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The Christian's Duty in the Present War

By the REV. RICHARD W. GRAY

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THE church has to decide quickly," declared a certain prominent minister, "whether it is right or wrong to give all-out aid to Britain. If it is right, we should tell the Christian boys we are sending into the army that they have the blessing of God. If it is wrong, we should encourage them to oppose war." That is the way this minister put the issue which now confronts the Christians in America.

Why did he put it that way? Simply because the only voice heard speaking about such matters in the church for the past quarter of a century has been the pacifistic voice of Modernism with its cry, "War is an evil which the Christian must not touch."

With this voice still ringing in their ears, Christian boys are going to army camps, desiring to serve their country but wondering whether they are fighting against their God. Such a mental attitude is tragic, for "a double-minded man is unstable in all his ways"—and an unstable soldier is a contradiction in terms.

As Christians and at the same time citizens of the United States, what attitude should we take toward the fast-moving international situation? This is another question which faces the church of America. If the controversy between interventionism and isolationism

lies in the moral sphere, as it will be shown it does, then the judgment of the Christians of America should be positive and vocal enough to influence public opinion.

The conservative wing of the church has been asleep during the past two decades. It has been letting the Modernists answer the cry of its people for a formulation of the Christian attitude toward war, foreign policy, and world problems. Just as England and France slumbered while Germany rearmed, so Bible-believers slept while the Modernists declared the church's attitude toward world problems. As a result, the Christians of America who ought to be speaking on

these questions with clarity and conviction have been stuttering with confusion and uncertainty.

It is time for the members of The Orthodox Presbyterian Church to make their voice heard on these matters. Perhaps we have not made up our minds what sort of foreign policy we as Christian citizens should advocate for the United States. Perchance we are not sure what our Christian duty is in the present international crisis. This article is intended as a goad to provoke some intelligent thinking on these vital matters. Perhaps it will be a spark to ignite the flame of

EDITORS' NOTE

The opinions expressed in this article are not necessarily those of the editors, nor are they presented as an expression of editorial position. Since the article deals with one of the most vital questions facing Christians today, The Presbyterian Guardian publishes it as a stimulating viewpoint which will arouse widespread agreement and disagreement. Perhaps some readers will write on their reasons for disagreeing with Mr. Gray. The Guardian will be glad to print the most interesting responses.

discussion in the pages of the THE PRESBYTERIAN GUARDIAN—a flame which, it may be hoped, will provide a floodlight of truth for those who are lost in the darkness of the present international maze.

When seeking for our duty in anything, we can usually find it in its most general and basic expression in the ten commandments. This investigation is no exception. In that summary of what God requires of man can be found the general principle which should govern our foreign policy and our attitude toward war. In the second half of the decalogue, we find man's duty to his fellow-man. It was summarized by Jesus in the words, "Thou shalt love thy neighbor as thyself" (Matt. 22:39). The ten commandments, though negative in form, are both positive and negative in nature. They tell us not only what we should refrain from doing, but also, by implication, what we should do. Those of the second table of the law bind us not only to refrain from killing our neighbor, but also to do all in our power to protect his life; not only to refrain from lying to him, but also to foster the truth in his presence; not only to refrain from stealing from him, but also to protect his property. These things we will do if we love our neighbor as ourselves. Nations as well as individuals are subject to this divine imperative. Internationally speaking, Jesus' summary of the second table of the law means Thou shalt love thy neighbor nation as thine own nation.

Most Americans will immediately ask: Who is my neighbor? The Bible leaves us in no doubt as to the answer, for a lawyer once asked this question of Jesus. He answered by telling the story of a man who fell among thieves and was beaten, robbed, and left for dead. In his helpless estate, a priest and a Levite passed him by without so much as a glance of sympathy. A despised Samaritan had compassion on him and did the work of rescue. To make His reply unmistakably clear, Jesus asked His inquirer, "Which of these three proved neighbor to him who fell among thieves?" Notice He did not say, "Which was the neighbor of him who fell among thieves?" but, "Which proved neighbor to him who fell among thieves?" Jesus assumed

that all were neighbors and points out that only one proved neighbor. Jesus thus belies the common but erroneous notion that our neighbors are only the folk next door. He also emphatically teaches that being a neighbor involves a duty.

The application of this to the international crisis is obvious. The list of our neighbors includes more than Canada and the nations of Latin America. It includes the Czechs, the Poles, the Dutch, the Norwegians, the French, and others. Furthermore, many of our neighbors have fallen among the Nazi thieves; they have been robbed, beaten, and left for dead. Can we pass them by, as did the priest and Levite? *Most certainly not!* If the people who live next door to us were so maltreated, we would surely intervene. We would be impelled by duty. Can we do any less for our half-dead neighbors across the sea? To the Czechs, the Poles, the Dutch, the Norwegians, the French, and the other beleaguered nations of Europe and Asia we are bound by God-given duty to prove neighbor.

This duty, taught in the second table of the law, assumes what Paul affirmed on Mar's Hill: that God "hath made of one blood all nations of men" (Acts 17:26). There is a tie that makes all men brothers in a natural, though not a spiritual, sense. We all belong to the family of Adam; his blood courses in the veins of all men of every nation. Today there is a family quarrel among the sons of Adam. The black sheep of the family,

Germany, is stealing from his brothers, the Poles, the Czechs, the Dutch, and others, their God-given franchise of freedom. Seeing this family quarrel the big American brother asks, though far more sincerely than did Cain, "Am I my brother's keeper?" God answers with an unequivocal Yes, for God has not only given to every man the inalienable right of liberty but he has also committed to his fellow-men the responsibility of protecting that right.

Speaking of the ruler who has the authority to govern, Paul says, "For he is a minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil" (Rom. 13:4). Several guiding principles of the political sphere are set forth here: (1) That rulers possess God-given authority and, insofar as they exercise this authority according to the purpose for which God has delegated it, they are the servants of God; (2) that the purpose for which God has given this authority is the inflicting of punishment on the evil-doer—the one who acts in an unneighborly fashion by encroaching on the God-given rights of his fellow-men; (3) that this punishment may be inflicted, if need be, by the sword, a weapon of warfare.

It may be objected that this passage refers to the authority delegated to rulers to safeguard the rights of the citizens within their nations and not to the safeguarding of the rights of nations against infringement by other nations. But it is inconceivable that God would provide for the protection of the rights of men as individuals without also providing for the protection of their rights as nations. Yes, our brothers across the sea have been given the inalienable right of freedom and we have been given the irrevocable duty of protecting that right even if it means wielding the sword of war.

The position that we Americans are under obligation to protect the God-given rights of all nations, even if it means wielding the sword, is not without objections. One of the strongest of these is the oft-repeated cry: Why should we help nations who have been guilty of unchristian acts (Please Turn to Page 92)

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Historic Fact and the Christian Faith

An Address Delivered at the Thirteenth Annual Opening Exercises of
Westminster Theological Seminary

By the REV. LEONARD GREENWAY, Th.D.
Pastor of the Eighth Reformed Church, Grand Rapids, Michigan

CONSIDER myself most fortunate in having been invited to address you on this happy and important occasion. I speak of it as an "important occasion" because I believe that whenever Calvinists come together in the interests of God's kingdom the event is indeed important. For, after all, the real Fundamentalist is the Calvinist. Real Fundamentalism is Calvinism. That is why Calvinism is so offensive to many people. It is particularly offensive to the humanistic religion that characterizes much of our American Protestantism. The God of the humanist is measured by the size of a man's hatband. The God of the Calvinist is "the God and Father of our Lord Jesus Christ, who has chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he has made us accepted in the beloved." Thanks be to God that in His wise and loving providence there has been established in the city of Philadelphia a seminary whose faculty and student body are prayerfully committed to the exposition, defense and propagation of the Reformed Faith!

In his recent volume on *The Meaning of Revelation*, H. R. Niebuhr of the Yale Divinity School describes the Fundamentalists as "veterans of a lost cause." This is but an echo of the oft-repeated obituaries that have been written of the old-fashioned gospel. Yet this gospel has survived every one of its funerals, and today, still finding its best expression in Calvinism, it is fully equipped and qualified to meet both the blatanancies and the subtleties of infidelity.

I

This afternoon I should like to have you consider with me one of the more recent subtleties with which the enemies of our faith have tipped their arrows. Let us begin with Douglas

Clyde Macintosh. From his book entitled *The Reasonableness of Christianity*, I quote the following:

"The two distinctive characteristics of the modern argument for Christianity are the choice of the essence of Christianity in place of an entire traditional content, and the defense of this essence without recourse to stories of miracle, and between the two the connection is commonly close. The advantage of this procedure over that of the older apologetics should be evident. There is an important tactical advantage in showing how extensive and vital is that content or essence of Christianity which can be defended successfully without any assumption as to particular facts of history. We escape the danger of infecting the entire content of essential Christian belief with the necessary incertitude of historical opinion. All that has been said of the reasonableness and truth of Christianity is demonstrably valid, whether we have any Christology or not, and whatever we may or may not believe about the historic Jesus. It would still be valid if it should turn out that Jesus was essentially different from what has been commonly believed, or even that he was not truly historical at all" (pp. 135, 136).

