

GUARDIAN

Editorial

What We Are Trying to Do

In connection with the printing of Dr. Smith's article along with replies to the articles on race relations in the July-August issue, it may be both wise and necessary to comment briefly on certain aspects of our policy. Questions have been raised as to whether the **Presbyterian Guardian** has departed from its original purpose and perhaps succumbed to leftist propaganda and advocacy of the 'social' gospel. Now these are serious allegations and deserve a straightforward answer.

When the present corporation was formed in May, 1937 the following statement appeared in the issue of May 29:

"What is the **Guardian's** task? To convey knowledge of:

1. What the Bible teaches;
2. How that teaching is being applied in the world today;
3. How that teaching is being disregarded in the world today. (We learn by contrast as well as by concord.)"

Our charter sets forth our purpose as the publication of materials in order to engage in educational work to teach, propagate and defend that system of religious belief and practice set forth in the Westminster Confession of Faith . . . and provided further that no substantial part of the activities shall be propaganda, or otherwise attempting, to influence legislation.

While the **Guardian** from its beginning has been
(continued on page 129)

After Death — What ?

EDWARD WYBENGA

Luke 16:19-31

In the parable of "The Rich Man and Lazarus" the rich man is pictured as living in luxury. Every day he "fared sumptuously." In this respect he was different from the Pharisees. They lived frugally, even to the point of severity. And yet they had this in common with the rich man of the parable: both were afflicted with what may be called 'money-sickness'. Whether you squander money on yourself or whether you hoard it, it amounts to the same thing—the wrong use of money. Both spring from the same root—materialism.

In contrast to the rich man there was the poor man, named Lazarus. Lazarus means "God is my help." What an honorable name! The man was very poor from an earthly point of view but he was very rich toward God. His riches were spiritual riches. He had faith in God in spite of his poverty and affliction. That faith was abundantly rewarded. God indeed proved to be his help. By means of the sweet messenger of death God relieved him from his earthly sorrows and carried him into the glory and felicity of heaven.

But let us return to Lazarus at the rich man's gate. What a pitiful sight, what a sad condition Lazarus presents! He is hungry. He hopes for a few crumbs that may chance to fall from the rich man's table. His clothes are tattered and torn. His body is covered with running sores, loathsome ulcers. No man took pity on him. Only the dogs—those dumb creatures roaming the streets in search for food—only the dogs cared enough for the poor man to stop and lick his sores with their soft and healing tongues.

But things are not what they seem to be. Outward appearances often conceal inward realities; and those realities may not be discovered until after death.

In the process of time both Lazarus and the rich man died, Lazarus first, but the rich man followed. Death

shows no favors. All come to the same end—the grave. But the grave is not really the end. After death—what? That all depends. There certainly was a great difference between Lazarus and the rich man when we see them again after death—a different kind of difference.

Abode of the Dead

The curtain of that unseen and mysterious abode of the dead is lifted. The sacred narrative tells us that at his death the soul of Lazarus was carried by the angels "into Abraham's bosom"—a phrase expressive of quietness, peace, communion, fellowship; a place of the highest happiness and honor. The rich man died also, and was buried. Nothing is said of Lazarus' burial. But we may be sure that the rich man had a very expensive funeral, with much display of honor and with many hired mourners to bewail his going.

But that did him no good, for we read that "in hades he lifted up his eyes, being in torment." According to Jewish belief the souls of the righteous at death would enter paradise. This was the intermediate state or place of the blest where they would await the resurrection. On the other hand, the souls of the wicked at death would enter hades, the dark and dismal place of the lost, where they would await the final judgment. Paradise and hades will issue into heaven and hell on the judgment day, according to Jewish belief. Therefore Jesus speaks from their own language in the parable; but in so doing he is giving us a picture of the true state of the saved and the lost in the eternal hereafter.

The rich man, conscious of his pain and anguish, sees Lazarus enjoying the felicity of Abraham's friendship. "And he cried and said, Father Abraham, have mercy on me." He still calls Abraham his father, for he prided himself at being a descendant of so noteworthy a character; and he hoped,

no doubt, that this relationship might count in bringing him relief. But he dare not ask for much: just the momentary cooling of his tongue by the dip of Lazarus' finger in water. "For," he says, I am tormented in this flame!" However, his slightest wish can not be granted. Abraham replied in effect: "Son, the time of grace and mercy is past. Once the curtain of death falls, your state is fixed, and that forever."

But the rich man in torment does not yet give up. Despairing of finding relief for himself, he now turns his attention to his five brothers still living on the earth—living the way he used to do, without thought of his fellow-men, without thought of God or eternity. He asks Abraham to send Lazarus back to earth to warn his brothers of the dreadful consequences of a wasted life. Was this an evidence of good feeling, a change for the better in the rich man's soul? That can not be, for in hell there is no good feeling, no change to a better state of mind.

We must see in this appeal an attempt at self-justification, as if he would say: "If only I had been warned by a visitor from heaven, I would not now be in this place of torment." God had not given him the kind of warning that would have taken effect, so he complains. What is Abraham's answer to this appeal? He says that it will do no good to send Lazarus back to earth. It takes more than the sight of a miracle, even if a resurrection, to convert sinners to God. It takes a humble, broken, contrite heart. It takes willingness to hear God's word.

Sufficiency of Scripture

What do we learn from all this?

1. Salvation is an intensely personal matter between you and God. Others can not save you; you can not save others.
2. After death the destinies of all men are fixed forever. There is no second chance.
3. "Now is the accepted time; now is the day of salvation." Harden not your heart against the gospel.
4. The Bible is a sufficient guide unto salvation. We need no visitor from heaven, no so-called "infallible" church to show us the way. "Believe on the Lord Jesus Christ, and thou shalt be saved."

The Presbyterian Guardian is published monthly (except May-June and July-August) by the Presbyterian Guardian Publishing Corp., 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.

How Important Is the Bible ?

EDWARD J. YOUNG

Every now and then one has the inestimable privilege of seeing a young man ordained into the ministry of the gospel. Perhaps the high point of the service comes when the one to be ordained is asked the question, "Do you believe the Scriptures of the Old and New Testament to be the Word of God, the only infallible rule of faith and practice?" And when the question is answered, "I do," it is a thrilling moment. Here is another young man, called of God to go forth and proclaim the unsearchable riches of Christ, to plead with men to turn from the barren wastes of human thought to heed the Word of God and to place their trust in the Christ of whom the Bible speaks.

Evidently the Orthodox Presbyterian Church regards an affirmative answer to the above question as of supreme importance, for, not only must candidates for ordination so answer it, but even those who are to be accepted into the membership of the Church must also declare that they believe "the Bible, consisting of the Old and New Testaments, to be the Word of God, and its doctrine of salvation to be the perfect and only true doctrine of salvation." In both of the above cases there is required an affirmation that the Bible, consisting of the Old and New Testaments, is the Word of God.

Furthermore in her Confession of Faith, the Orthodox Presbyterian Church has plainly told the world where she stands with respect to the Bible. In this mighty document she has openly declared that she believes the Holy Scripture to be "most necessary." Having listed all the books of the Bible, the Confession declares, "All which are given by inspiration of God to be the rule of faith and

life." And it goes on to state that the Holy Scripture possesses an authority "for which it ought to be believed and obeyed." In adopting the Westminster Confession of Faith, the Orthodox Presbyterian Church clearly proclaimed where it stood with respect to the Bible.

Are We Correct ?

Is our Church however, correct in approving what the Westminster Confession teaches about the Bible? We are living in a day when this high doctrine of Scripture is under heavy fire. It is under attack by those who regard the Bible as no different from any other book, for they do not believe in the God of whom the Bible speaks. It is also under attack, sad to say, by those who do believe in the God of the Bible, and yet, for one reason or another, wish to go along with the current of the times. Then, of course, those who hold to one form of dialectical theology or another, and their number seems to be legion, refuse to take the claims of the Bible at face value.

Sometimes this attack is direct, and sometimes indirect. One of the most effective ways of attacking the Bible is to cast suspicion and doubt as to its importance. Thus, a recent writer tells us that the terms "Scripture" and the "Word of God" are not coterminous.¹ In a certain sense, this is of course true. It is legitimate to designate the Scriptures the Word of God, we are told, but "... were it possible to destroy all the Bibles in the world, it would not yet be possible to claim that the Word of God had been destroyed" (p. 9).

The writer whom we have just quoted thinks that the term "Word of God" may be employed under five headings. These are: 1) the Eternal Word of God; 2) the Creative Word of God; 3) the Prophetic Word of God; 4) the Incarnate Word of God and 5) the Written Word of God. Well and good; we have no particular objection to this fivefold classification in itself, but we do not see the reason or purpose for saying that if all the

Bibles in the world were destroyed, we could claim that the Word of God itself had not been destroyed. Does not such a statement tend to belittle the importance of the Holy Scripture?

