the challenge, the sheer togetherness of the glue pot, who can resist? Gone is the day when things called truth and principles separated men. Now there is no absolute truth, no real principles. Does this alarm us? Not when there is the smell of glue. All things can be stuck together—oh glorious new day!

Critics would arise of course and talk of glue-pot conformity as being superficial. But one question alone would forever silence the critics—was it effective? Besides, like a man on a certain trapeze it could all be accomplished with the greatest of ease.

There is a healing spiritual quality about the smell of glue. It also has that holy pungency of things ecumenical. When glue is used unsparingly God always makes the headlines.

ROBERT K. CHURCHILL

The 1964 Reformed Ministerial Institute at Westminster Seminary conducted by the Alumni Association will be held May 26-29. Professors Clowney and Skilton and Professor Fred Klooster, of Calvin Seminary, will lecture in the mornings. The Rev. Herbert Oliver, of Miles College, will give two evening lectures.

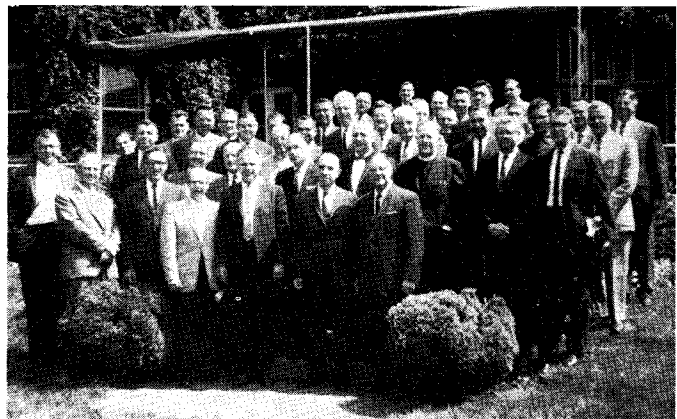


Photo shows those attending the 1963 Institute

... to sing Solomon's Song

LAURENCE C. SIBLEY, JR.

I denounce the Church which, instead of instructing me, submitted me to harsh laws which I could not understand: and when I transgressed them and was more than ever in need of God's grace, deprived me of that grace. I denounce this Church which punishes instead of helping, which lost me my job and then drives me towards prostitution so as to blame me afterwards."¹

This is the cry of a youth trying to learn to sing Solomon's Song. At first he did not know that there was such a song, that God was particularly interested in his love life, or that God would help him in this. He thought you just "loved a girl" and that was that. The fact that this youth is a native African does not make him basically different from native Americans in this respect. We all must learn to sing God's love song — to love and marry according to his will — and our culture does not help us any more than the tribal culture of Africa helps the native Christian there. And sometimes our churches are not much more help than his was.

Interpretation

Solomon's Song has been variously interpreted, but it seems to me that Dr. E. J. Young is right when he says, "The Song is didactic and moral in its purpose. It comes to us in this world of sin, where lust and passion are on every hand, where fierce temptations assail us and try to turn us aside from the God-given standard of marriage. And it reminds us, in particularly beautiful fashion, how pure and noble true love is."² This is not all, of course, for "the eye of faith — as it beholds this picture of exalted human love — will be reminded of the one Love that is above all earthly and human affections — even the love of the Son of God for lost humanity."³ You see, when it comes to sex education, nothing can match this poem for instilling an appreciation and a pure attitude toward God's gift. It is his word to us, where we need it so much.

How do you teach a child these things, so that he can sing with Solomon and not cry with our Afri-

can brother? Are there any good books, written by those who believe God's Word? It so happens that there are — one recently written by an Orthodox Presbyterian wife and others written in our generation by evangelicals. Let's look at them together.