Hear now what Dean Matthews of London says:

"We need not ask the question whether there can be such a thing as a non-historical religion. The answer is plain—it exists. The religion of Spinoza and Lessing depended, as they themselves claimed, on no historical facts, and the religion of India, whether in its deep and spiritual forms or in its popular variety, has nourished itself upon metaphysics or mythology. The diet may seem thin to one reared in the Christian religion, but the truth remains that it has appeared satisfactory to millions of human beings. We have to reckon with the fact that to them our preoccupation with criticism of the New Testament and the nature of Primitive Christianity is a sign of the inferiority of our religion. We ask a much more interesting question when we suggest the possibility of a non-historical Christianity. Could there be a Christianity which was quite indifferent to the real existence of Jesus, for which the historical value of the Gospels was a matter of only academic interest? To put an extreme case: If it were proved that the people who hold that the narratives of the life of Christ

are purely imaginary stories woven round the myth of the 'Heavenly Man' are not fantastic dreamers but speaking sober truth, would the Christian religion necessarily be destroyed and disappear from the world? Here, again, we have some evidence to guide us. There have been scholars whose theology was not far from the position which has been described, though we can point to no considerable body of practising Christians who have adopted their views. I see no reason to suppose that a complete abandonment of the historical basis for Christianity would necessarily involve the end of the religion. Doubtless it would be profoundly modified and would lose one of its chief grounds of appeal—the historical Jesus; but the complex of ideas which constitute the Christian Faith might perhaps be detached without irreparable damage from their roots in history" (*God and This Troubled World*, pp. 106, 107).

An interesting sidelight on this issue is afforded us in Wilhelm Herrmann's *Dogmatik*. In an effort to keep faith independent of the results of historical criticism, he took refuge in the citadel of the "inner life of Jesus" as the revelation of God in history. He supposed that this inner life was autopsitic and self-evidencing as a reality of history. But he apparently overlooked the fact that this inner life of Jesus is itself an historical datum. It is as much the subject of historical investigation as is our Lord's resurrection.

It is highly important to observe that this preposterous liberal idea is not confined to academic circles. Recently it appeared in popular cast designed to appeal to lay readers. Pearl S. Buck, famous novelist, writes:

"Whether Christ has a body or not, whether He had time to be born in history and a time to die as other men have is no matter now. Perhaps it never was any matter. What lives today is not the ephemeral body of flesh and bones. If once it lived, then well enough; if not, then well too."

Hegel, you remember, labored for an adequate interpretation of the relation between history and Christianity, but with no success. He frustrated his

own good intentions by accepting Lessing's distinction between the "kernel" and the "husk." Only the truths of reason constitute the kernel. History is the development of the *IDEA* in the finite spirit. The historic Christ is no exception to the rule. On Hegel's premise there can be no integral relation between gospel history and Christianity for the simple reason that there can be no incarnation in the orthodox sense of the term. It is not the nature of Hegel's *IDEA* to pour its fullness into a single individual.

The issue, then, is clearly before us. It has to do with the relation between historic fact and the Christian faith. To what extent, if any, is Christianity dependent upon history? Are historic facts essential to Christianity? Is Christianity imperiled when we yield conviction of the historicity of the Gospels with their narratives of miraculous events culminating in the literal resurrection of Jesus? It is no extravagance to say that this issue is a most vital one in apologetic discussion today.

II

What is our position with regard to this issue? To begin with, let us note that the liberals love to speak of the "essence" of Christianity. Professor Macintosh, for example, says that "the modern Christian apologist must select the essence of historic Christianity and defend it as true without depending upon the appeal to miracle." The idea of an "essence" as distinguished from the larger body of Christian doctrine is the favorite potion of liberals for folks whose minds are disturbed and distracted by the critical methods of dealing with the Biblical facts. Now it is to be observed that any statement regarding the "essence of Christianity" is entirely irrelevant so long as the individuals involved in the discussion are not agreed as to what actually constitutes this essence. The assumption of liberal theologians is that everyone of us is able and ready to adopt the liberal opinion as to what this essence consists in. But this is a foolish assumption. The fact of the matter is that there are many people concerned in this discussion who have an altogether different opinion about the essence of Christianity. Their view of the essential elements of the Christian faith needs precisely those facts to which the faith of the Mod-

ernist is indifferent. In other words, the difference between those who discount the facts, and us who insist upon the facts, does not lie on "the periphery of Christianity" but touches what to us is the very center. Our faith is premised by the conviction that Christianity is a supernatural religion which objectively, as well as subjectively, saves from sin. This soteriological doctrine is to us the differentiating factor in our conception of the "essence."

Our faith needs history simply because it is a faith inseparably joined to the Bible, the center and core of which is history. And we know full well what we mean by this history. It is such a history as involves the opening of the heavens, the descent of God, the lifting up of a cross, the discovery of a vacated tomb. It is a history during which miraculous forces were introduced into humanity. It is a history that has witnessed the enactment of a veritable drama of redemption between the supernatural and the natural world.

God has not administered justice and granted forgiveness abstractly in heaven. He has not been a "psychological God" operating only in the mind of man. God came to man, came to him in the depths of his misery, came and lived with him, came to bear his sin and to atone for it. The Word was made flesh and dwelt among us. This is a real history. It comprehends vastly more than the doctrine that would make divine revelation to be a merely subjective disclosure varying with man's mind and with his changing feelings. Here is a revelation objectively realized in time—a revelation that has occurred in a historical process, open to investigation and capable of historical substantiation.

So then, we too have an "essence of Christianity." It is such an essence as keeps faith and fact together. It is an essence that says: God has actually wrought out a glorious salvation by direct, immediate action of His own on the plains of human history. The Word did become flesh. There was an expiation—an expiation inclosed within an event of time and place.

It is conceivable that some might grant our position with respect to the more conspicuous events of redemptive history, that is, the supernatural birth of Jesus, His atoning death and His physical resurrection,

but deny the historicity of what may be called the less startling events of the Old Testament. Our reply is that the organism and continuity of revelation will not permit us to make such a distinction between the Old and the New Testaments as would represent the latter to be a better basis of faith than the former. In other words, Christianity bears an important relation to the stages of revelation preceding the incarnation. Under no circumstances are we permitted to give room to the idea that God linked a supernatural interposition to a chain of fictions.

What is the attitude of the New Testament writers regarding the relation between their faith and the redemptive, historical facts with which they were well acquainted? Even a superficial reading of the New Testament makes it clear that the faith of the apostolic church was embedded in the great redemptive events of sacred history. To the apostles, doctrine and fact were welded together. Indeed, the office of apostle was primarily the office of witness. They had something to say because something had happened, and they knew what had happened. Recall Peter's sermon at Pentecost. Observe the sledge-hammer emphasis with which the apostle John begins his first epistle. These men understood full well that their faith was set in the hard granite of historical facts.

And so we conclude that Christianity is inwoven with history by unbreakable strands of living fibre. To put it philosophically, the contents of time have no mere negative relation to eternal truth; they are rather the instruments by which God has actualized truth for our salvation. To put it theologically, mankind can be saved, not by a divine fiat, but only from within, and this means that salvation had to be mediated through history. To put it practically, the gospel means "Good News," that is, information about something that has happened. It means history, and therefore a gospel divorced from history is a contradiction in terms.

We are God's newsmen! Think of it! The best job on earth! And what a message to proclaim! The sovereign will of our God thrusting itself forth and down to create a ransomed race and a holy city. The rich fruit of heaven breaking out on our wintry boughs! This gospel is not too good

to be true. It's too good not to be true. God help us to proclaim it!

"And when the tongue is eloquent
no more,

The soul shall speak in tears of
gratitude."

Tell It Not in Gath

The Ninth in a Series of Articles on the Crisis in Evangelism

By JOHN C. HILLS, JR., and WILLIAM E. WELMERS

IT IS the fervent desire of everyone who writes about a crisis that his readers will become fired with a consuming zeal to meet the challenge of that crisis. Perhaps the embers of action have already been faintly lighted in our readers, and perhaps not; in the hope that those tiny flames of zeal have made their appearance, we shall take a quick glance backward, swiftly surveying the ground we have thus far covered, in order to fan the embers with a hot breath from the volcanic crater into which the church has made its regrettable descent.

In the second book of Samuel, David sings a lament over the death of Saul and the defeat of the Israelites at the hands of the Philistines: "Tell it not in Gath, publish it not in the streets of Ashkelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph . . . How are the mighty fallen, and the weapons of war perished!"