We ask, If all the Bibles in the world were destroyed, would the Word of God then also be destroyed? Well, of course, the Eternal Son of God, the Second Person of the Trinity, would not be destroyed, if the Bibles were removed. Before there were any Bibles HE IS. No Bible believer will dispute this point. But this is really a rather irrelevant consideration. If all the Bibles in the world were destroyed, then we would have no knowledge of Christ, except that which might remain from the time when the Bibles were here. And that knowledge, because of the dark corruption of the human mind, would soon become so corrupted and shot through with superstition that it would do us little good.

"Most Necessary"

What then, we may well ask, is the reason for the "most necessary" which the Westminster Confession predicates of the Holy Scripture? The answer to this question is not difficult. The revelation which God has given in the world about us is sufficient to leave us without excuse, for the heavens declare the glory of God. Nevertheless, it is not sufficient to give the knowledge of God and of his will which is necessary for salvation. Hence God spoke to man in a special way, telling of his work of redemption. God's special revelations given to man in Old Testament times have now ceased, hence it is necessary that they be preserved in writing.

It is "most necessary" that the special revelation of God be committed wholly unto writing for "the better preserving and propagating of the truth." If the revelations of God had not been committed to writing they would soon have been forgotten. The sinful human heart is a veritable fountain head of superstition and ignorance and it would soon have corrupted the truth of God to such an extent that that truth would not have been

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recognizable. Indeed, how could one ever know what was truth and what was falsehood if there were no Bible to which appeal might be made?

Furthermore, how can one possibly preach the gospel if he does not know what the gospel is? Were there no Bible, it would be impossible to find out what the message is that God would have us proclaim. One man's guess would be as good as that of another. Over all the church, if there were a church, the dark cloud of ignorance would hang.

God's Revelation

It is also "most necessary" that the special revelation of God be committed wholly unto writing, for "the more sure establishment and comfort of the Church against the corruption of the flesh, and the malice of Satan and of the world." Were it not for the Bible, we would not know the nature of the enemy who is seeking to destroy us. We would not know why there are trials and griefs; we would have no assurance that there was a life in the hereafter. Of all men we would be the most miserable. We would not know of the comfort of the Holy Spirit, for the Spirit brings comfort to our hearts in calling to our minds the promises of God. The Holy Scripture, let us say it again, is most necessary.

One further point. We have said that God's earlier revelations were wholly committed to writing. This of course is true, but it is also true that the Scriptures themselves are a revelation from God. This follows from the fact that they are the Word of God, but it is a truth that is often neglected. "If true religion is to beam upon us," says Calvin, "our principle must be that it is necessary to begin with heavenly teaching, and that it is impossible for any man to obtain even the minutest portion of right and sound doctrine without being a disciple of Scripture."

Would to God that those who name the Name of Christ would cease trying to belittle the Scriptures! God grant that even in our day men may tire of the wearying doctrines of neo-orthodoxy and of man-made views of the Bible and turn once again to the life-giving truths of the infallible Word of the living God. Then, once more, "out of Zion will go forth the Law, and the Word of the Lord from Jerusalem."

1. Edwin Whalout: "Scripture and the Word of God," *The Reformed Journal*, July-August, 1964, pp. 9-12.

THE CHANGING SCENE

HENRY W. CORAY

Stretched like the elliptical strands of a gigantic spider's web over San Francisco Bay hangs the famed Golden Gate Bridge. It connects the city of San Francisco with the Redwood Empire, was built in 1937 by James B. Strauss, and, San Franciscans will tell you proudly, has the longest single span of any suspension bridge in the world. The whole structure is about a mile in length. Twenty-seven million, one hundred and twenty-five thousand miles of wire cable writhe through its fabric, more than enough to wind around the earth. The towers rise to a height of 65 stories. The bridge proper stands 200 feet above the bay, which swirls into the Pacific at that point. A crew of workmen keep painting it continuously. Contrary to popular opinion, it is more russet in color than gold.

A curious feature of Golden Gate Bridge is that it seems to excite a peculiar fascination for people in despair. To date, the authorities have tallied 271 "known" suicides. Undoubtedly, many more have leaped from the bridge than can be counted. It is a strange and striking paradox: here is a thing of exquisite beauty which men, women and even young people convert into a springboard for death, with all its moral ugliness.

I can never cross this architectural wonder without thinking of another bridge, also stained with the color red. That bridge, suspended over the dark chasm of evil, instrumentalized by a compassionate heavenly Engineer, conducts weary and heavy-laden travellers from the City of Destruction to a greater and more glorious country than the Redwood Empire, straight to Immanuel's Land.

* * * *

A Catholic, a Protestant and a Jew
Held a public debate on religion.
The Catholic presented his position ably.
Said the moderator, "You have given
A fool-proof argument. You are completely right."
The Protestant spoke next.
"You too are right," the moderator said.
"But sir," protested the Jew, "how can both be right,
Since they stated opposite positions?"
"And you, my friend," said the moderator,
"Are right as well."

—*The Old Chinese Philosopher*

This year the literary world is celebrating the four hundredth anniversary of Shakespeare's birth. In his helpful book, *William Shakespeare: A Reader's Guide*, Alfred Harbage suggests that "reading the Bible is fine preparation for reading Shakespeare, both in its diction and in its formulations of gnomic wisdom. He himself read the Geneva version, but the Douay and King James versions, familiar to most readers, are near enough in wording to serve well as a mental keyboard on which his language may play."

The mind of the great English playwright was saturated with Scripture. In his plays he uses 55 proper biblical names. You will find over 1200 references to sacred Writ in his dramas. He draws from 18 books of the Old Testament and 18 of the New. Matthew's Gospel seems to have been his favorite document: he quotes it 149 times. From the Psalter he quotes 138 times; from Genesis, 64; from Job, 42. One of his most colorful characters, Falstaff, that lovable rogue, is so full of biblical knowledge that it gushes from his lips like water.

John O'Toole projects an imaginary conversation between two of the Bard's contemporaries. The dialogue goes like this:

"That's Shakespeare's home, isn't it?"

"Yes."

"Did he write?"

"Oh yes, he writ."

"What was it?"

"Well . . . I think he wrote for the Bible."

The Racial Problem Facing America

MORTON H. SMITH

As I write this article, I would like to say that I do not pretend to have the answers to the problems facing our nation in the realm of race relations. No man has the answer, but God does. May I also say that this is not intended in any way as an attack on the two previous articles by Negro friends of mine which appeared in the July-August, 1964 Guardian. Originally, it had been intended that I should write an article to appear in that same issue, but due to my having to move from Philadelphia back to Mississippi to begin my work with the newly formed Reformed Theological Institute, the editor of the Guardian has graciously allowed me to defer my article until this time.

The spirit in which I write is that of a seeking Christian. It is my hope to search the Scriptures and determine what God has said, if anything, about this whole matter of race relations. One of the greatest needs in this area is for some genuine heart searching by all of us, both white and black, and also for some direct communication with one another on what we believe along these lines. Thus I shall set forth some of my present thinking concerning the whole matter of race relations. It is my desire to be open to the clear teaching of the Word, and thus comments on my thoughts will be welcomed, if given in the same spirit of Christian love and of seeking God's will.

First, I shall set forth what I understand the Bible has to say about the unity and diversity of the human race. Next, I shall examine the question of whether segregation *per se* is necessarily sinful. Finally, I shall indicate something regarding our contemporary situation, and raise some questions that need to be raised.

The Unity of Mankind

As one studies the origin of man in the Bible it is evident that all men descend from a single pair of first parents. This is clearly set forth in the

first chapters of Genesis, where the creation of Adam and Eve is presented. Not only do we find the unity of the race in the original creation, but again at the time of the flood, we find all humanity destroyed except for one family, from whom all the peoples of the earth have come. This unity of humankind is confirmed by the common nature that we possess. It is seen in the fact that we are all sinners. It is seen in the fact that the gospel is offered to all men alike.

The Apostle Paul affirms this unity in the Areopagus address, saying, "And He made of one every nation of men to dwell on all the face of the earth . . ." (Acts 17:26). Paul in this sermon is addressing an audience of pagan philosophers. His main thrust is to the effect that though they indicate their basic skepticism and ignorance in worship, he comes to declare unto them the living and true God. Having spoken of him as Creator of all things, which is the most basic philosophic teaching of Christianity, he points out that all men are his creatures. And, even despite the differences of national and racial heritage among men, they are all one human kind, and thus should seek and worship the one living and true God. No race or group, no matter how civilized or educated or cultured, can escape this fact. We are all the creatures of God, and thus we all should seek his glory as our chief aim and goal in life.

On the basis of this unity of mankind the integrationist teaches that we are all brothers, and should thus ignore all external differences and mix as one race. There is a plea to forget racial and national differences and simply to amalgamate into one common brotherhood. It should be noted, in passing, that the biblical teaching on brotherhood is not primarily that of physical unity, but rather it is reserved for the spiritual unity that Christians, who know God as Father through Jesus Christ, have with one another.