Margaret Clarkson (a Canadian Presbyterian) has written two excellent books for children, in *Susie's Babies* and *Growing Up*. The former is for fourth grade level and the latter for junior highs. The vehicle is the story of hamsters and their litters. As he reads, your child will feel, through the author's sensitivity, the wonder and beauty of what God has willed. These books present more than "the facts of life." They move you to worship God because the work of his hands is glorious. Particularly in *Growing Up* the responsibilities of emerging maturity are discussed — by

BIBLIOGRAPHY

E. Margaret Clarkson, *Susie's Babies* (Eerdmans, 1960, \$2.50) and *Growing Up* (Eerdmans, 1962, \$2.50).

Letha Scanzoni, *Youth Looks at Love* (Revell, 1964, \$2.95 and 89c paper).

Stuart Barton Babbage, *Christianity and Sex* (Inter-Varsity Press, 1963, \$1.25).

Norval Geldenhuys, *The Intimate Life* (Philosophical Library, 1952; now Eerdmans, 95c paper).

W. Melville Capper and H. Morgan Williams, *Toward Christian Marriage* (Inter-Varsity Press, 1958, \$2.95).

Walter Trobisch, *I Loved a Girl* (Lutterworth Press, London, 1963; may be secured from the author for 50c, Rt. 9, Box 60, Springfield, Missouri; printed in slightly adapted form in the March and April 1964 *His* magazine).

These and other books noted or reviewed from time to time in the *Guardian* may be ordered through Great Commission Publications, 7401 Old York Road, Philadelphia, Pa. 19126. Since not all books are kept in stock, please allow a few weeks for delivery.

the members of an imaginary class — and impressed upon the reader. Every family should have these books.

Youth Looks at Love

Letha Scanzoni (Orthodox Presbyterian from Eugene, Oregon) has a new book, *Youth Looks at Love*. This is a good, sane approach to the high school student's problems in this area. Personality development, family relations and questions about love are fairly and thoroughly covered. The author seeks, for the greater part successfully, to bring biblical attitudes to bear on the questionings and tensions that are a part of teen-age life. Many biblical passages are analyzed and applied in a very practical way. As well as being helpful to anyone who reads this book, it would make a good source book for a series of young people's meetings. The material in this book should be mastered before any pressing need or "existential moment" occurs.

The book has a logical development. After introductory chapters on general personality maturity, there is a discussion of the general dating concerns which a teenager faces even when there is no particular 'someone' in view. Then there are two very important chapters on attitudes toward sex and guidance or finding God's will. The last few chapters deal with the "serious" questions of identifying love, courtship and home-building.

Biblical View of Sex

Stuart Barton Babbage (an Anglican), in *Christianity and Sex* has provided a college-level statement on the biblical view of sex. What does God think of the human body? Why did he make sex? What does a Christian do about petting, pornography? What about sex and marriage? What is love? What about Kinsey, sex crimes, temptations, celibacy, other problems.

This is a refreshing book. It is a book where George Bernard Shaw's contempt for the human body is contrasted with the Apostles' Creed's appreciation for the body, where Plato's prison is exchanged for Paul's temple, where asceticism receives the Reformed rebuke that sex is sanctified,

not by abstinence or sacraments, but by the good news of God's grace in Christ. For those whose lives are surrounded by the wastes of collegiate — or suburban — morality, this is water in a dry and thirsty land.

On of the best features of the book is that it does not duck the questions of our age. Babbage seeks to bring the Bible to bear on such topics as sterility (what about artificial insemination?) and homosexuality, and to show that there is a Christian answer.

Lutheran Missionary

Walter Trobisch's correspondence with his African friend ("I Loved a Girl") with which we began our essay, has many uses. Directly it should help those who struggle with their bodies by assuring them of God's interest in their struggle and of his sovereign mercy to heal. Indirectly it is a study in how to teach someone else to sing the song that the Holy Spirit taught Solomon when he wrote his Song. The patience, frankness and compassion of the teacher is a mirror-reflection of what we find in our Teacher, as he patiently brings us along his way from grace to glory.