No sadder nor truer picture by tongue or pen could be drawn of present-day Israel than this lament of David. God's people, the Israelites, had been attacked by God's enemies, the Philistines. The results of this battle were disastrous for the Israelites, for their leaders were slain and they were completely put to rout, suffering the most abject shame before the enemies of God. Great was the boasting of the Philistines in Gath; great the arrogance of the uncircumcised in the streets of Ashkelon. Well might the church of God hang her head in shame; well might the Lord's anointed cry out: "Tell it not in Gath, publish it not in the streets of Ashkelon. . . ."

Well also might the church of God hang her head in shame today, uttering the same lament with anguished wailing and bitter weeping. Present-day Israel has been attacked by the modern counterparts of the Philistines, with results strikingly similar to the fiasco that reached its climax in

the death of Saul and the routing of Israel. Tell it not in Gath that the leading theological seminaries of the land no longer defend the Bible as the infallible Word of God. Publish it not in the streets of Ashkelon that the large denominations of the country are controlled and dominated by men who have repudiated belief in historical, supernatural Christianity. Let not the daughters of the Philistines rejoice in the ignorance of the people of God with regard to the doctrines of holy Scripture. Let not the daughters of the uncircumcised triumph in the unbelieving scientists and philosophers whose mouthings and blasphemies go unchallenged by the church of Jesus Christ.

What good, however, does it do us to utter bitterly the lament of David, when all around us we see that the heathen do rejoice and do triumph in the defeat of spiritual Israel? Is it not told in Gath that the religious programs of the greatest radio networks are given wholly to religious falsehood? Is it not published in the streets of Ashkelon that the truth of God today finds utterance in only an infinitesimal part of the nation's literature and periodicals? Surely the daughters of the Philistines must rejoice in the blatant and outspoken denials of supernatural Christianity in the councils of the visible church. Surely the daughters of the uncircumcised triumph in the floods of pagan philosophy which flow from the pulpits of the visible church.

Above all, were it possible for the shades of Darwin and Haeckel, Hume, Hegel and Kant to return to the earth in Christmas Carol fashion, how those shades would rejoice in the philosophy of the average man of today! We should suppose that those ghosts of the dim past would join hands like the Macbethian witches, dancing and chanting: "See the average man. See the product of our creation. See how confidently he rejects historical Christianity. See how

he no longer considers belief in the God of the Scriptures to be rational. We have given him a substitute for this. We have given him evolution to explain the origin of things. We have given him a human philosophy to cement the facts of the universe for him. We have given him weapons with which to fight the historic beliefs of the church. Yes, herein is our triumph—the church itself is made up of this average man. See this average man! See this product of our creation!"

How can we any longer cry: "Tell it not in Gath; publish it not in the streets of Ashkelon"? It is told in Gath, it is published in the streets of Ashkelon! The crumbling, tottering beliefs of the church are known to everyone. It is apparent to all that the church has changed, is changing; that the church is adopting the philosophy of this world, and that pastors are preaching the word of man rather than the Word of God. The unbelieving world is growing stronger, and the believing church is growing weaker. In a word, the church is becoming an instrument for the propagation of paganism rather than the gospel of Jesus Christ.

All of this is certainly self-evident. It is easy to see that there is a crisis in evangelism. What is not so clear, however, is that which we have been attempting to convey since we first set these articles into motion: namely, just what that crisis is, or the factors which have caused the church's abysmal failure in evangelizing the modern unbelieving world. These factors, as we have endeavored to point out, are two in number. The first of these is rather easy to grasp, and we have already hinted at it again in this article. It is that the unbelieving world has been growing constantly stronger, more consistent, in its unbelief.

The unregenerate world today has found an apparently consistent basis for not believing in the God of reve-

lation, the God of the Scriptures. This basis has been furnished by an antichristian philosophy, or explanation, of the universe, and by its attractive handmaiden, the antichristian evolutionary theories of modern science. At the bottom of this pagan philosophy and science lies the world's creed: "I believe that the world can be explained and understood without bothering about God, and I believe that there is no evil or error in this world that is not a normal part of its existence and growth." The world, ready to grasp anything which will allow it comfortably to forget about the Lord of creation and the coming day of judgment, has received these teachings with open and widespread arms.

So plausible has been the presentation of philosophical evolution that even the church, by and large, has been lured into its acceptance. What the world and the church have failed to notice is that the "facts" of evolution are not facts at all, but theories, or at best false interpretations of facts; and that the philosophy of the modern unbelieving world, which underlies the theories of evolution, rests on the clever trick of Immanuel Kant. The ruse of that German philosopher, you will remember, was to separate the things pertaining to God from the things which bear upon this world, forgetting the things concerning God, who, said Kant, could not be known at all. What Kant saw more clearly than his successors, however, was that when all is said and done we cannot really know this world without taking into account the things which pertain to God.

The world has never been willing to face that difficulty, but smugly goes on delivering "definitely established" theories about this world, all the while paying no attention to its creator and Lord. This, then, is the first factor which has contributed to the present unfortunate condition in evangelism: the unbelieving world has established itself firmly in its unbelief, sending down roots into the deep soil of philosophy. Modern pagans are armed with a philosophy, or explanation, of the universe which is apparently a reasonable and satisfactory and working basis for knowledge; and they are armed with the theory of evolution, which provides a plausible and comfortable explana-

tion of the origin of the physical universe. In the political realm, in the moral realm, in the schools, and in the churches the dominant spirit today is that of pagan philosophy, in which man is made God, and the God of the Scriptures is relegated to the junkyard of discarded devices. The world has an apparently satisfactory philosophy of unbelief, which has proved to be a readily received substitute for the truth of Christianity, or genuine Theism.

The second factor contributing to the church's present failure in evangelism is this: the church has abandoned its own position, and hence has not been able to challenge effectively the position of its opponents. When the Reformation flowered, the Reformation church held firmly to the doctrines of grace found in the holy Scriptures, to that system of doctrine taught in Scripture which is known as the Reformed Faith. The Reformed churches of the Reformation believed and taught the Reformed Faith. It is this indictment, then, which we bring against the church: the church has slowly abandoned that Reformed Faith with all of its implications, in an attempt to compromise with the enmity of the natural or unregenerate man. Whether this neglect of jealous regard for the doctrines of grace arose through ignorance, timidity, or carelessness, we do not know. We do know, however, that the church first forgot to insist upon a life in accord with its doctrines, so that the beliefs of the church became little more than intellectual exercises. Then the church began to abandon the doctrines of Scripture, and gave its attention rather to supposedly godly living. Finally, the church began to tone down, pare off, and make attractive to the world that system of doctrine which the Scriptures teach. Having started on the downward path, it did not stop, but continued on until today it stands on the very brink of destruction. The Protestant churches were brought into being, by God's grace, in order to call men back to the *unaltered and uncompromised* doctrines of Scripture. Today, the Protestant churches need a church to call them back to the *doctrines* of Scripture, for now those doctrines have not merely been altered, as they were by the Romish church, but they have been abandoned entirely. A new paganism has

been thrust upon us in the church itself. "A wonderful and horrible thing is come to pass in the land; the prophets prophesy falsely, and the priests bear rule by their means, and my people love to have it so; and what will ye do in the end thereof?"

However sad this is, it is not all. While the church was slowly slipping from its original secure foundation, it was naturally making no great attempt to overthrow the rising unbelief of the world. How could it? It could not even save itself from slipping into that same unbelief which it ought to have been destroying with might and main. The reason for this is quite obvious and not at all complex. The historic church had been endeavoring to hold on to the doctrines of the Bible, while at the same time accepting for the most part the philosophical principles of paganism—that man and the world exist whether or not God exists, and that what we call evil is something perfectly normal. How could the church possibly defeat its enemies in combat when, in its attack and in the defense of its doctrines, it adopted the foundation of its enemies as a good basis for the struggle?

The parallel between the state of the modern church and the battle of Gilboa is striking. When the Israelites were defeated by the Philistines, causing David to cry out his lament, it is worthy of notice that two things contributed to that defeat. First of all, speaking from the standpoint of God's sovereignty, the Israelites had apostatized from the true faith in God, and God had consequently abandoned them to their enemies. Secondly, however, speaking from the standpoint of human responsibility, the Israelites had gone forth to battle with a weapon that was inferior to that of their enemies. Corresponding to these two factors are the two remedies which David applied: he not only called Israel back to faith in God; it seems that he also taught the Israelites the use of the bow, the weapon they should have used in the combat.

So it is with the church today. Not only has it forsaken the God of its fathers, as we have seen, but it has also used the wrong weapons in its fight against the mechanized forces of modern paganism. Assuming that both the unregenerate world and the regenerate Christian can take the

same attitude toward the things they see around them, the church has, for the most part, tried to bring the world to a belief in the Christian God by basing that belief on pagan philosophy. Whether the church has, in its evangelism, used quotations from the Bible, testimonies of personal experiences, scientific and archaeological discoveries, or even the more profound arguments of philosophical reasoning, the foundation of these evangelistic efforts has always remained the same—the false assumption that there is neutral ground between the church and the world on which to settle the dispute. The results are self-evident: because the church has forsaken God, and because it has used the wrong weapons, its evangelism has failed.