The Diversity of Mankind

It is rather striking to see that the very verse used by the integrationist as supporting his position also speaks of the diversity of peoples. The verse reads: "And He made of one every nation of men to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation" (Acts 17:26). Notice that the verse not only teaches the basic unity of the human race, but it also speaks of the diversity of mankind in different nations and groups, whose bounds have been set by God. Granting that this may be speaking primarily of the national distinctions as being under God's sovereign control, one who believes in God's sovereignty over the history of the world must also grant that racial distinctions have arisen under his plan and control.

The question of whether the Bible has anything to say of the origin of such racial distinctions may be raised. Genesis 11 with its account of the Tower of Babel seems to indicate the origin of languages, and thus of national distinctions. It may be that racial origins are also to be seen as originating there. On the other hand, Genesis 10 with its account of the spread of the seed of Noah may give us some hint as to racial origins. Many of the names of the descendants appear in later times as the names of tribes and peoples. For example, the sons of Ham were: Cush, Mizraim, Put, and Canaan. These names became the names of various regions where these tribes lived. Cush is the Hebrew name of Ethiopia; Mizraim is the name of Egypt; Put denotes Lybia of North Africa; and Canaan was to become the name of the land we know as Palestine. The descendants of Shem are still known as the Semitic people. Though it is not absolutely demonstrable that the modern races stem directly from these three sons of Noah, it seems likely that the primitive origin of the races is to be seen here.

It should be observed in connection

with the event of the Tower of Babel, that we have a divine intervention which broke up the unity of the people. Mankind was seeking to remain together, thus disobeying the command of God to replenish the whole earth. Prior to the flood the human race had demonstrated what it would become if allowed to develop as a single people. Thus God, by a judicial action, intervened, confused their tongues, and scattered the people. Though this was an act of judgment, it was also gracious on God's part, for it prevented a repetition of the development of sin by the unified race in the proportions of the pre-flood situation. Thus God, by his common grace intervened, and by his act of judgment intensified the diversity or pluriformity that was inherent in his creation.

If from this we may conclude that ethnic pluriformity is the revealed will of God for the human race in its present situation, it is highly questionable whether the Christian can have part in any program that would seek to erase all ethnic distinctions. That such distinctions may be crossed over by individuals may be granted, but it is at least questionable whether a program designed to wipe out such differences on a mass scale should be endorsed by the Christian. It is this line of argument that the average Christian segregationist uses to back his view. He fears that the real goal of the integrationist is the intermarriage of the races, and therefore the breakdown of the distinctions between them. Many who would be willing to integrate at various lesser levels refuse to do so, simply because they feel that such will inevitably lead to intermarriage of the races, which they consider to be morally wrong.

The Practice of Segregation in the Old Testament

As one traces the account of God's dealing with men through the Old Testament, one finds the principle of separation or segregation of a people from the world used by God to create and preserve a peculiar people unto himself. Abraham was called out from the other nations and peoples around him. His descendants failed to keep themselves separate from the people of Canaan, and God in his all wise providence brought them down into Egypt, where they were set apart by the Egyptians in a segregated area. It

Professor Morton H. Smith, Th.D., is registrar of the Reformed Theological Institute (Box 270, Kosciusko, Miss. 39090). Beginning this fall, adult extension courses are being taught by Dr. Smith in the field of Christian doctrine at the Vine Street Presbyterian Church, Birmingham, Ala., the Westminster Presbyterian Church, Jackson, Miss., and the First Presbyterian Church, Kosciusko, Miss. Plans for the future look toward the establishing of a theological seminary in 1965 if possible.

Professor Smith has also begun a Bible Survey course on WLBT-TV at 6:30 a.m. Monday through Friday each week. It is reported that this will give television coverage of most of central Mississippi and into Louisiana and Arkansas. Basically an educational program, it can be made available on tape for other stations that would use it as a public service.

should be noted that this segregation of Abraham's seed was done by God ultimately for the purpose of preserving their religious purity, yet it was accomplished by means of a racial or ethnic segregation. Of course, this is not the situation that faces us today, but it may be said that the principle of segregation as such is not necessarily sinful in and of itself.

Following the Exodus the Israelites continued the policy of segregation under the command of Moses (See Deut. 7:3). The people were commanded not to intermarry with other peoples. This was to preserve their racial integrity, and especially their religious integrity. The first period of human history showed the tragic results of intermarriage between the godly seed and the ungodly (Genesis 6). Ever since that time such marriage of God's people with the non-believer has been condemned. This remains true today, just as much as it was true in the days of Moses. Paul teaches that Christians ought not to be "unequally yoked together with unbelievers" (II Cor. 6:15). Though this passage may include more than the marriage relation, it certainly applies to this relation.

The Israelites sinned and mixed with the pagans around them, and the result was the corruption of their faith and life. After the Exile, Ezra speaks again about maintaining their ethnic purity by not intermarrying with non-Israelites (Ezra 9-10). This is repeated

again in the last of the Old Testament prophets (Malachi 2:10-16).

The New Testament and Segregation

The question may be asked as to whether or not the New Testament sets aside this principle of separation. With the coming of Jesus Christ and the completion of his work on earth, we have the close of the period of particularity, in which God openly revealed himself to only one nation. With the giving of the great commission we have the opening of a new period, namely, a period of universality. This is a time in which God offers his grace and mercy to the whole world. Ultimately, the death of Judaism came with the death of Jesus Christ on the cross.

And yet it was this very death of Christ that was to become the heart and core of the new form of the gospel, which was to be proclaimed throughout the whole world. Pentecost saw the beginning of this new universalistic period of the gospel, and it is not without significance that God, at Pentecost, answers the confusion of tongues of Babel with the gift of tongues to the Apostles, which could be understood by all people. This sign spoke of the universal offer of the gospel to all peoples, and it also points to the basic spiritual unity of all who accept the gospel.

Paul is very clear about this unity of all in the gospel. The Gentiles have been brought into the same body as the Jews (cp. Eph. 2:11-22; Gal. 3:28; Col. 3:11). Galatians 3:23 reads: "There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye are all one man in Christ Jesus." Paul is speaking of the essential spiritual unity that we all have in Christ Jesus, and yet it can hardly be maintained that he meant to imply that there were no longer any distinctions or differences within the church. The Christian faith does not demand the erasure of all diversity between men. Rather, it teaches a unity in diversity and a diversity in unity.

This may well be a reflection of the unity and diversity within the Godhead. God is both One and Three. He is One God who exists in Three distinct Persons. The thrust of I Cor. 12 is that there is diversity within the body of Christ, the church. Even in spiritual matters within the church the

Apostle makes a distinction between men and women. Women are to keep silent in the church. Throughout his epistles Paul makes distinctions, and gives different exhortations to different groups within the church. Thus Paul's doctrine of the unity of the church should not be construed as teaching that the church should forget or erase the God-given distinctions. Rather, she should recognize them and develop them in their particular gifts.

There is to be found in Paul's writings a recognition of the continued differences between Jewish and Gentile Christians. Some of the Jewish Christians continued to observe Old Testament practices, such as Sabbath observance and temple worship (Rom. 14:5-6; Acts 18:18; 21:23-29). Paul himself practiced certain Jewish observances at times, thus becoming a Jew to the Jews, and a Gentile to the Gentiles. It seems evident therefore, that Paul does not teach that the church should be a distinctionless mass, but rather the individuality of each person is recognized with all of his diversities.

Jesus, though he dealt primarily with Jews, did on occasion deal with non-Jewish people, such as the Samaritan woman and the Syro-Phoenecian woman. He did not ignore their differences or necessarily seek to erase them. Though he ultimately gave them his grace and mercy, as he did to all who came to him, he did deal differently with them. Thus Jesus too taught the principle of diversity in unity and unity in diversity.

Summation of Biblical Principles

Before looking at the contemporary situation, let us first summarize the findings thus far, and see if any conclusions may be drawn from these findings. First, it should be said that the specific question of race relations as we have it today is not dealt with in so many words in the Bible. There are certain principles to be seen there, however, which may be applied to the modern problem.

The first principle is the fact of the common unity of the whole of the human race. All share together in a common humanity, and thus all bear the image of God, or even better it may be said that every man is the image of God. Further all share in a common sinful nature, and thus all have the same spiritual need of salva-

tion from their sins. The gospel of the Lord Jesus Christ is adapted to all, and is to be preached to all in the same manner. The present writer feels that it would have been far better had separate churches never been established for the white and Negro races in the South following the War between the States. Before the war the slaves worshipped with their masters in the same churches. After the war, however, under the influence of Northern white leaders, the Negroes established separate congregations and went their separate way.