As you teach your children, do it with fear and trembling. This is indeed "the intimate life" as Geldenhuys so aptly named it in his book. You are dealing with tender feelings, with central mysteries. Because God has chosen to use the marriage relation as a figure of our relation to him, what you teach your little ones will affect their ability to rejoice in their union with God. Our ability to sing Solomon's Song affects our ability to sing "the Song of Moses and of the Lamb."

Teaching Your Children

Also, be positive in your approach. Some negative rules may be necessary, but the predominant note must be of the glory of God. As we see the wonder of God's creation and are driven to our knees in awe and amazement, we find it less probable, less easy to exploit and misuse this wonderful gift.

And then, teach with expectation. Some day, in God's grace, the tears and the pain, the uncertainty and the

1. *I Loved a Girl*, Walter Trobisch, p. 37.

2. *Introduction to the Old Testament*, E. J. Young, p. 327.

3. *Ibid.*

fears which go hand in hand with sex will be gone. In heaven we shall look back at the joys God gave as he taught us and helped us sing his song about love, as he showed us his glory revealed in our bodies. And then, even though there is no marriage nor giving in marriage in heaven, we shall sing this song again, in praise for his precious gift and his marvelous grace.

Jewels of Storytelling by a Dutch Master

W. G. van de Hulst: *The Big Read-To-Me Story Book*. Trans. by Marian Schoolland, illus. by W. G. van de Hulst, Jr. Zondervan, 1963, \$3.95, pp. 178.

" . . . Once upon a time" is surely one of the most attractive sounds in a young child's world. Here is an inviting collection of stories by a master craftsman. Mr. van de Hulst has been capturing the fancy of children in Europe for more than 50 years. This beautifully illustrated volume is a selection from the many rich and unique stories which have previously come from his gifted pen.

Professor Jan Waterink (author of *Leading Little Ones to Jesus*), well-known Christian child psychologist in Holland, endorses the book in these words: "The stories of this author are little short of a miracle. One cannot adequately recommend them — for they are their own best recommendation, rare jewels of storytelling; a book of these stories is a once-in-a-lifetime event."

These are not Bible stories; they do not even all have obvious moral lessons. They are simply "make-believe" compositions about such things as animals, kings and queens, a snowman, and a clock on the mantle. As such they are meant to satisfy the imaginative needs of a child whose mind is expanding at a tremendous rate.

This raises an interesting question for educators — and for storytellers! What really is the *function* of storytelling? What are we trying to promote in a child's development? We arouse certain emotions, we promote special moods, and we prod the imagination in unexplored directions. Since pedagogically storytelling has the one basic ingredient of learning, namely, genuine interest, we should analyze this device in the expectation

that a clearer understanding will enable parents and teachers more profitably to utilize this opportunity. (A really good storyteller will probably resist this suggestion on the grounds that storytelling contains within itself its own justification.)

In any case, if young children (ages four to nine) inhabit your home, invest in this book. While waiting for someone to pursue the above question, they can be exploring the frolic and fancy of these pages.

ROBERT G. DEMOSS
Willow Grove, Pa.

EP-RP Churches Vote to Unite in 1965

Two conservative Presbyterian bodies during the first week in April took the first of three formal steps toward becoming one denomination. The 141st General Synod of the Reformed Presbyterian Church in North America (General Synod) and the 28th General Synod of the Evangelical Presbyterian Church both voted almost unanimously to approve the union and sent the measure down to the presbyteries of the respective churches for ratification. If that is given, both groups must approve the action once more at next year's synod meetings.

Forty Reformed Presbyterian commissioners and 103 from the Evangelical Presbyterian Church gathered at the Downtown Y.M.C.A. in St. Louis, Missouri, April 1-7, and approved the plan of union on these bases:

(1) A constitution based on the Westminster Confession of Faith in an early American form with only minor changes, the Westminster Shorter Catechism in its original form, the Larger Catechism with minor changes, and presbyterian forms of government and discipline similar to those now in use by the two denominations.