Consequently, we can no longer simply urge one another to gird ourselves with courage for the coming battles with unbelief. That battle has been fought and, for the time being, has been won by our enemies; for none can deny that unbelief has gained the saddle today. The star of the unbeliever is in the ascendancy. What we must realize, therefore, is that we must first of all return to the doctrines of grace that are taught in the Scriptures, to that system of doctrine known as the Reformed Faith. We must receive those doctrines with a whole heart, and live in accord with their implications. At the same time, however, we must also learn the use of a weapon which we ought to have been using ages ago, and the neglect of which has contributed to the toppling of the church. What the importance of these doctrines of grace, that Reformed system of doctrine, is for the defeat of the enemy, and what weapon we ought to use in their defense, it has now come time to reveal.

Perhaps it is not yet too late for another Reformation. God is still sovereign over this present evil world. Perhaps there will come a day when the boasting in Gath and the arrogance in Ashkelon will be silenced to the glory of God. Perhaps in that day there will be fear and trembling in Gath for the wrath to come, and respect in the streets of Ashkelon for our covenant God. But until the church of Jesus Christ arouses from its slumbers, we can only cry: "Tell it not in Gath, publish it not in the streets of Ashkelon; lest the daughters

of the Philistines rejoice, lest the daughters of the uncircumcised tri-

umph . . . How are the mighty fallen, and the weapons of war perished!"

The Potter and the Clay

A Meditation on Jeremiah 18:1-10

By the REV. BURTON L. GODDARD

THE clay banks alongside a mid-western road once furnished the material from which the children of a near-by farmhouse were accustomed to fashion marbles, candlesticks and utensils of various kinds and descriptions. Small hands would mold the clay into the desired shapes. It would then be baked to brittle hardness in the oven of the farmhouse kitchen range.

Child thoughts would occupy the minds of the little potters as they worked with the clay, and it is safe to say that they were quite ignorant of the fact that the eternal God in His holy Word had recorded truth which had much to do with the labor in which they were engaged.

We are told in Scripture that the prophet Jeremiah, in obedience to God's command, once visited the workshop of a professional worker in

clay. He watched intently as with deft movements the potter fashioned a vessel upon his wheel, noted an imperfection, crumpled the marred vessel into an unformed mass, and worked it again upon the wheel until its beauty and perfection quite satisfied his exacting standards.

The Sovereign Craftsman

Jeremiah was doubtless fascinated by all this which he observed, but it was not God's purpose merely to provide for his entertainment. God wanted him to view the proceeding with homiletic eyes and to use it for a potent illustration of the sovereign power of the Lord God over human earthly kingdoms—and if over the kingdoms of men, then over every individual within those kingdoms and also over every lesser kingdom of creation. The kingdom of Judah might vaunt itself proudly, but the heaven-drawn picture of it was this—*clay in the hands of the Potter.*

Ours would be a different world if men in general believed absolutely that God is almighty. If this truth ruled men's hearts, they would greatly fear lest they incur His wrath, would present themselves humbly before Him, and would tremble lest they offend against His perfect righteousness.

So many of us give verbal assent to the omnipotence of God, but never feel the least constraint to make our lives conform to that belief. Is it not because we have never received the doctrine into our hearts and given it loving acceptance as divine truth? Would that you might, even now, believe with your whole heart that your own life and every life and the life of every nation are in God's hands as clay in the hands of a potter!

With this clay the great Potter works. He fashions some vessels unto honor and some unto dishonor, according to the secret counsel of His own will. No mere creature has the right to question the wisdom or righteousness of that which He sov-

A Rally For Men

A RALLY for all men who are friends and supporters of Westminster Seminary will be held on the campus on Friday evening, October 31st. At seven o'clock there will be a fellowship supper (40 cents) and at eight o'clock a business meeting to elect officers and discuss plans of the Men's Committee of the seminary. Following the business meeting, there will be an address by Dr. Cornelius Van Til, who has just returned from a year's leave of absence.

This is the first Westminster Seminary rally for men, and it is hoped that there will be a banner attendance.

creignly performs, not even the vessel of wrath. It is enough to know that He is omniscient, all-wise, altogether good. His word so declares. Trust that it is so!

Responsible Creatures

There is one important difference between men and clay. Clay is a lifeless substance. It is entirely passive in the potter's hands. Man is the crown of God's creation, endued with life, and possessing a will. He knows the difference between right and wrong and is the maker of moral choices. The Potter's hand upon him is sovereign, but never shapes him contrary to his own will. Hence there is laid upon him the entire responsibility both for his actions and for his final end.

When Jeremiah declared to Judah that she was but clay in the Potter's hands, could Judah fold her hands and disclaim responsibility for her sinful course? Could she blame God for her failures and iniquities? A thousand times, No! Lest only one side of the truth be presented by the illustration of the potter, God directed His prophet to make clear the fact that divinely-revealed decrees of either blessing or punishment are always contingent upon human conduct. Let the heirs of God's promises sin, and His wrath will be visited upon them—they will be cut off from His mercy. Let transgressors repent in sincerity before the Lord, and they will receive life and inherit every other benefit of the covenant of grace.

We follow a false and defenseless course if we live in defiance of the truth that God is the Potter and we the clay, but just as defenseless is our alibi if we try to excuse our actions on the ground that it is God who works in us and shapes our destiny. On the day of Pentecost did not Peter plainly declare that it was the Potter's predetermined plan that His beloved Son should be taken by men and crucified upon the cross? Yet Peter just as clearly singled out the perpetrators of this crime as "wicked" men and so responsible to the God of judgment for their terrible sin of hanging Him upon the tree!

The Potter is able to punish; He is also able to bless. He will punish you if you in any way turn aside from obeying His commandments and refuse to repent and seek His help to mend your ways. He will bless you if

you walk with Him and do His will, and, with godly sorrow for your disobedience, humbly confess your past sins. Can you then do other than make this your prayer?

"Have Thine own way, Lord!
Have Thine own way!
Thou art the Potter;
I am the clay.
Mould me and make me
After Thy will,
While I am waiting,
Yielded and still.

"Have Thine own way, Lord!
Have Thine own way!
Hold o'er my being
Absolute sway!
Fill with Thy Spirit
Till all shall see
Christ only, always,
Living in me!"

COLORADO CAMP HOLDS SUCCESSFUL CONFERENCES

EIGHTY persons were registered for the general conference at Camp Chief Yahmonite, Steamboat Springs, Colorado, from August 2nd to 10th. They came from five states and represented at least five denominations, and visitors for a single service or for a day were also present in gratifying numbers. The faculty included three ministers of The Orthodox Presbyterian Church: James B. Brown, Robert B. Brown, and Clarence W. Duff. Special addresses were brought by a number of other ministers and laymen.

The Ministers' Retreat, held during the last week of July, was attended by ministers and their families, the majority of whom were from The Orthodox Presbyterian Church. During the morning sessions, the following papers were read and discussed: "Modern Dispensationalism," by the Rev. W. Benson Male; "Young People's Problems Today," by the Rev. Charles L. Shook; "The Need of the Gospel in Western Rural Communities," a symposium led by the Rev. R. A. Dodd; and "Meeting the Needs of Our People in a World at War," by Dr. James B. Brown. The Rev. Robert B. Brown read and led a discussion on Dr. Cornelius Van Til's syllabus on Barthianism.

During the course of the retreat, the entire camp made a 150-mile trip, visiting two large cattle ranches and conducting a rally in the heart of a cattle-raising community. In the course of the week, the visiting ministers held meetings in several surrounding areas.

For the past three summers, Camp Chief Yahmonite has been a private enterprise under the management of the Rev. W. Benson Male, pastor of the Second Congregational Church of Denver and a ministerial member of The Orthodox Presbyterian Church. This year an interdenominational board, representing Baptist, Congregational, Christian Reformed and Orthodox Presbyterian churches, has been appointed to direct the affairs of the camp in the future. Mr. Male is chairman of the newly-created board. He announces that the camp will continue to be strictly Calvinistic in its doctrinal position and emphasis, and that plans are being made to extend its influence for the truth throughout the middle west.

FALL SEMESTER OPENS AT CALVIN INSTITUTE

OPENING exercises of the Calvin Institute of the Bible were held on September 22nd in the Schaff Building, Philadelphia, and were addressed by the Rev. Theodore J. Jansma, pastor of Calvary Orthodox Presbyterian Church, Germantown, on the subject of the inspiration of holy Scripture. About thirty-five persons attended the first session of this Reformed training school for laymen.