Now, we are faced with pressure from Northern whites and blacks to abolish a custom and pattern that has become fixed over the past century. Again, it is the opinion of this writer that it would be better for all to be able to worship together. As a matter of practical consideration in a culture that has been sharply segregated for so long, it seems the point of wisdom to keep a segregated pattern in the sanctuary when there is joint worship. The fact is that most Southern white congregations would be willing to have Negroes attend, if they were coming for true worship, and would be willing to sit together. This has been the traditional pattern in the South, and it could be continued if it were not for the pressure groups seeking to integrate churches.

Most Christians throughout the rest of the nation and world are shocked to hear that Negroes are turned away from white churches in the South. The ground for this is the assumption that the reason for the coming of the Negro to the church today is not to worship, but rather to integrate and prove a point. That this is the case is shown by the fact that when offered segregated seating in the church, the Negroes refuse it. They insist that they should be allowed to enter and sit where they please. If they were truly interested in worship, it would seem that they would be willing to sit in any section provided for them. It is hard to imagine Jesus exhibiting the spirit of the modern integrationist on this point. The fact is that Jesus taught a spirit of humility. He taught that one should take the lowest seat at a feast, and then if invited up to a higher, how much better than insisting on a higher and having to be sent to a lower place.

The second basic biblical principle that we have seen is that God himself has established and ordained the di-

versity that is to be found in the human race. This being a fact, it is at least questionable whether the Christian should endorse any program with the design of erasing such distinctions. Abraham Kuyper, almost a century ago, delivered an oration on: "Eenvormigheid, de Vloek van het Moderne Leven" ("Uniformity, the Curse of Modern Life") in which he repudiated the unscriptural levelling process advocated by the French Revolution. We might add that the principles of Thomas Jefferson as set forth in the Declaration of Independence were far from Christian. From the Christian viewpoint, one can seriously question the legitimacy of the American Revolution. Mr. Oliver cites the American Revolution as the same spirit that now motivates the modern Negro. He may be perfectly right in this, but one may still raise the question as to whether it is a proper Christian motivation.

May Christians Endorse these Programs ?

The reason that so many see a Communist influence in the present movement is that the goal seems to be the same as that of the Marxist philosophy, namely, the levelling of all to a common uniformity. Even if the American Negro movement has not been started or backed by the Communist Party at first, it certainly plays into the hands of the Communists, especially when civil disobedience can be encouraged, and the law and order of a city, state, or nation threatened. Enough of this disorder, and the Communists or some other tyrants may be able to step into the situation and seize control of our nation.

Again, if diversity is God's revealed way for mankind, one wonders about any program that advocates the intermarriage of the diverse races in a way which will eradicate the differences that God has established. Though the present writer has been raised in the South, and personally feels that the intermarriage of persons of two races is something most undesirable, he must admit that he is not able to find any clear teaching of the Scripture that would condemn individual intermarriage as such, except between the Christian and the non-Christian.

The mass mixing of the races with the intent to erase racial boundaries he does consider to be wrong, and on the basis of this, he would oppose the mixing of the two races in this way. Let

it be acknowledged that a sin in this area against the Negro race has been perpetrated by godless white men, both past and present, but this does not justify the adoption of a policy of mass mixing of the races. Rather, the Bible seems to teach that God has established and thus revealed his will for the human race now to be that of ethnic pluriformity, and thus any scheme of mass integration leading to mass mixing of the races is decidedly unscriptural.

On the other hand, integration of the races that does not necessarily lead to mass intermarriage is not necessarily unscriptural. The use of various public facilities in common is a matter that is simply not treated in the Bible. If the different groups are able to use such in peace with one another, then there would be no harm to such usage. If, on the other hand, it is necessary to separate large groups of different ethnic groups in order to preserve peace between them, there is no harm in such separation as such. Of course, such separation ought to be carried out with equality of opportunity and facility to all.

Fair and Equal Treatment

It must be admitted that segregation as it has been and does presently exist in the South has not been with full equality to both races. It should be remembered that this grows out of a particular historic circumstance. That circumstance was one of a relation of master to slave. Even after the freeing of the slaves it was only natural that there should still exist an inequality of development between the two races, and thus an inequality of treatment of the two. It should be said for the Southern Negro that he has made tremendous strides during the century of freedom he has enjoyed. He has developed his own businesses, churches and schools. Generally speaking, he has lived at peace with his white neighbor.

It is striking to observe that the State of Mississippi, which is the most segregated state in the nation, has the lowest crime rate of all the states. On the other hand, other areas have suffered from an exploding crime rate, and the Negro race has played a leading part in this increase of crime, and this in the integrated society. One wonders, when he looks at the parallel of the great city planned at Babel, and the intervention of God to prevent sin's growth, and the modern large

cities with their high crime rates, whether the principle of separation started at Babel should not be continued today.

Having admitted that the Southern segregated culture has not always resulted in fair and equal treatment of the Negro, it seems to me that the real task of the Christian in the South is to strive for just and equal treatment of all. This does not necessarily mean the overthrow of the cultural pattern, but it does call for the distinct effort to treat all men fairly and justly.

Believing as I do that the matter of a segregated or integrated culture is a matter of the liberty of the people of any particular area, I have not found it difficult to live in either type of society. It is and has always been my personal hope that I have treated and

shall treat any man as a Christian should, whether it be in a segregated or an integrated society. It is the duty of every Christian to seek to be a good neighbor to all, and to love his neighbor as himself. As I see it, this may be done in either type of society that we have in America.

Let me close with this thought. Our relations must be natural and Christian. No court or church can legislate our feelings toward our fellow man. Only as we receive the gift of love planted in our hearts by the Holy Spirit will we be able to love our neighbor as we ought, whatever the cultural pattern. May God grant us each a growth in grace and love, so that we each may manifest this love to our fellowman, unto the glory of our God.

Pro and Con

Letters on the Racial Question

Thank you for your courageous July-August issue. I hope it encourages our people to stand up and be counted for truth on this issue as well as on others. Unfortunately, defense of truth in real life situations does not seem today to go hand in hand with the Christian profession. It is no longer possible always to distinguish between the Christian and the unbeliever by the manner in which he conforms his thought to the truth of God's Word, or otherwise.

PHYLLIS REIF
Glenside, Pa.

The Session of Grace Church does not approve the illogical, unwise, historically inaccurate, and unscriptural statements contained in the articles by Herbert Oliver . . . (on these) grounds:

1. To attribute injustice toward Negroes to "white man" without making any distinctions is unwarranted overgeneralization and therefore illogical (p. 90, col. 2; p. 92, col. 1).

2. To mention the names and programs of a communist such as W. E. Dubois or a theological liberal such as Martin Luther King with approval, and to fail to point out their true identity is unwise (p. 91, col. 1; p. 93, col. 1).

3. To say that the situation and ac-

tivities of John Calvin are truly analogous to the present social conflict in the U.S. is historically inaccurate (p. 90, col. 1).

4. To say that civil disobedience of laws which are unjust to or discriminate against certain segments of the population is morally right in the sight of God, and is either commanded or permitted by Him, is unscriptural (p. 90, col. 1).

Session shall place a copy of the above in each copy of the July-August issue of the *Guardian* and send one to the editor.

Vienna, Va.

The July-August issue of the *Presbyterian Guardian* contained much food for thought and raised many questions. There are, however, just three points which I wish to mention.

1. No one can read the articles written by Mr. Oliver without being moved by his deep sincerity and also with the desire that the Negro should receive whatever rights are his due. Mr. Oliver is a credit to his people and one feels honored in counting him as a friend.

There is, however, one sentence in Mr. Oliver's article (p. 97) the correctness of which I feel compelled to challenge. It is: "Our own President

(continued on page 130)

The Presbyterian Guardian

EDITOR

Robert E. Nicholas



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

What We Are Trying to Do (continued from cover)

closely associated, both in personnel and in convictions, with Westminster Theological Seminary and the Orthodox Presbyterian Church, it is not the 'official voice' of either of these institutions. It is an independent periodical striving to uphold the same cause of truth.

The responsibility for what and when and why we print something rests with the editor. Each editor has had and will have his own sense of what is more or less necessary, of when something is relevant, of what is of greater or lesser interest or importance.

In trying to serve our diverse readers an effort is constantly made, within the limits of space and resources, to keep a proper balance. Over any given period of time we attempt to provide biblical food for thought and insights on many subjects for subscribers who may be young people or grandparents, theologians or farmers, secretaries or housewives, Canadians or Floridians or Japanese. Articles will differ as to length, style, and degree of reader interest, to be sure. Included are news and comment, reviews, devotional and doctrinal studies, significant addresses that often are available nowhere else. Nor have we avoided articles of opinion, pro and con, and have sometimes devoted an issue to some particular theme, such as ecumenicism, racial problems, education, or communism.