(2) Resolutions identifying the churches' stand on moral issues and ecclesiastical associations. Disclaiming any attempt to legislate for the membership of the churches, the resolutions nonetheless listed specific evils in modern society and warned against associations in religious activities with churches which have rejected the absolute authority of the Scripture. In another resolution, eschatological lib-

erty was guaranteed to all who believe in the "visible and personal return of our Lord to earth" so long as that belief "is not otherwise inconsistent with the system of doctrine of the Bible and the Confession of Faith and Catechisms of the Church."

(3) Both synods agreed overwhelmingly to recommend the name THE REFORMED PRESBYTERIAN CHURCH, EVANGELICAL SYNOD.

The Reformed Presbyterian Church is descended from the Scottish Covenanters and has a continuous history in the United States since 1736. Four presbyteries and 27 congregations support mission activities in Kentucky, India and Korea. The Rev. Samuel Ward, pastor of the Reformed Presbyterian Church of Coulterville, Illinois, was elected moderator of that group.

The Evangelical Presbyterian Church, with 12 presbyteries and 80 congregations, grew from the separation of those holding to the orthodox reformed faith from the Presbyterian Church in the USA (now the United Presbyterian Church) in the mid-1930s. It became separate from the Bible Presbyterian Synod in 1956 and shortly thereafter adopted the name Evangelical Presbyterian. The church maintains Covenant College in Chattanooga, Tennessee, Covenant Seminary in St. Louis, and missions activities in 10 foreign countries and the United States. The Rev. Donald J. MacNair, pastor of Covenant Presbyterian Church of St. Louis, served as moderator of that church.

Dr. Gordon H. Clark, Professor of Philosophy at Butler University in Indianapolis and chairman of the joint fraternal relations committee which has discussed details of the union since 1958, presided at the joint sessions of the two denominations while mutual problems were discussed. Both churches have laid plans to meet April 2-8, 1965, at the new Lookout Mountain campus of Covenant College near Chattanooga, Tennessee.

Laurence Vail Installed

A committee of Presbytery installed the Rev. Laurence N. Vail as pastor of Grace Church, Vienna, Va. at the evening service on April 5. Among the participants were Elders William Campbell and Ray Logdson, of Knox Church, Silver Spring, Md. and the Rev. Charles H. Ellis.

First Meetings of Two Newly Formed Presbyteries

In accord with an action taken at the 29th General Assembly of the Orthodox Presbyterian Church the division of the former Presbytery of California became effective as of January 1, 1964. It is significant that each of the newly formed Presbyteries has as many congregations as did the old one just ten years ago. Total membership has more than doubled in the decade.

Southern California

First Church of Manhattan Beach was host to the March 11-12 meeting of the Presbytery of Southern California (designated the continuing Presbytery for the sake of the Minutes and other records). This was the first gathering since the division and most of Wednesday morning was given over to reports of and prayer for the 11 churches and one chapel.

Elected as Moderator for the coming year was the Rev. Lawrence Eyres. Continuing as Stated Clerk is the Rev. Ralph Clough, while the Rev. Calvin Malcor was elected Assistant Clerk. Other elections filled out the personnel of the standing and special committees. A committee of three was appointed to revise the by-laws in the new situation. Two more regular meetings are scheduled for 1964, on June 5 in Garden Grove beginning at 7:30 p.m. and on October 3.

Messrs. Greg Bahnsen and Randy Dreyer, both members of Beverly Church, Los Angeles, were examined and enrolled as candidates for the gospel ministry under the care of Presbytery.

The Blue Ridge Bible Conference Association announced its camp directors for the forthcoming summer: the Rev. Dwight Poundstone for the Family Conference at Hume Lake, July 18-25; the Rev. Edward Kellogg for the Senior High Week at Wrightwood, July 6-11; and the Rev. Lawrence Eyres for the Junior High Camp at Wrightwood, July 27 - August 1.

At the popular Wednesday night meeting the Rev. Michael Stingley spoke on "The New War" from Acts 20:29-30. The evening offering was designated for the use of the Rev. E. Lynne Wade, of Guam, with much prayer throughout the sessions of Presbytery being offered for this ailing servant of the Lord.