All classes of the Calvin Institute will be held this year in the auditorium of Gethsemane Orthodox Presbyterian Church, 2510 South 65th Street, Philadelphia. The pastor of Gethsemane Church, the Rev. Samuel J. Allen, is the registrar of the institute.

Courses to be given each Monday evening throughout the fall semester are: Bible Doctrine, by the Rev. John P. Clelland; Daniel, by the Rev. Edward J. Young; and False Cults, by the Rev. George W. Marston. An innovation this year will be a half-hour chapel period each week, featuring brief popular talks by a number of guest speakers.

The Presbyterian Guardian

EDITORIAL

Of Human Dignity

A CONFERENCE on Science, Philosophy and Religion has been held recently at Columbia University, New York City, by eminent authorities in these three fields. After four days of discussion, they issued a reassertion of "the dignity and worth of the human personality as the basis for civilized life." This declaration, of course, is an avowal of faith in democracy and an attack on the fascist and communist view of man as only a cell in the body of the state. We have seen the fearful consequences of the denial of man's dignity and worth in the tyranny and terror practised by the German and Russian regimes and are thankful to God that we live in a land where the individual is respected. It is certain that the Bible-believing Christian cannot subscribe to any dogma which denies respect for human personality.

Yet, can he join the Columbia Conference scientists, philosophers and theologians in making the dignity and worth of human personality the basis for civilization? It is true that many writers and thinkers are doing so, and that we are urged to seek a future world order in which the rights of man will be more fully recognized. But what is the purpose of civilization? Why does it exist? For man? that he may in freedom and peace use the resources of earth for his pleasure and enrichment? The psalmist has said, "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." Civilization is God's creation, not man's; and its end, therefore, is God's glory, not man's comfort. Its basis is not the dignity and worth of man but the infinite dignity and worth of the creator. Consequently every attempt to found civilization upon man's value is a direct denial of God.

We Christians respect human rights. We oppose any effort to stifle or destroy the human spirit. But we do so because we see in man the

image of God. Man has worth not in himself but because he is God's creature. To shoot a beast of the field is nothing, but to kill a man, however degraded he may be, is a fearful crime, for that man has been made in the likeness of God.

Furthermore, we assert that the effort to exalt man and dethrone God, to give man intrinsic dignity and worth, leads ultimately to the downfall of man. We saw this in the French Revolution. Man was exalted and God cast down, and terror and anarchy were the consequences. When we eliminate God, man is supreme—but he is still not God. He is finite. He is subject to death. He is a product of the universe. How does he differ from the beast, except that he possesses more intelligence? What is he but an educated animal? So men begin to lose respect for themselves and for one another. Why not use one's fellowmen as instruments for the accomplishment of one's purpose?

The end cannot be other than the destruction of civilization, a return to a barbarism far more barbaric than that of savages, for the intellectual and scientific achievements of civilization are used for the destruction of all that is decent and civilized. We love the democratic way of life, but let us remember that democracy cannot permanently endure apart from faith in the sovereign God of the Bible. Theism, not humanism—God, not man—must be the basis for civilized life.

—J. P. C.

Monday Morning Religion

ON SUNDAY morning, as we worship our covenant God in the sanctuary, our spirits are refreshed and enjoy a foretaste of the joys of heaven. But on Monday morning we must go back to our work, and the cares and activities of this world press in upon us. Our religion has been a delightful interlude on the Sabbath, but what value has it for us in the gray light of Monday morning? We are all sadly aware that for some Christians there is no connection between the two. The Sunday robe of piety is exchanged for the weekday robe of mammon and worldliness. Such a religion is only a Sunday religion. We are also aware that ours is an exceedingly practical age and therefore one that demands a prac-

tical religion, a religion for Monday. In fact, many claim that the essence of Christianity is not to be found in what it teaches about God, but in the way it teaches us to live among our fellow-men. So they set up a contrast between brotherly kindness and an orthodox view of the person of Christ, between life and doctrine. The outcome of this emphasis is a denial of doctrine. It does not matter what God we worship on Sunday, if only we do justly and love mercy on Monday.

In the fifteenth chapter of First Corinthians we have a beautiful answer to this problem. Paul has been speaking of the resurrection of the body. Some in Corinth had been denying this truth, and Paul set out to defend it. He showed, as was admitted by all, that Christ had been raised from the dead. He declared that to deny the believer's resurrection would lead logically to a denial of Christ's resurrection. He set forth the significance of Christ's resurrection and the nature of our resurrection body, concluding with a mighty shout of triumph, "O death, where is thy sting? . . . thanks be to God which giveth us the victory through our Lord Jesus Christ." He has been setting forth the doctrine of the resurrection; he has been dealing with spiritual truth; it is Sunday religion. But then notice the practical application in the last verse of the chapter, "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." As Stanley says, "The sudden subsidence of so impassioned a strain of triumph into so sober a conclusion is a remarkable instance of the practical character of the New Testament teaching."

Men ask what the Pauline doctrine of the resurrection of the body has to do with everyday life, what practical value attaches to it. Why, it is exceedingly practical! Because I believe in the resurrection and in victory through our Lord Jesus Christ, I am steadfast, unmoveable, abounding in the work of the Lord on Monday morning. My religion is not just a Sunday affair; it controls everything that I do throughout the week. And if Paul is mistaken, if there is no resurrection, why should not I say, in the words of verse 32, "Let us eat

and drink; for tomorrow we die." If the root of doctrine is destroyed, the fruit of life will soon wither.

What a glorious faith is ours! On the one hand the grand assurance of victory over sin and death, a hope for

eternity. And on the other hand a motive for our activity on Monday morning!
—J. P. C.

Dr. Romig on Original Sin

By the REV. R. B. KUIPER

Professor of Practical Theology at Westminster Theological Seminary

AN EDITORIAL entitled "The Reformed Church in America on Trial," in the August issue of THE PRESBYTERIAN GUARDIAN, reflected on a striking statement on the subject of original sin by Dr. E. F. Romig, president of the 1940 General Synod of the Reformed Church in America. Said the retiring president in his report to the 1941 Synod on the state of religion in the church: "I could no more in the Baptism Office ask parents to subscribe to the question 'Do you believe that our children are sinful and guilty before God?' than I could ask them to believe in Mohammed. For I cannot find warrant in Scripture for any doctrine that children whose wills have not yet been formed and who therefore cannot exercise the power of moral choice are guilty before God."

A considerable stir ensued in the Reformed Church in America. There were those who saw in this statement a denial of the Reformed doctrine of original sin and therefore found serious fault with it. Such proportions did the commotion on this issue assume that Dr. Romig deemed it advisable to set forth his position more fully. This he did in several articles in the *Intelligencer-Leader*, the official weekly of his denomination. He styled what he had to say an "affirmation," not a defense.

More recent issues of the *Intelligencer-Leader*—those of September 19th and 26th—urgently requested the writer of the GUARDIAN's editorial to discuss the matter again after reading Dr. Romig's articles. With that request he is now complying.

Dr. Romig's affirmation contains much that is irrelevant to the subject of original sin. For one instance, the warning to beware of adding to Scripture is quite out of place. Dr. Romig himself seems to sense this. No doubt, his critics are as ardent defenders of the sufficiency of Holy Writ as is he. But they are certain Scripture presents a teaching which he rejects. With

much in Dr. Romig's articles every Christian will find himself in most hearty agreement. The repeated insistence on the sinner's crying need of the grace of God is perhaps the most obvious example.

On reading Dr. Romig one can hardly escape the impression that he is a better literarian than theologian. Not only does he evince a wide knowledge of literature, but his own style excels in literary quality. On the other hand, he manifests no great zeal for precise statement of doctrine. And if to touch rather than to teach were the primary task of preaching, he would beyond all doubt have to be rated as a homilist of superior ability. However, Dr. Romig lays no claim to a profound interest in painstaking formulation of truth. Occasionally he tends even to belittle that pursuit, as in his reference to "the unnecessary baggage of dogma" and to theology as "a poor handmaid" for one wishing to tell of his plight as a sinner before God. A perusal of Dr. Romig's list of religious books which he calls his "companions" can hardly help raising a serious question as to his theological discernment. The list ranges all the way from historic orthodoxy to bald liberalism. Believe it or not, Dr. Romig finds in the works of Louis Berkhof, Wm. Adams Brown, H. R. Macintosh, Nicholas Berdyaev, Reinhold Niebuhr, and Clifford E. Barbour "a common agreement on the awfulness of sin, and humanity's utter need of the grace of God in Christ." On reading that amazing statement one cannot help recalling that even Pelagius taught man's need of what he denominated "divine grace." Nor can one help wondering just what Dr. Romig may mean by "the grace of God."

Precisely what is Dr. Romig's conception of original sin? In spite of obscurities in his affirmation, the following answer appears fully warranted.