Controversial Topics

When dealing with more or less controversial matters that are not strictly within the sphere of the church itself, our concern is not primarily with social, political, or economic aspects of these problems, but with moral and spiritual implications. Specifically, in

printing the lectures on racial questions, we thought we made it clear (as did the author) what we had in mind. One purpose was to promote a better understanding on the part of Christians as to what is happening. Another was to show how it is interpreted by a Negro Christian who as an Orthodox Presbyterian minister sought to present some biblical insights. Finally, we hoped to influence Christian people to think and act as Christians—as citizens in our own communities, yes, but especially in our relation to the church itself. Not all may reach the same conclusions, but all of us must search the Scriptures and then our hearts far more than many of us have been willing to do.

Letters in response to the July-August articles for the most part have expressed disagreement with certain details, with some of which the editor also disagrees. An author is entitled to state his own case, however, and Dr. Smith is given a similar privilege in this issue. Editors are reluctant to make too many changes beyond those of a formal nature. Again, we express the hope that readers of what has been written, or what may yet appear on this or other topics, will give serious consideration to the main points raised, in the light of what the Bible has to say.

Allegations of 'left wing' or 'communist' or 'humanist' are seldom of much weight by themselves. Naturally, communists and liberals and others are interested in many of these

same matters. They often exploit or distort such issues for their own ends and from false motives. But this is no reason why Christians should fail to come to grips with these same problems. This isn't the devil's world: it is God's domain as its Creator. The Christian has the responsibility of thinking and living as a Christian in the world and in the church, in politics as well as in worship.

Application of the Gospel

The *Presbyterian Guardian* has always conceived of its task in broad terms. It has never limited itself to the proclamation of the gospel in the narrowest sense. We think that most of our readers can distinguish between the so-called 'social gospel' and the proper application of the gospel to many areas of life. From its earliest days editors and writers have felt constrained to discuss the outworkings of their beliefs in matters beyond the scope of the church as such. The Christian has been seen as having a responsibility in and to society at large.

The second issue of the *Guardian*, published in the fall of 1935, contained an "Open Letter to President Roosevelt" on moral problems facing the nation. On December 26, 1936 the leading editorial discussed "The So-Called Child Labor Amendment." In the fall of 1937 two articles on "Developments in the Far East" were printed. To jump over a decade, in March of 1947 there appeared articles by Messrs. Sloat and Stonehouse on

The *Guardian's* first editor, J. Gresham Machen, wrote a column entitled "The Changing Scene and the Unchanging Word." Besides church-related issues he discussed such topics as the freedom of the press and the benefits of walking! One particularly vigorous column appeared on January 6, 1936 under the title "What is Wrong with 'Teacher-Oath' Bills?" Dr. Machen was incensed at the prospect that teachers in private and church schools, even in a theological seminary, should be regarded in some sense as "state officials." This, he said, would establish the principle of the totalitarian state in education with a vengeance. Here are his two final paragraphs:

"The strange thing is that these 'teacher-oath' bills are advocated as though they were in the interests of the Constitution of the United States and in the interests of patriotism. They purport to be directed against communists who insult the American flag.

"But who are the persons who most deeply insult the American flag? I will tell you who they are. They are the persons who seek to inculcate a love of the American flag by force. Those persons are insulting the flag much more seriously than it is being insulted by any communist in Union Square. They are trampling upon those great principles of liberty for which the American flag formerly stood and for which we ought to pray that it may continue to stand."

the New Jersey Bus Law upheld by the Supreme Court. So one might go down through the years. A few more recent examples come to mind: Mahaffy on Political Conservatism, Edwards on Education, Stonehouse on the Race Question at Potchefstroom, Gaffin on Red China and the U.N., Sluis and Atwell on Communism.

It is plain that from the outset this magazine has included within its province an effort, however faulty at times, to apply the whole counsel of God to the whole of life. How could it be otherwise for those who take the Reformed faith at all seriously? All of life is to be lived as unto God. A man is a man, God's creature. A man is a citizen of his country. He may be a worker, a capitalist, a husband, a father, a student, an educator, an apartment dweller, a rancher — or many other things. But every man is also a sinner by nature, and by the grace of God a man may have become a redeemed sinner and a member of the church of Jesus Christ.

Biblical Emphasis

Now the Bible is God's message for every man, especially as he is redeemed, and for the whole of his life in its various relationships. It is faithless preaching, and inadequate teaching, which is content to leave any areas untouched by the gospel's application. Perhaps just because so much of our life and thought appears to be unchanged by the gospel, we often have so little to say or to show to those we meet outside the church. If we want to win our neighbor to Christ, we need first to approach him with understanding and love as a neighbor. We may then pray and hope to welcome him, and to be received, as a brother in Christ.

We have no expectation that our readers will be always in agreement with one another or with us on many problems. (It is a sign of their maturity that no one has cancelled his subscription recently!) What we do hope for is a recognition of the propriety of giving a reasonable amount of space to other than ecclesiastical or doctrinal matters. We certainly do not intend to go overboard on any one issue to the exclusion of others, least of all to ignore the important concerns of the church.

Frankly, however, we would be glad to see more writing by persons who do write from the standpoint of the Bible as the inspired and inerrant

Word of God and who will consider current issues where there may be differences of opinion. We would like to see more Christians reading and studying and then speaking and acting on many questions within and without the church. Those who love the gospel need to make both it and its relevance known. To do this we must first think about it and apply it to ourselves.

It seems to the editor, then, that a magazine which calls itself a *Presbyterian Guardian* is bound to pay some attention (as space and timeliness and urgency may allow) to the questions and problems of the 1960s that its readers are facing—in the world as well as in the church. This will not be done chiefly to influence legislation in the civil sphere, though even here the restriction is not absolute. Nor may we approach any such issues simply from a political or social or Western or popular or any basic standpoint other than a Christian point of view. It may be difficult to state positively or completely what the biblical position is with respect to some of these matters. But now and again the effort must needs be made.

Brethren, pray for us.

R. E. N.

To Vote or Not to Vote

A Christian ought not to have to debate that choice for long. It is his obligation as a citizen to exercise this privilege. We don't believe it is our duty to tell you how to vote in the fall elections, but we shall suggest a few considerations.

A Christian will try to make up his mind responsibly and not solely on the basis of slogans or campaign promises. He will seek to assess the integrity, competence, and convictions of the several candidates. He will not overlook the qualifications of a vice-presidential candidate who one day may be required to assume the chief office. He will consider moral issues that are involved in some local or state propositions on the ballot. He will not hesitate to use his option of selective voting.

In making up his mind, a Christian will be a discerning reader and listener. He will sift out the usual nonsense and exaggerated claims of perfection for 'our' party and perfidy for 'your' side. He will neither countenance nor help to spread scurrilous personal attacks (wine-bibber), distorted insinuations (temple destroyer),

or unproved guilt by association (eats with publicans and sinners)—all of which are old but still unprincipled ways of substituting name-calling and innuendo for arguing the merits of a man and his cause.

Finally, a Christian will pray for wisdom and good judgment for himself and for his fellow citizens. He will accept the results in God's providence, submissively even if less than happily. He will be praying now and in the future for all elected officials as the "servants of God." Nor will he forget that the progress of the gospel is not dependent on the state of the nation so much as the welfare of the country depends upon the influence of the gospel in the lives of its citizens and leaders. So Christians will keep first things first, knowing that our help is in the Lord of heaven and earth.

R. E. N.

Letters

(from page 128)

with his own life blood paid for the stand that he took for equality and justice for all." Certainly every right-minded person, whatever his political affiliation, must deeply regret the sad circumstances under which our late President died. Actually, however, the President died while making a political trip, and his assassin was an extreme left winger. Tragic and lamentable as was the President's death, he did not die as a martyr to the civil rights' cause.

2. In our desire to make all men welcome in the church there is one fact that must not be overlooked. Men are not equal. There is danger of embracing the modern political doctrine of egalitarianism, a doctrine which is thoroughly unscriptural. Whether we like it or not, it is a fact that men do associate with their own kind of people. Surely we should welcome and embrace in Christian love all of God's people, whatever their race or nationality, who wish to worship in our churches. But they on their part must want to worship with us and they too must want to associate with us. The past history of our Glenside Church shows what a blessed thing it can be when Negro and White Christians wish to worship voluntarily together.

Unless, however, there is true love and desire for fellowship on the part of both we shall have a forced relationship. Hence, I question very much

the wisdom of any attempts to "integrate" the church. Making our Negro brethren in Christ welcome when they voluntarily come to worship with us is one thing; seeking to attempt integration for the sake of a witness may do more harm than good.

3. Lastly, I am troubled by the great amount of space devoted to the question of civil rights and race relations in the latest issue of the *Guardian*. These are not the paramount issues before the church today. In the dense fog of obfuscation which the liberal press has succeeded in raising even true Christians may lose sight of the church's central purpose. That central purpose is the preaching of the everlasting gospel of Jesus Christ. Scripture makes clear that a Christian should do good unto all men, especially to those who are of the household of faith. He who preaches the gospel in its fulness (including the obligations of Christians to others) is doing more for Negro and White than can possibly be accomplished by any method which in giving rights to one may take them away from another.

EDWARD J. YOUNG
Glenside, Pa.