CALVIN R. MALCOR
Assistant Clerk

West Coast

Bethany Church, Stockton, welcomed the historic first meeting of the Presbytery of the West Coast (northern California, Oregon, and Washington) on March 11-12. The honor of being chosen as the first Moderator went to Elder David L. Neilands, of Covenant Church, Berkeley. Mr. Neilands, a charter member of the Orthodox Presbyterian Church, was the first ruling elder to serve as Moderator of the old Presbytery and later of the General Assembly.

With the reception of three congregations the West Coast Presbytery now numbers 12 churches and one chapel (Eugene, Oregon). The Modesto Chapel, under the ministry of the Rev. Thomas Champness as missionary-pastor, was received as a particular congregation. The work had its inception several years ago as the result of the labors of the Rev. Jack Miller while he was a teacher at the Ripon Christian High School. Further nurture came during the time that Mr. Miller served as pastor of Bethany Church, Stockton. Members of the new Modesto congregation assisted members of Bethany in entertaining the presbyters. Bethany's pastor is Dr. Gerald Latal.

Another congregation was received when Presbytery granted the request of the members of First Church, Portland, Oregon who are worshipping in Newberg, with the Rev. Herbert Butt as missionary-pastor. The Session of First Church concurred in asking that the congregation be divided to form Trinity Church of Newberg.

The third congregation welcomed into the Presbytery was the Puget Sound Chapel of Seattle, Washington, formerly an independent church of Calvinistic persuasion. Their pastor, the Rev. Robert Lindberg, was examined and enrolled as a ministerial member of Presbytery.

Besides receiving these three churches the Presbytery urged its newly formed Missions Committee to investigate the possibility of opening a new field within the bounds of Presbytery this summer. It may be noted that none of these new churches is receiving aid through the denominational Committee on Home Missions, which is supporting the work in Eugene.

RICHARD M. LEWIS
Stated Clerk

Letter from Aunt Polly

Taichung, Taiwan
March 25, 1964

DEAR YOUNG FRIENDS:

I have just been cutting sweet peas. We planted the seed in the fall and have been cutting flowers from the plants all winter. Soon the weather will be much warmer and they will dry up as green pea vines do in your gardens when summer comes on. I have enjoyed giving flowers to children to take home to their mothers and also taking bouquets to people upon whom we call.

Did it occur to you that Morrison Academy, about which I wrote in my last letter, might have been named in honor of Robert Morrison? There is also a mountain on Taiwan named in his honor, Mt. Morrison. About ten years ago, for a short while, Mr. Gaffin taught chemistry in Morrison Academy to our son Harold and several other fellows. There was no one else willing to try it. (Believe it or not, Harold will soon receive a degree in chemical engineering.) One day when your Uncle Dick was going to class he heard two of the primary school boys arguing. One boasted, "Robert Morrison was a Lutheran missionary." The other replied, "He wasn't, either. He was a TEAM (The Evangelical Alliance Mission) missionary." You can guess what missions those boys belonged to!

Robert Morrison belonged to neither. His father was an elder in the United Presbyterian Church of Scotland. When Morrison was nearly 16 years old he had a real sense of sin in his life and was truly converted. He felt the only worthwhile way to live was to become a follower of the Lord Jesus Christ. He wanted to put God first and to please him in everything. He became a member of a praying society.

All day long from about six in the morning until seven or eight in the evening he worked at the bench in his father's boot-tree factory. Later in the evenings and on Sundays he concentrated on his Bible studies and tried to do something of a practical nature for his Lord by visiting the sick. There was little social life for young folks in those days.

Years later he wrote: "The happiest

abode was my father's workshop, swept clean by my own hands of a Saturday evening, and dedicated to prayer and meditation on Sunday. There was my bed and my study." As the days passed he studied Latin and other difficult subjects, almost without a teacher. This hard self-discipline of Morrison's life in youth both in study and work, as well as in his labors for the Lord, was his training for the difficult service the Lord had for him to do.