He believes that little children are sinful by virtue of belonging to the

human family and being Adam's seed. To be sure, it does not become perfectly clear what he means by "sinful." He informs the reader that he is denying himself the privilege of showing in a detailed way what the content of the word "sin" is in his thinking, in order that he may hew to the line and present the thinking of men of earlier generations. One is made to wonder whether Dr. Romig's thinking on the content of the word "sin" differs from that of the authors of the confessions of his church. Otherwise expressed, one wonders whether he would be willing to subscribe to the italicized words in the following quotation from A. H. Strong's *Systematic Theology*: "Every member of the human race, without exception, possesses a corrupted nature, which is a source of actual sin, and is itself sin" (Vol. II, p. 577). Perhaps he would, possibly he would not. The matter is not made clear. But, that aside, what he denies emphatically is that little children are guilty before God. About that there can be no doubt, and here is the rub.

His reason for denying the guilt of little children is apparently to be found in the contention that "there must be four conditions before guilt can be posited of anyone. The first is that there be a law. The second is awareness on the part of the individual agent, the third is self-determination, and the fourth is volition, which must include intention." Since not all of these conditions are present in the case of little children, he concludes that to call them guilty is not only extremely harsh, but also erroneous.

It might be thought by some that the difference between Dr. Romig and those who affirm the guilt of infants, apart from the grace of God, is merely one of words, more specifically one of definition of "guilt." The fact is that the difference is much more serious. There is a definition of "guilt" on which both can agree. That guilt is just obligation to punishment may be as-

sumed to be a matter of common consent. But the question in dispute is how one becomes guilty. Dr. Romig asserts that one acquires just obligation to punishment only by volitional transgression of God's law. Those who differ with him hold that there are other ways besides this in which one acquires just obligation to punishment. They teach that the guilt of Adam's first transgression, which he committed as representative of the whole human race in the covenant of works, is imputed by God to all of his descendants. And they teach further that the sinfulness with which infants are born renders them guilty before God even before they consciously transgress God's law. Both these teachings Dr. Romig rejects. How evident that the difference is not one of words, but definitely of theology!

Dr. Romig seeks to bolster his position by appealing both to Scripture and to the doctrinal standards of his church. In passing it must be remarked that his appeal to Scripture would be more impressive had he not described Genesis 18 as "a chapter so sub-Christian in its condoning of departures from decency as to make it utterly valueless in spiritual insight on sin and guilt when compared with the divine understanding of Jesus." Most assuredly there is progress in divine revelation, but that does not give any one the right to speak disparagingly of even the earliest portions of the Old Testament. To return to our theme, Dr. Romig contends that neither the Word of God nor the confessions apply the epithet *guilty* to infants. But this argument is a clear instance of literalism. There are, of course, other ways of saying that one is justly liable to punishment than to call one *guilty*. Other ways may conceivably be even more emphatic. As a matter of fact, Ephesians 2:3 tells us that "we were by nature the children of wrath." In a helpful—though not at every point perfectly lucid—article on "The Doctrine of 'Original Sin'" in the August 29th issue of the *Intelligencer-Leader*, Professor J. R. Mulder asserts that this "can only mean that we are all born in a state of sin and judgment—we are the objects of divine wrath." The Canons of Dort too teach that "all men are conceived in sin, and are by nature children of wrath" (Third and Fourth Heads of Doctrine, Art. III). It would be difficult indeed to say in more cer-

tain terms that all men at birth, apart from divine grace, are guilty before God.

At first blush it might seem that Dr. Romig is woefully inconsistent when he pleads for replacing the question in the Baptism Office to which he objects so strenuously with another which has long been in use in other Reformed churches and was used in the Reformed Church in America before 1906: "Do you acknowledge that, although our children are conceived and born in sin and therefore are subject to all miseries, yea to condemnation itself; yet that they are sanctified in Christ and therefore, as members of His Church, ought to be baptized?" To be sure, the word *guilty* does not occur in this question, but is not the thought expressed most emphatically? In order to be "subject to condemnation" one must be guilty indeed. Then how can Dr. Romig plead for a return to this question? But the answer is really very simple. There is not the slightest inconsistency here on the part of Dr. Romig. To use his own words, he believes that infants are subject to condemnation only "potentially" and "proleptically." That must mean that in his opinion they are not actually in their own persons subject to condemnation in the very present. He evidently approves of the view that "the child is, potentially, alas, under condemnation, as a part of the human race, just as the offspring of parents with a vile disease are under condemnation."

To sum up, Dr. Romig grants that all men are at birth prone to sin because of their descent from Adam, but he denies that they are guilty before God. He denies that they are guilty because of the imputation to them of the guilt of Adam's first sin. He also denies that they are guilty because of their own sinfulness.

But both of these denials strike at the very heart of the Reformed doctrine of original sin. The Westminster Confession of Faith, perhaps the greatest of all Reformed confessions because the product of the maturest reflection, teaches that, since our first parents were the root of all mankind, "the guilt of this sin [Adam's first] was imputed, and the same death in sin and corrupted nature conveyed to all their posterity" (Chapter VI, Section III). The Belgic Confession teaches that original sin is so vile a corruption and abominable in the

sight of God "that it is sufficient to condemn all mankind" (Art. XV). A. H. Strong says concisely "that all mankind are sinners; that all men are by nature depraved, guilty, and condemnable" (*Systematic Theology*, Vol. II, p. 593). And in his famous commentary on Romans, Charles Hodge says that it is the teaching of the fifth chapter, verses 12 to 19, that "in virtue of the union, representative and natural, between Adam and his posterity, his sin is the ground of their condemnation, that is, of their subjection to penal evils." What else can be the meaning of the Scriptural declaration, "Through one trespass the judgment came unto all men to condemnation" (Rom. 5:18)?

In his famous *Outlines of Theology*, A. A. Hodge makes great claims for the Reformed doctrine of original sin. Says he: "From the beginning, the universal Church has agreed in holding that the guilt of Adam's first sin was directly charged to the account of the human race in mass, just as it was charged to himself, and punished in the race by desertion and consequent depravity, just as it was punished in him. This was uniformly expressed by the technical phrase, the imputation of the guilt of his first sin to his descendants" (p. 358). He goes on to relate: "In the first half of the seventeenth century, Joshua Placaeus, professor at Saumur, was universally understood to deny any imputation of Adam's sin to his posterity, and to admit only inherent innate corruption as derived from Adam by natural generation. This was explicitly condemned by the French National Synod at Charenton, 1645; and repudiated by all orthodox theologians, Lutheran and Reformed" (pp. 358f). The Arminian view of original sin he describes in these words: "They admit that all men inherit from Adam a corrupt nature predisposing them to sin, but they deny that this innate condition is itself properly sin, or involves guilt or desert of punishment" (p. 352). It is evident that Dr. Romig's view is strikingly similar.

His view is a low one indeed. He rejects the historic Reformed doctrine of immediate imputation, by which is meant the direct charging of the guilt of Adam's first sin to his descendants, antecedent to their own sinful state. He does not even rise to the level of the faulty theory of mediate imputation, by which is meant that men are

found guilty with Adam of his apostasy because in virtue of inherent depravity they are apostates also. He goes much farther in his denial. According to him a child at birth is only potentially under condemnation, but is not actually guilty before God at all.

The conclusion is inescapable that Dr. Romig's conception of original sin is very far from being the Reformed doctrine of original sin. It is a recurrence of errors of which the Reformed theology disposed a few centuries ago.

Someone asks, "Why all this hubbub about original sin? Is not this doctrine of only secondary importance?" The answer is that, instead of being of secondary importance, it is essential to the integrity of the Reformed system of theology.

With this truth several others are bound up inseparably. Says Charles Hodge in his *Systematic Theology*: "By all theologians, Reformed and Lutheran, it is admitted, that in the imputation of Adam's sin to us, of our sins to Christ, and of Christ's righteousness to believers, the nature of imputation is the same, so that the one case illustrates the others" (Vol. II, p. 194).

If only he who volitionally transgresses God's law can be said to be guilty, if guilt by virtue of its very nature is not capable of being imputed to another, then it must be admitted that the guilt of Adam's first sin is not imputed to his descendants, but then it also follows that our guilt cannot have been imputed to Christ. But then what does it mean that "God laid on him the iniquity of us all" (Isa. 53:6), that Christ came "to give his life a ransom for [in the stead of] many" (Matt. 20:28), that He who knew no sin was made sin for us (II Cor. 5:21), and that "Christ redeemed us from the curse of the law, having become a curse for us" (Gal. 3:13)? In a word, what then remains of the precious doctrine of the atonement?

Again, if the guilt of the first Adam cannot be imputed to his descendants, it becomes difficult, to say the very least, to see how the righteousness of the last Adam can be imputed to believers. But listen! Both are not only possible. Both are actual. For "as through one trespass the judgment came unto all men to condemnation; even so through one act of righteousness the free gift came unto all men to justification of life. For as through

the one man's disobedience the many were made sinners, even so through the obedience of the one shall the many be made righteous" (Rom. 5:18, 19).