The *Presbyterian Guardian* this year shows signs of outdoing the *UPUSA Presbyterian Life* in its social gospel preaching. The racist articles of C. Herbert Oliver are examples of this. There are two kinds of racism. First, there is the exaltation of one race above others as inherently virtuous, divine, great, or the like. Second, there is the exaltation of humanity as a race and a demand that we identify ourselves with all men as one people. Oliver is of this second type. He asks us so to exalt humanity, and states, "The truly secure personality has identified with all creation and with God through Christ."

These two forms of racism are both to be rejected as well as their legal safeguards. The first form demands legalized segregation; the second form of racism demands legalized integration. Both deny Christian liberty and the right of free association. Moreover, the Christian cannot exalt or identify with either a race or with humanity but must insist rather on an antithesis and cleavage in terms of Jesus Christ between the redeemed humanity and the unregenerate humanity. There must be a separateness, with the gospel preached to the unregenerate.

Oliver reads the Scriptures and the Reformation in terms of "an insistence on the value of the individual," "the doctrine of the intrinsic worth of the individual," and similar statements, and regards the French Revolution with approval. This is rather the Enlightenment faith and 19th Century religious liberalism, *not* the Reformation faith in the sovereignty of God and justification by faith.

The test of the Reformed faith is theocentric, in terms of the sovereignty of God and the infallible Word. The test of modernistic faith is always drawn from humanitarian ethics, and the current test is race, not Jesus Christ.

Unfortunately, *The Presbyterian Guardian* has of late been busy citing one or another of the humanitarian and liberal shibboleths as "tests" rather than the Word and the Confession. Was it for this that Machen fought?

(Rev.) R. J. RUSHDOONY
Palo Alto, Calif.

May I first express "Thanks" for the many fine articles which I have enjoyed since I have had your paper! But the occasion for this is my desire to register a protest with you over the content of the July-August issue. Sizing up this issue I could hardly believe my eyes that I was getting in this paper what I have had as a steady diet at the local ministerial level from all the dedicated evolutionary humanist liberals.

Have you lost the intellectual acumen in the area of Civil Rights which has usually been yours before? I protest that a careful study of Jesus' words indicates that He did not invade the sphere of civil government. A study of the Christian Church over the centuries shows that its power is not in social action but in spiritual transformation.

I realize that I am an outsider, but I do want you to know that never did I expect *you* to be on the side of the people I supposed that you left. The evolutionary humanists devoted to the worship of man and knowing only the social gospel are not the ones to do our thinking for us! They try to be the guiding force locally and it was through their intense activity on the level of the American Congress that the Civil Rights bill was passed. The Lord's people should be more securely and surely led of His Spirit than to meddle in even an apparently, on the

surface, righteous cause which does carry dynamite for the future.

There are intricacies in this unity of all colors of mankind which Christians of former centuries recognized. Apparently many present day Christians have been overwhelmed by the flood of humanistic socialistic propaganda of this man-worshipping day. They just haven't stopped to think this integration of the races through.

Brother, it isn't our job to try to establish a condition of heaven on this present earth even if the majority of so-called Christians have decided to take over and create utopia on earth. There are some things too tough to tackle and this is one. On the personal level for the real Christian there can never be any trouble in the race area. As we proclaim the Gospel and add salt and light thereby to the multitudes we are doing all that we should aspire to. More than this will bring upon us Christians such ills as we cannot afford to meet.

A. J. HOUSE
Bible Presbyterian Church (E. P.)
Lemmon, South Dakota

Thank you for your July-August issue, particularly the publication of addresses by Mr. Oliver and the article by James White. I deeply appreciate the stand in your editorial. I only pray that it hasn't come too late. I feel like shouting: Listen, white America! Heed the warning so candidly, yet lovingly given, while there is still time, if there is still time.

MRS. WAYNE BRAUNING
Philadelphia, Pa.

Some persons seem not to know what is going on in our country, while others are fearful that Communists are the cause of the present social revolution" (p. 91 of *Guardian*).

"The Communist Party must consider itself not only the Party of the working class generally, but also the champion of the Negroes as an oppressed race and especially the organizer of the Negro working class elements." "It is the basic duty of the Communist Party to develop all revolutionary possibilities of the Negro race, to transform the 'solid south' and the 'black belt' from reserves of forces for the bourgeoisie into reserves of forces for the proletariat" (Stalin). "The Communists must participate in all national liberation movements of the Negro which have a real mass

character."—from "American Negro Problems" by John Pappes: Workers Library No. 9, Publishers, 35 E. 125th St., New York.

Indeed, some people do not seem to know what is going on.

RICHARD G. DEEMER
Springfield, Va.

Your special issue on the role of the Christian and the church in the face of social change and the racial issues of today is a wonderful start "at giving thoughtful and dispassionate consideration to our responsibility." It squarely sets forth both the position and the direction consistent for anyone who claims Jesus Christ as Lord and Savior. It is none too soon that we join openly with Mr. Oliver in the "conviction that the church should throw its moral weight against the racial injustices that still characterize American society." It is none too soon that we openly support the statement of the National Association of Evangelicals on civil rights: "Recognizing that not all men have thus been transformed, we call upon evangelicals everywhere . . . to support on all levels of government such ordinances and legislation as will assure all our people those freedoms guaranteed in our Constitution."

There is a desperate need for the church of Jesus Christ, conservative Christianity if you will, to manifest itself as relevant to today's problems. We cannot continue to speak of glory and salvation from the pulpit if we continue to ignore the cries for help from our brothers and neighbors. We cannot continue to proclaim the good news of the gospel if we continue to ignore "the diligent application of the same to all areas of life." There may be no Christian Gospel if it is only the Social Gospel, but there is certainly no Christian Gospel without a Social Gospel. "Our task is to do what God requires of us—to do justice, love mercy, and walk humbly with God."

RICHARD H. BUBE
Stanford, Calif.

I just received the July-August issue of the *Guardian* and enjoyed it very much. I have read the articles by the Reverend C. Herbert Oliver and agree with him in most of his presentation. It has given me a new perspective on race relations and with God's grace hope to place my ideas on this subject in greater conformity to God's

Holy Word.

However, there are some areas that I take issue with him. First, in the interest of accuracy, President Kennedy was not killed because of his stand on race relationship. He was killed by a member of the Communist Party who couldn't care less about the furthering of racism. Secondly, I would suggest that when he uses men as an example of champions of Negro liberty he use someone other than W. E. DuBois as an example. This man has been a professing communist most of his life. His record is available in many copies of the Congressional Record and by his own admission prior to his death in Africa. This godless atheist was far more interested in enslaving the entire world than in promoting the freedom of the Negro.

Again, these do not negate his argument for the scriptural basis for race relations, but I would certainly regret having his entire presentation nullified by these errors.

JOSEPH A. GARRISI, M.D.
Montebello, Calif.

I was truly sorry to read the recent July-August edition. The articles which dominated its pages are far below the quality which has marked the *Guardian* since the days of Machen. You might well have added someone else whose biblical wisdom might have balanced the leftward list of these articles.

I would like to be very clear on this point. I am not making any criticism of the *Guardian* out of a dislike for the colored community but from a desire to be of service to the Kingdom of God.

These articles appear to be very confusing. It is hard for me to follow the reasoning which jumps from the Kingdom of God to society as if they were the same. It is difficult to see what justice there is in equating the American Revolution with the infamous and ungodly French Revolution. There is such a conglomeration of fact and fancy, truth and error, that the net result is fogged in confusion. How is it that a Christian may do evil that good may come? Is this not the reasoning which leads to an approval of civil disobedience? Though these articles are not given to much scriptural interpretation it is a shame that the message of Philemon is so obviously misapplied.

The few points that are made in

these articles seem to be drawn largely from a humanitarian ethic rather than from the divine ethic. Though I may agree that the plight of minority groups in some parts of this country is sad, yet I do not feel that their cause is helped by appealing to non-Christian bases for our action. If this is a Holy War let us not fight it in Saul's armor but, if it is not, let us slay the giant that says it is.

REV. MICHAEL D. STINGLEY
Los Angeles, Calif.

Your July-August issue was most encouraging. I'm glad to see competent Christians facing current problems. I'm grateful to find good Christian writing on the race issues.

ROGER W. SCHMURR
Portland, Oregon

May I, as a devoted reader, register my protest to the editorial policy which prompted the publication in your usually fine periodical of several articles, lectures, and editorials which presented only one side of the present debate on the Christian's attitude toward race relations . . . a position that fails to take all factors into consideration.

As I see it, the question of integration/segregation is a political, not a moral question; if I am correct, the church as church dare not side with either side lest it exceed its proper function as a spiritual power. I would hope that space would be allotted to someone who can do full justice to all the factors involved in the conviction of so many Southern Christians that segregation is not only necessary, but right, in the political realm.