Morrison was the first Protestant missionary to tackle the great task of bringing Christ to the Chinese. He became a missionary to the whole Christian church in a very real sense, for he studied the Chinese language, and learned it sufficiently well to translate the Bible and complete a dictionary in Chinese during his lifetime. With the methods he had to use and the obstacles he had to overcome, it seems to us who have followed him that he was a true 'superman.'

The word for China is *Jung Gwo*, "Middle Country." At the time that Morrison entered China the Chinese regarded themselves as the Middle Kingdom surrounded by "barbarians." For nearly two thousand years China had shut itself away from the rest of the world. On three sides there were natural boundaries of mountains, rivers and ocean. On the fourth side they had built a great wall, so that all invaders, including traders, might be kept out as they willed.

At the time that Morrison was hoping to enter China the British East India Company was permitted to do some trading at Canton, and sometimes, though very rarely, a Chinese gentleman would go to London. The Chinese did not want any foreign ideas coming in and so they were very strict about allowing their people the privilege of travel abroad.

In London in 1805, when Morrison was studying astronomy at Greenwich Observatory and attending lectures in medicine at a hospital, he chanced to meet one of these rare Chinese gentlemen. He secured the help of this well-dressed stranger in learning something about the Chinese language, and he also acquired some valuable understanding of the people and their attitudes. Among the many things he

learned was that it was not going to be an easy task to get a hearing in China for the gospel. Each time he would try to speak of the things of God his teacher would reply, "My country not custom to talky of God's business."

In 1807 when Morrison set sail for China, to reach the Chinese with the gospel of Christ seemed a well nigh hopeless effort. I will not try to tell you more of the interesting and perilous life of Robert Morrison here. I do hope you will read of it more fully elsewhere.

Before he had decided to go to China he had written in his diary a prayer for guidance: "Jesus, I have given myself up to Thy service. The question with me is, Where shall I serve Thee? I learn from Thy Word that it is Thy Holy pleasure that the gospel shall be preached in all the world. My desire is, O Lord, to engage where laborers are most wanted. Perhaps one part of the field is more difficult than another. I am equally unfit for any, but through Thy strengthening me, I can do all things. O Lord, guide me in this. Enable me to count the cost, and having come to a resolution, to act consistently."

When we have such a life of consecration and dependence upon the will of God as this prayer shows Morrison to have had, we can do many well nigh hopeless tasks.

Uncle Dick joins me in greeting you. We both are looking forward to seeing you in the days that lie ahead, for our furlough is soon due.

Your devoted friend,

AUNT POLLY GAFFIN

p.s. The following two books will give the interesting story of the super-task that Robert Morrison performed in China to the benefit of every missionary who has followed.

Phyllis Matthewmen, *Robert Morrison* (Zondervan, Grand Rapids, 40c).

Will H. Hudspeth, *The Bible and China* (British and Foreign Bible Society, 146 Queen Victoria St., London, E.C. 4, England; 1 Schilling and Sixpence).

New Address

The Rev. Robert Lindberg, 2320—41st St. S.W., Seattle 16, Washington (received by the Presbytery of the West Coast).

THE PRESBYTERIAN GUARDIAN

7401 Old York Road
Philadelphia 26, Pa.

Second Class Postage Paid
at Philadelphia, Pa. Return Requested

French Creek Association Buys 80 Acre Plot

The French Creek Board of Directors in a special meeting on March 14 voted to purchase acreage near Carlisle, Pa. for development as a summer conference site. The 80 acre plot is about 30 miles west of Middletown at the edge of the Blue Ridge Mountains.

The land is half wooded and half cleared, with a brook flowing through the property. A two acre swimming pond is deep at one end, shallow at the other, and has a sand bottom. There is a 30 x 60 frame building in good condition. Power is available. Nearby wells indicate that drinking water may be obtained.