It is to be hoped fervently that there may be flagrant inconsistencies in Dr. Romig's theology. Only then can Dr. Romig believe in the imputation to Christ of the guilt of His people and the imputation of His righteousness to those who believe on His name. *For the fact is that he has rejected a doctrine so cardinal that with it the only true doctrine of salvation must ultimately stand or fall.* The Christian doctrine of the fall of man and the Christian doctrine of his redemption are of one piece.

A most serious issue confronts the Reformed Church in America. This writer said recently that, if history should repeat itself, the church would do nothing, or next to nothing, about it. That statement must stand, for it is a fact that in 1923 Dr. Edward S. Worcester's bold denial of the Reformed doctrine of original sin did not prevent his election to the chair of Systematic Theology at the New Brunswick Theological Seminary. But the good news may be added that the cloud the size of a man's hand which appeared immediately upon the publication of Dr. Romig's report, in the form of a public protest against his view of original sin, has since been growing. In other words, signs are multiplying that in the case now before the Reformed Church in America history may not repeat itself. Something will have to be done, for no Reformed church may tolerate such error in its ministry, and no truly Reformed church will. The outcome of this case will reveal whether the Reformed Church in America means to be Reformed in reality or is satisfied to be Reformed only in name. The Reformed Church in America is indeed on trial.

News Notes of The Orthodox Presbyterian Church

GETHSEMANE Church, Philadelphia: During the summer a two weeks' Bible school, with five teachers and thirty-six pupils, proved an outstanding success. . . . The painting of the church building and repairs to

the interior have been completed.

Grace Church, Middletown, Delaware: Eighty-three persons were enrolled, and about seventy attended, the two weeks' summer Bible school; the church was well-filled for the closing exercises. . . . Five delegates attended the Quarryville Bible Conference. . . . During the vacation of the pastor, the Rev. Robert H. Graham, the pulpit was supplied by the Rev. Robert S. Marsden, the Rev. Leslie W. Sloat, the Rev. Edwin H. Rian and Mr. John W. Betzold.

First Church, Waterloo, Iowa: Drawings and specifications for the new church building are being completed, according to the pastor, the Rev. Edward Wybenga. Though not large in size, it promises to be both attractive and well-suited to the needs of the congregation. . . . Guest preachers have been the Rev. John H. Skilton, the Rev. Robert S. Marsden and the Rev. Edwin H. Rian.

First Church, Long Beach, California: A vacation Bible school lasting for two weeks had a total enrollment of more than sixty. It was under the direction of the Rev. Henry W. Coray, stated supply of the church. . . . At a mid-week service during the summer, the Westmont College male quartet of Los Angeles gave a program of music and brief gospel messages.

The Christian's Duty in the Present War

(Concluded From Page 82)

in the past? The alleged atrocities of the British in the Boer War and the grab of Poland for a piece of tottering Czechoslovakia are instances often cited. How can we justify helping neighbors who have themselves been guilty of unneighborly acts? Another Biblical principle comes into play here. It is the principle that people and nations who sin against their brother, whether he be an individual or a nation, should repent and make restitution.

The one who fell among thieves in the parable of Jesus was a sinful man. No doubt he had been guilty of some unneighborly acts in his life. Many commentators believe that it is implied that he was a Jew. As such he would have been guilty of numerous offenses against his rescuer, the Samar-

itan, for the Jews had no dealings with the Samaritans. Did the Samaritan stop to inquire into the past history of the half-dead man, before administering aid? No! One categorical imperative forced him into action: his duty to his neighbor.

Too many Christians in America are prone to pass by their brow-beaten neighbors with the Pharisaical charge: "Your past acts are catching up with you." Have not they heard that saying: "Let him who is without sin cast the first stone"? Such quibblings drown out the divine voice of duty as it calls, "Thou shalt love thy neighbor as thyself."

In the face of the objection that we are not justified in helping a neighbor who has been guilty of unneighborly acts, the great principle enunciated in the second table of the decalogue still commands us. Indeed, it now has a twofold application to the international situation, for it not only impels us to rescue the half-dead nations which have fallen among the Nazi thieves, but also to urge them to repent for any unneighborly acts they are known to have committed in the past.

As this article is brought to a close, I am fearful of one thing. I fear that one who reads superficially will charge me with being a pro-British zealot, urging the immediate intervention of the armed forces of the United States. I am not, of course, unprejudiced, but this article has not been inspired by the blind spirit of partisanism. Rather it is because of the prevalence of blind partisanism, prejudiced propaganda, and war hysteria that I have sought to set forth dispassionately what I believe to be the Biblical principles from which we as Christians must determine our duty in the present international crisis. This article definitely does not urge a specific course of action. It merely sets forth the Biblical principle on which a course of action in the present emergency is to be determined, namely, "Thou shalt love thy neighbor as thyself." What is the most effective course of action, based on this principle, must be left to the experts, diplomatic and military. Finally, our duty as Christians has not been set forth in terms of helping the British, but in terms of helping our many beaten, enslaved neighbors to whom God has given the inalienable right of freedom.

DR. GREENWAY SPEAKS AT WESTMINSTER OPENING

DR. Leonard Greenway, prominent and popular pastor of the Eighth Reformed Church of Grand Rapids, Michigan, delivered the address at the thirteenth annual opening exercises of Westminster Theological Seminary, Philadelphia, on Wednesday afternoon, September 24th. His topic was "Historic Fact and the Christian Faith." *

Long before the appointed hour for the service, alumni, students and friends from all parts of the country had congregated in Machen Hall and on the broad campus. New students were greeted by classmates and professors, and a cordial atmosphere of Christian friendship prevailed. At 2.30 the service was begun in the seminary auditorium, with the Rev. Professor R. B. Kuiper, chairman of the faculty, presiding. After the singing of the doxology, the invocation was pronounced by the Rev. Theodore J. Jansma of Germantown, Philadelphia. Mr. Richard B. Gaffin, Orthodox Presbyterian missionary to China, read the Scripture lesson from the second chapter of Acts, and prayer was offered by the Rev. Leslie A. Dunn of Wildwood, New Jersey.

In his greeting to the entering students, Professor Kuiper spoke of some of the distinguishing characteristics of Westminster Seminary. It was not founded by a church, he said, nor is it operated by a denomination. Its aim is not merely to provide a certain denomination with ministers, but to promote the dissemination of the gospel throughout the Christian church of America and throughout the entire world. Secondly, Westminster Seminary is a school, an intellectual enterprise. It believes the most fundamental question to be, What is truth? and its most basic conviction is that truth is rational. Moreover, at Westminster Seminary the Bible is placed above everything else; it is honored as in truth the very Word of God. Westminster Seminary, declared Professor Kuiper, is unalterably opposed to the social gospel of liberalism, but it is convinced that the gospel of historic, Biblical Christianity is not only an individual matter

* The text of Dr. Greenway's address is printed in full, beginning on page 83.

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but that also it has very definite social implications in every field of human experience. We believe, he said, that we have the solution to all the world's problems.

Following the address of the afternoon and the singing of a hymn, Professor Kuiper closed the service with prayer. The guests then repaired to Machen Hall, where tea was served by the members of the Women's Auxiliary of the seminary and a time of pleasant Christian fellowship was enjoyed.

Total enrollment at the time of the opening exercises was about forty. There are seven members of the junior class and two new graduate students. These nine new students represent the following denominations: Baptist, Presbyterian (U.S.A.), Christian Reformed, Reformed Episcopal, United Brethren, Wesleyan Methodist and Orthodox Presbyterian. Korea and Japan are also represented in the student body this year.

Today in the Religious World

By THOMAS R. BIRCH

American Council

FOR years we have resented the fact that the modernist Federal Council of the Churches of Christ in America has purported to be the voice of American Protestantism. The Federal Council has, on numerous occasions, claimed to speak with authority for all Protestants, but its utterances have ignored that Gideon's band of Bible-believing Christians who wished no part in the modernist program that the council has always sponsored. Of late years, the Federal Council has arrogated to itself a kind of spiritual dictatorship, controlling the grants of free radio time for religious broadcasts and suppressing all "controversy" on the air, as well as taking upon itself the rôle of national arbiter of organized Protestant religion.

Last month several key men in the Bible Presbyterian Church and the Bible Protestant Church decided to do something about it. After drawing up a constitution and by-laws, securing the entrance of their two denominations, and the "sponsorship" of a host of Fundamentalists from coast to coast, they announced the organization of the American Council of Christian Churches, a body which was "designed to be the voice of evangelical Christians." The announcement went on to say that "the founders expect that most if not all of the denominations not in the Federal Council will in due course become members. Guarded predictions were also made that some churches now in the Federal Council might swing over to the new body, resulting in a revolutionary realignment in American Protestantism."