May I point out some defects in Mr. Oliver's presentation that a periodical of your reputation should have deleted: 1) an oath: "I say before God and the holy angels" (p. 89); 2) the equation of publicity-seeking trouble makers with the cause of Christ: "In a very real sense, Jesus has been put in jail" (p. 89); 3) advocacy of civil disobedience where disobedience to God is not involved (p. 90); 4) reference to a communist as a champion of freedom: W. E. DuBois (p. 91); 5) attacks upon the forces of law and order: "vicious dogs, fire hoses, billy sticks and cattle prods, lawless policemen" (p. 92); 6) the implication that what is at stake in the matter of race is only skindeep: "on

the basis of skin color or hair texture" (p. 97); 7) an attack on an equitable and just solution to the problem: "The worst form of inhumanity is to be found within the framework of apartheid" (p. 97); finally, and most repulsive of all, Oliver's attack on the entire South, and also on the white race, charging it with consorting with colored women. To use this as an argument against segregation is invalid, even though it must be admitted that a small group in both races is guilty of adultery. But this is sin, and as such is irrelevant to the question at stake.

I would hope that in the future the editor would be more careful to edit. Preferably, of course, it would be good to have such articles and editorial positions that pour oil on troubled waters rather than further stir up passions already inflamed by government pressures, communist agitation, and left wing incitement, particularly on issues where there is no concrete biblical guidance. Stand for the faith, but make no stand unsupported by the Word.

DAVID W. MOORE
Brandon Presbyterian Church
Brandon, Miss.

In the July-August issue you implied the *Guardian* will be more devoted to giving dispassionate consideration to our responsibility concerning social matters. Your first attempt, in the form of Mr. Oliver's article, was a failure as far as being dispassionate.

The whole article revolves around the injustices done to the Negroes, as has been typical of practically all who have attempted to remedy the situation. Can you or should you teach people about the benefits and joys of a Christian life without teaching also about the Christian's responsibility? Likewise, when one seeks to create an atmosphere of harmony and peace among peoples, can this be done without teaching all concerned about their responsibilities toward one another? Mr. Oliver never mentions any duties or responsibilities that his race has toward others, only the shortcomings of others.

I am waiting rather anxiously to see the next issue of the *Guardian* and to know if it is to become an instrument for social reforms or if it will continue to proclaim the gospel as in times past.

CHARLES M. SPOONER, JR.
Leisure City, Florida

Stewardship through a Combined Budget

LEWIS W. ROBERTS

Commissioners to the 31st General Assembly of the Orthodox Presbyterian Church had before them, for the first time in the history of the denomination, comprehensive budgets of the four standing committees of the church. These budgets were presented in a combined form which enabled the Assembly to appraise the total benevolent work of the denomination and to evaluate the relative budget of each committee for the year 1965.

This combined budget for the Committees on Christian Education, Foreign Missions, General Benevolence, and Home Missions was presented to the Assembly by the Stewardship Committee which had been erected by the 30th General Assembly. The membership of this Committee is made up of one member chosen from each of the four standing committees; the General Secretaries of the Committees on Christian Education, Foreign and Home Missions and their Controller-Business Manager; and three elders or deacons who are not members of these standing committees and who are elected by the General Assembly, one of whom is selected by the General Assembly as chairman.

Fiscal Responsibility

The unified or combined budget developed out of a desire to have the church exercise greater fiscal responsibility in approving the programs of its committees. Heretofore, the Assembly simply heard reports concerning budgets already in operation. Under the new plan, the budgets for 1965 were examined and adopted in advance. Previously, the budget of a given committee was considered only in the context of the work of that committee. This year, the Assembly had before it a complete picture of the budget of each committee in relation to those of the other committees and to the total budget for the entire benevolent work of the denomination. The combined budget also sought to provide a realistic estimate of the amount of contributions that could be

expected from the church in support of its program of missions, Christian education and the ministry of mercy.

How It Works

The proposed budgets of the several agencies are submitted to the Stewardship Committee not later than March 1 prior to the calendar year for which they are proposed. The Committee then assesses the merits of the respective budgets, the relationship of each to the others, the goals which are to be sought, and the ability of the church to meet the budgets. The Stewardship Committee then recommends to the General Assembly a combined budget for the succeeding fiscal year, specifying the amount budgeted for each agency.

Stewardship Committee

The Assembly recognized that it is neither desirable or possible for the Stewardship Committee to determine the amount which each congregation should give. Nevertheless, the Committee was charged with the responsibility of making available to the churches for their guidance such information as it may be able to obtain concerning the number of wage earners in the denomination, and average incomes in the nation at large and in the various sections of the nation. The Stewardship Committee is also to report to the churches at least quarterly concerning the progress being made toward attaining the budget, and is charged with the encouragement of the practice of biblical principles of financial stewardship in the church.

Appeals

The Assembly also gave attention to the matter of special appeals, allocation of undesignated contributions, and preservation of designated contributions. Concerning appeals, it was determined that the standing committees may ordinarily appeal to the denomination only for approved budget items, or items which shall receive the approval of the Stewardship Committee, and in such a way as will not

detract from giving to the other agencies.

Designated Gifts

Designated contributions are always to be allocated to the causes for which they are designated by the donors. Undesignated contributions are to be allocated to each agency in proportion to its budget. When an agency has received the total amount approved for its budget it will not share further in the allocation of undesignated contributions until after the other agencies have also received their approved budget amounts. Designated gifts are not affected by this provision, but continue to go to the agency or purpose designated, even though that agency has already filled its budget. Likewise, contributions received by bequests or from sources outside the Orthodox Presbyterian Church are not reckoned as contributing to the fulfillment of the responsibility assumed by Orthodox Presbyterian churches for the approved budgets of the agencies.

Paring the Budgets

In its report the Stewardship Committee informed the Assembly that it had examined the proposed 1965 budgets of the four committees in the light of their needs and aspirations and of contributions to these committees from the churches in recent years. It was noted in the report that the total of the 1965 budgets adopted by the committees would have required an increase of 30% over the 1964 budgets. The Committee judged that this was a greater increase than might be expected and then determined that, since the total benevolence giving of the church has increased an average of 8.9% annually over a number of years, a total increase of approximately 10% for 1965 should be a minimum goal for the church to attain and to have reasonable expectation of fulfillment. The recommended budget anticipates that our churches will provide \$257,120 for the work of these four committees during 1965. This is an

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COMBINED BUDGET OF GIFTS ANTICIPATED FROM O. P. CHURCHES IN 1965

Committee	Proposed	Approved	% of Change From 1964	% of Total
Christian Education	\$ 65,000	\$ 52,000	30%	20%
Foreign Missions	115,000	105,000	.007%	41%
General Benevolence	15,620	9,120	-5%	3%
Home Missions	111,740	91,000	11%	36%
	<u>\$307,360</u>	<u>\$257,120</u>		

average of \$1.64 per wage earner per week, and an increase of 9.3% over the 1964 budgets.

The largest increase over 1964 was allotted to the Committee on Christian Education to enable it to continue the production of the Sunday school materials which have previously been financed largely by loans. The increased allotment for Home Missions reflects the recognition by the Committee and the Assembly for the need of a broadening base of support if the other programs of the church are to be expanded. In reducing the budget proposals of these committees, the Stewardship Committee did not attempt to determine which expenditures should be eliminated from the several budgets. That decision was left to each committee and the committees will have to wrestle with this problem in preparing the actual budgets on which they will operate beginning January 1.

Other Sources

It was noted also that the amounts listed above do not provide the total budget of the committees. Additional amounts must be received from other sources, to meet the total budgets of the committees which are as follows:

Christian Education	\$150,486
Foreign Missions	206,340
General Benevolence	10,100
Home Missions	99,132
	<u>\$466,058</u>

In addition to the contributions anticipated from Orthodox Presbyterian churches it is expected that the difference will be provided largely by contributions from outside sources and in the case of Christian Education, by sales of the committee's publications as well.

The Purpose

It seemed to be the feeling of most of the commissioners to the Assembly that a giant step forward had been

made, one which would help the churches, through their Sessions and members, better to understand the needs of the committees and to assess their relative responsibility for the over-all work of the church as it is carried on by these agencies of the Assembly. The aim of the whole program, of course, is to increase the effectiveness of the church in its effort to spread the gospel of our Lord and Savior.

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HERE AND THERE IN THE ORTHODOX PRESBYTERIAN CHURCH

So. San Francisco, Calif. — Messrs. Paul Brown and Robert Santo have been installed as elders on the session of the Brentwood Church. Pastor Edwin Urban has been preaching a series of sermons based on biblical texts from *Pilgrim's Progress*, illustrated with figures on a flannel board, with a noticeable increase in attendance at the evening services.

Rochester, N. Y. — Guest speaker on two occasions during the summer at the Covenant Church was the Rev. Charles Garland, a minister of the Evangelical Presbyterian Church, Belfast, No. Ireland.