The price is \$5,000, with \$2,500 due by June 20 and the balance in yearly payments of \$500. The Rev. Calvin Busch, president of the directors, hopes that "an avalanche of gifts both large and small will make it possible to meet the initial expense with little if any borrowing, though short-term loans will be appreciated if needed." Treasurer of the Association is Mr. Christian Walmer, 56 Jury Street, Highspire, Pa.

French Creek State Park is gradually phasing out its facilities for large groups, according to the Rev. Jack Peterson, secretary of the Bible Conference Board, and "this opportunity is certainly a God-send. Pray with us in our planning for the future."

Camp #1 of French Creek Park will of course be used again this summer from August 14 through September 7. An orientation program for the entire staff of each camp is planned for August 14-16, it is announced by the Rev. Lewis Grotenhuis, Executive Secretary. The first conference is Junior High, August 17-24, with the Rev. John Mitchell as director.

The Rev. Charles Ellis is again directing the Senior High week from August 24 to 31. A Junior Conference, grades 4, 5, 6, runs from August 31 to September 4 and has the Rev. George Knight as director. The season closes with the Rev. George

Hall directing the Post High group, September 4-7. Mrs. Rebecca Mullen will be in charge of the kitchen again.

Madeline Betzold

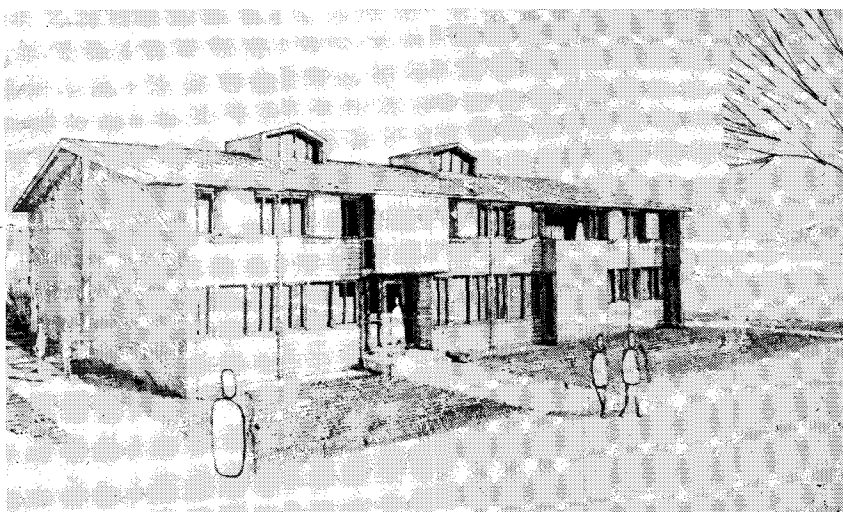
Madeline Bozorth Betzold, wife of Lt. Col. John W. Betzold, U.S. Army chaplain, died in Frankfurt, Germany on April 9. Burial was in Arlington National Cemetery on April 17 with a service in charge of the Rev. Theodore J. Jansma.

Besides her husband, Mrs. Betzold is survived by two children, Phyllis, 20, and John, 16; her mother; and a sister, Mrs. Phyllis Virene. The family suggested that in lieu of flowers memorial gifts might be sent to the OPC Committees or to Westminster Seminary, by any who so desired.

Change of Address

The Rev. George J. Willis, 563 Melville St., Rochester, N.Y. (14609)

NEW STUDENT RESIDENCE



Architects Perkins and Will

Trinity Christian College

is offering

\$135,000 — 5 1/4 %

promissory note certificates in amounts of

\$500 - \$1000 - \$5000

maturing in 1970-72-74-76-78-80-82-84

Interest paid semi-annually. Indebtedness, including interest, will be self-liquidating. Campus is located in Palos Heights, a suburb of Chicago.

Contact **Audley G. Lemmenes, Director of Development**

Trinity Christian College
6600 West 123rd St., Palos Heights, Illinois
Phone 389-3229 Area Code 312

Students interested in enrolling in classes can obtain information from Admissions Office.