The purposes of the American Council are excellent, and we hope that the group will be successful in the task it has assumed. If it is able to combat the Federal Council's monopoly of radio time, it will have done yeoman service to the cause of evangelical Christianity. In fact, we shall feel grateful to it even if its only effect is to put flies in the Federal Council's ointment.

The new group plans a somewhat different set-up from that of the modernist body. Like the Federal Council, its voting members will be the

denominations which it represents but, unlike the Federal Council, local churches or associations of Christians are eligible to become associate members, and individuals may become "consultative" members.

The general secretary, who will be in charge of the administration of the American Council's program, is the Rev. H. McAllister Griffiths, D.D., and the officers of the council are: Carl McIntire, president; Harold S. Laird, vice-president; Newton C. Conant, secretary; Walter S. Patrick, treasurer.

Despite our approval of the aims of the American Council, we feel that there are certain weaknesses in the methods thus far used by its organizers. We wonder why Mr. McIntire, Dr. Griffiths, and their friends did not attempt to secure a round-table conference with representatives of all, or at least most, of the evangelical denominations, including, for example, the Missouri Synod Lutherans, the Reformed Episcopalians, the Christian Reformed, the Reformed Presbyterians and the Orthodox Presbyterians. Such a conference would have given them the benefit of the combined wisdom and outlook of men from every branch of the evangelical cause. Even the forty-odd "sponsors" of the council had absolutely no voice in the formulation of its constitution, by-laws or internal structure. Their "sponsorship" consisted in signing their names, about a week before the public announcement in the press, as approving the entire project. This seems to us a rather unusual interpretation of the word "sponsor." It is a little like being asked to become the parent of a week-old infant.

We hope, too, that the executives of the American Council will not allow their enthusiasm for the project to run away with them. We hope that they will not claim to be the voice of evangelical Protestantism until the facts really justify that claim. The membership of the Bible Presbyterian and Bible Protestant Churches is in reality a microscopic percentage of the forces of evangelical Christianity in America. At the present juncture, it would be exceedingly unfortunate if the American Council

should purport to speak for the vast army fighting beyond its borders.

Modernist Blitzkrieg

An epidemic of visiting American clergymen has broken out in England. Several have already arrived, including famed Modernists Daniel Poling and Joseph Fort Newton. Dr. Henry Smith Leiper, American secretary of the World Council, expects to fly to England within the next few months, and Dr. John Sutherland Bonnell has already made the round trip. Tentative plans to send a deputation of American Protestant clergymen to Europe under the auspices of the World Council of Churches and the Federal Council are being discussed by both groups. To our mind this is carrying the lease-lend bill too far; England has enough to put up with, and our Washington officials should do something about the new menace. Already there are rumors of reprisals. Two British church leaders—Dr. Leslie Weatherhead and Maude Royden—are planning visits to America at the end of October.

Taylor and Tittman Again

Myron C. Taylor, President Roosevelt's personal representative to the Vatican, left New York on September 4th for Rome to resume his duties. The period of his stay was exceedingly brief, after which his office at the Vatican has continued to function in charge of Harold Tittman, his secretary who remained when Mr. Taylor was compelled to return to the United States last year because of ill health. A prepared statement distributed just before Mr. Taylor's departure, said:

"President Roosevelt has requested me to return to Rome, to resume conferences with His Holiness, the Pope.

"To be the instrument of contact between the Pope as a great spiritual leader and the President of the greatest of the liberty-loving nations not engaged in war necessitates a reserve of expression which is no great innovation to me.

"In the final unfolding of the mysteries which the present-day questions contain, there can be no fair or permanent justice in the world unless these two symbols of civilization at its best operate in harmony."

Universalists Join Federal Council

Unity, the essential worth of man, and Norman Thomas occupied the attention of the United Universalist Convention at Tufts College, as the sect opened its fifteenth biennial meet-

ing. The delegates voted to make application for membership in the Federal Council and pleaded for a closer relation between Universalists, Unitarians, Congregationalists and Jews. Declaring that human life can be trusted fundamentally, Dean Clarence R. Skinner of the Tufts College School of Religion told the members that the people of the world should be united into one large family. Such a unity, he said, is the essence of Universalism. And, apparently, the Federal Council is viewed as a step in that direction. Mr. Thomas, the perennial Socialist candidate for president, spoke as an isolationist and was challenged by at least one leading Universalist interventionist.

The Japanese Way

Dr. Paul F. Rusch, for fifteen years a Protestant Episcopal missionary to Japan, cabled his superiors in this country that he would refuse to comply with a recent order demanding that he take a furlough for the duration of the emergency. "I will not leave Japan even if the worst comes to the worst in Japanese-American relations. In time I have hopes of seeing America understand Japan's intentions. Even if my Japanese friends should abandon me, I will not return to America but will commit hari-kari and die on Japanese soil. This is what I have learned from the Japanese way." We wonder if the Japanese have learned from him, in his fifteen years, anything whatever of the Christian way.

Few Casualties in Civil Liberties

According to the annual report of the Civil Liberties Union, there have been "remarkably few casualties" this year in the field of civil liberties, despite a "growing intolerance" of those minorities which are out of step with the national defense effort. One of the minority groups to suffer most, said the report, has been the sect known as Jehovah's Witnesses.

The report also noted that "no federal prosecutions for opinion have been undertaken, despite the power in the law to do so," and that "not a single judicial set-back of any importance to civil liberty marred the year's record of cases" in the appellate courts.

Presbyterian Contributions

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the past year. This is the largest amount received in nine years. Per capita giving was \$21.49, nearly thirty cents more than last year and the largest figure since 1932. Communicant members of the church were listed at 2,013,247; ordained ministers 9,538; and Sunday school membership 1,453,225. Modernism Marches On!

MACHEN LEAGUE TO HOLD INTERESTING FALL RALLY

PHILADELPHIA Presbytery's Machen League has planned a varied and attractive program for the fall rally to be held on October 25th at the Mediator Orthodox Presbyterian Chapel, Rutland and Knorr Streets, Philadelphia. At 4 P.M. the league will be addressed by the Rev. Edward L. Kellogg, pastor of Calvary Orthodox Presbyterian Church, Middletown, Pennsylvania. Following this, there will be time for recreation and fellowship. As usual, delegates are asked to bring box suppers. Then, before the evening meeting, Mr. Richard B. Gaffin, Orthodox Presbyterian missionary to China, will show motion pictures of his work.

The speaker of the evening will be the Rev. Theodore J. Jansma, pastor of Calvary Orthodox Presbyterian Church of Germantown. Officers of the Machen League have requested that every member plan to be present and to bring with him at least one interested friend.

FACILITIES ENLARGED AT DEERWANDER CONFERENCE

THE fourth annual Deerwander Bible Conference met at Camp Laughing Loon, Waterloo Center, Maine, from August 22nd to September 1st. About seventy-five delegates were present from six states, and much enthusiasm was manifested over the new conference site—a Y.W.C.A. camp on Little Ossipee Lake. Meetings were held in the spacious lodge, and the fireside circle just before evening devotions was usually swelled considerably by visitors.

Special conference speakers were

the Rev. Professor R. B. Kuiper and the Rev. James W. Price, both of Philadelphia. Morning classes were led by members of the newly-formed Deerwander Bible Conference Association. Officers of the association are: President, Arthur Olson; vice-president, Lawrence Eyres; secretary, Charles Stanton; treasurer, Norman Dresser. Guest leaders included the Rev. and Mrs. Charles G. Schauffele of Harrisville, Pa.

The Bible was the center of all teaching and preaching at the conference, and the system of doctrine presented was that of the Reformed Faith. The *Modern Hymnal* was selected as the conference song book, and fifty new copies were purchased.

The recreational facilities were ideal, including swimming, boating, canoeing, badminton, tennis, basketball, softball, volleyball, horseshoes, pingpong and indoor games. A Wednesday afternoon hike took the delegates up Ossipee Mountain, where they enjoyed an outdoor supper.

Now that there are accommodations for over a hundred young people, it is expected that many more will register for the coming year's conference.

ROCHESTER CHURCHES TO LAUNCH RADIO CAMPAIGN

THE Covenant and Memorial Orthodox Presbyterian Churches of Rochester, New York, will inaugurate the Orthodox Presbyterian Radio Program over station WHEC (1460 kilocycles) on Sunday morning, October 12th. Thereafter, each Sunday morning from 8.15 to 8.45 an unusual gospel program will be broadcast by the two churches.

About half the time will be devoted to hymns by the choir of the Memorial Church, under the direction of Mr. C. J. Maquelin. The addresses will be alternately delivered by the Rev. Peter Pascoe of Covenant Church and the Rev. John J. De-Waard of Memorial Church.

The program is the result of careful planning and many months of work by both churches, and it is hoped that it will be an effective means of increasing the ministry of the denomination in the Rochester area.