Santee, Calif. — On August 4 the Rev. Bruce Coie was installed as pastor of Valley Church under the auspices of the Presbytery of Southern California with the Rev. Lawrence Eyres presiding as moderator. The sermon by the Rev. Dwight Poundstone, together with Mr. William Ablett's solo, was taped and later broadcast by FM station KECR, "reaching San Diego County with a new dimension in listening: to exalt our Lord Jesus Christ." The station is affiliated with "Family Stations"—a Christian radio hook-up. Others who took part in the service were the Rev. Messrs. Robert Graham, Wilson Albright, and Edward Kellogg.

Later in the month Mr. Coie was the featured speaker at the family conference of the Reformed Churches (Eureka Classis) held at Greenhorn Mountains in the Sequoia National Forest. Class teachers were the Rev. Melvin Nonhof and the Rev. Robert Stuebbe.

Bancroft, So. Dak. — A 75th Anniversary service of the Murdock Memorial Church in the afternoon of the last Sunday of August drew a large congregation to hear the Rev. Ronald Jenkins, guest preacher from Hamill, speak on "The Growing Church." Elder Arden Jencks is a grandson of one of the charter members, according to a most interesting booklet giving a brief history of the 75 years, prepared by the present pastor, the Rev. Robert Sander. Other men who have served in the Bancroft pastorate since

the church entered the denomination in 1936 are Messrs. George Heaton, Culver Gordon, Daniel van Houte, and Melvin Nonhof.

Garden Grove, Calif. — Guest preachers on August 23 were the Rev. James Moore, of Macon, Miss. and the Rev. David Moore, of Brandon, Miss. The three Moore daughters and David's wife were on this trip to the West Coast. Mrs. James Moore (Maglona Morris) had passed into the presence of the Lord on July 25 after much suffering through a lingering illness. Mr. Moore formerly served for ten years as pastor of Westminster Church, Los Angeles and for several years as stated supply of Valley Church, Santee.

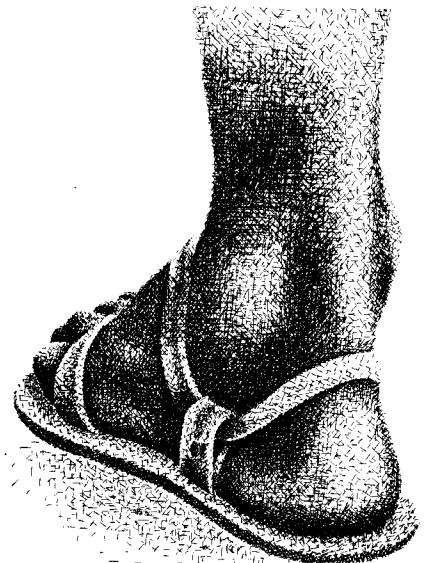
Dale Claerbaut, of Bethel Church, Oostburg, Wisc. and a junior at Dordt College, Iowa, assisted in the vacation Bible School which began August 17. His special calling efforts were largely responsible for the biggest VBS in the church's history, according to Pastor Edwards Elliott.

The Garden Grove Church was host to the June meeting of Presbytery, held on a Friday evening to allow more ruling elders to attend. Twenty-two were present from 11 churches, in addition to 12 ministers. Carl Hall, of First Church, Long Beach, was enrolled as a candidate for the gospel ministry under the care of Presbytery.

Silver Spring, Md. — Mr. Cornelius Tolsma, a senior this fall at Westminster Seminary, served as Knox Church's summer assistant minister. Among other responsibilities he preached a series of evening sermons from the book of Job.

Miss Nancy McClusky became the bride of Mr. Don Walters on August 13 with Pastor Charles Ellis officiating. The wedding took place at Community Church, Center Square, Pa. and Don will continue his studies at Westminster this fall, while Nancy teaches in Philmont Christian High School, Wyncote.

Torrance, Calif. — Greyfriars Church launched a Wednesday Youth Club in September to train its youth



SENT

Quo Vadis? In plain, unspectacular English, where are you going?

"Nowhere," is the non-committal answer of our time. Dramatists and philosophers have made it a creed: there is no destination, only the trip. We're all along for the ride.

"To heaven," answers the church, and remains seated to sing, "We're Marching to Zion." Never were pilgrims more cleverly disguised. Before you take a seat in the back pew, look at the pulpit. Does it resemble a ship's prow? Christ sent his fishermen out into the deep to let down their nets. Of what use is a ship-shaped church in dry-dock?

Christians sit down when they forget they have been sent. "How shall they hear without a preacher? And how shall they preach, except they be sent?"

Christ, the Sent of the Father, sends his servants to announce the gospel feast in highways and hedges, to blow the jubilee trumpet on the mountains, to gather sheaves in fields white to harvest.

Is your calling his sending? He came to save the lost; will you go to seek them? Our booklet, "Called to the Ministry," may help you to answer, "Here am I, send me." Write for it.

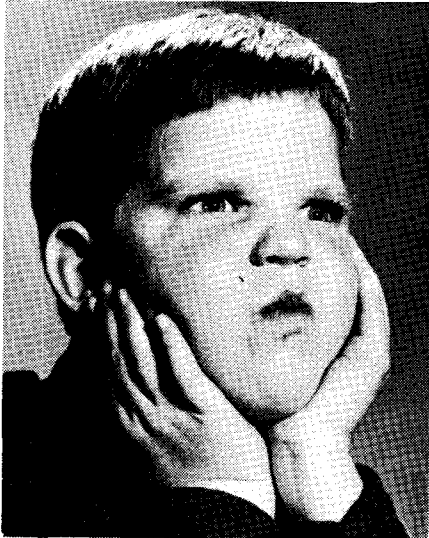
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"for more effectual church membership and for lives more fully dedicated to Christ," states the Rev. William Bomer, pastor, who is in charge. The program includes Bible doctrine study, creative crafts, choir, and dinner, with mothers taking turns preparing the weekly dinners. A point system for attendance at church and Sunday school, Bible study, and participation in choir and Machen League have as incentive a free trip to winter and summer young people's camps.

Miami, Fla. — Three years after the first services were held in the Kendall Community House the congregation and many friends crowded the new building of Galloway Church to participate in a service of dedication on the afternoon of September 13. The sermon was delivered by Dr. Cornelius Van Til of Westminster Seminary, who had spoken on Friday evening on "The Case for Christian Schools" and on Saturday morning on "Contemporary Theology."

Other ministers who took part in the dedication service were the Rev. Andrew Rienstra, pastor of the Christian Reformed Church; Dr. J. Wayne Fulton, pastor of Shenandoah Presbyterian Church, and the Rev. Glenn Coie, pastor of Sharon OPC of Hialeah. A responsive litany was prepared by seminarian David Zandstra.

Galloway's pastor is the Rev. Robert Atwell; elders are Dan Hames, Robert Guerrin, and William Yonker; deacons are Peter Forbes and Charles Spooner, Jr. The church is located at 9775 S.W. 87th Avenue, Miami.

Westchester, Ill. — Mid-September found more than a hundred women gathered at Westminster Church for the Wisconsin Presbyterial, with Mrs. Salvador Solis presiding. Mrs. Oscar Holkeboer, of Calvin College, speaking on "The Christian Woman: Within and Without," challenged the group as to their relation to current revolutions in education, morals, politics and other areas. Discussion groups on practical and controversial topics found the ladies "still wrangling in healthy debate" when lunch time came,

reported Mrs. Solis.

Mrs. Richard Gaffin (the *Guardian's* "Aunt Polly") had come all the way from Formosa to be the afternoon speaker! Besides her clear portrayal of some of the work and the people of Taiwan, she referred to the political image that the U.S.A. projects in foreign lands and the reaction of many people "to our wealth and irresponsibility."

News of your church's activities is welcomed for these columns — Ed.

Reformation Day Rally

Dr. Edwin H. Palmer, Grand Rapids, Michigan pastor, is to speak at the annual Reformation Day rally to be held this year at the Central Y.M.C.A., 15th and Arch Sts., in Philadelphia on Friday, October 30 at 8 p.m. Special music will be furnished by an area choir. This annual witness to the Reformed faith in Delaware Valley is sponsored by a joint committee of Christian Reformed, Evangelical Presbyterian, Orthodox Presbyterian, and Reformed Presbyterian Churches.

Philadelphia Area Sunday School Convention

A goal of 2,000 registrants has been set for the 19th annual S.S. Convention to be held November 12-14 in two host churches: Westminster Presbyterian and Berry-Long Methodist. One of the scheduled highlights is a panel discussion on the topic "Christian Youth and Higher Education" with Professor Charles Schauffele of Gordon College and Divinity School as one of several participants.

Keynote speaker is to be the Rev. David Allen, of Calvary Baptist Church in Hazel Park, Michigan. Another speaker is Dr. Henry Brandt, Christian psychologist of Flint, Michigan. Some 77 workshops are designed to help the Sunday school teachers and officers and other Christian workers on the local level.