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The Presbyterian

GUARDIAN

J. GRESHAM MACHEN • EDITOR 1936-1937

Crescent Park Chapel

Robert W. Eckardt

•

Calvinism and Art

C. Van Til

•

Biblical Theology

John Murray

•

Glory of the Christian Church

R. B. Kuiper

•

Unbelief in the Presby- terian Church U. S. A.

Leslie W. Sloat

•

Orthodox Presbyterian Church News

•

Guardian News Commentator



According to the New Testament our Lord even in the days of His flesh presented Himself not merely as Teacher and Example and Leader but also, and primarily, as Saviour; He offered Himself to sinful men as One who alone could give them entrance into the Kingdom of God. . . . He invited men not merely to have faith in God like the faith which He had in God, but He invited them to have faith in Him.

—J. Gresham Machen



December, 1948

VOL. 17, NO. 16



Your FAMILY ALTAR

Daily Bible Readings

Week of December 27 (continued)

Saturday *Deuteronomy 6:1-12*

Sunday *Deuteronomy 6:13-25*

Questions for Sabbath Meditation

1. What attitude was Israel to take to the law of God?
2. How often were parents to instruct their children in God's law?
3. What explanation were parents to give their children when they asked a reason for God's giving the law?

Week of January 3

Monday *Exodus 16:1-9*

Tuesday *Exodus 16:10-21*

Wednesday *Exodus 16:22-36*

Thursday *Nehemiah 13:15-22*

Friday *Jeremiah 17:19-27*

Saturday *I Samuel 21:1-15*

Sunday *Isaiah 58:1-14*

Questions for Sabbath Meditation

1. Did Israel keep the Sabbath Day before the law was given at Sinai?
2. What did Nehemiah declare was the result of Sabbath breaking?
3. What promise was given to Israel if they hallowed the Sabbath?

Week of January 10

Monday *Psalms 140*

Tuesday *Psalms 141*

Wednesday *Psalms 142*

Thursday *Psalms 143*

Friday *Psalms 144*

Saturday *Psalms 145:1-9*

Sunday *Psalms 145:10-21*

Questions for Sabbath Meditation

1. Show from Psalms 140 and 141 that David believed in God's providential control of all things.
2. What does Psalm 144 say of man's life? For what does David bless God?
3. What verses in Psalm 145 give comfort to the Christian?

Week of January 17

Monday *I Corinthians 1:1-16*

Tuesday *I Corinthians 1:17-31*

Wednesday *I Corinthians 2:1-16*

Thursday *I Corinthians 3:1-11*

Friday *I Corinthians 3:12-23*

Saturday *I Corinthians 4:1-9*

Sunday *I Corinthians 4:10-21*

Questions for Sabbath Meditation

1. What situation in the church at Corinth does Paul condemn?
2. What message did Paul feel compelled to preach?
3. How are the results of gospel preaching ultimately achieved?

Week of January 24

Monday *I Corinthians 5:1-13*

Tuesday *I Corinthians 6:1-11*

Wednesday *I Corinthians 6:12-20*

Thursday *I Corinthians 7:1-16*

Friday *I Corinthians 7:17-31*

Saturday *I Corinthians 7:32-40*

Sunday *I Corinthians 8*

Questions for Sabbath Meditation

1. Who is the judge of our stewardship?
2. How was the church at Corinth to deal with fornicators?
3. Should disputes between Christians be taken to civil courts?

Late News

FOLLOWING delays resulting from the East Coast strike, Miss Frances Healy finally sailed from New York on December 9. She should be in Eritrea shortly after the first of the year.

As of December 2, Mr. and Mrs. Mahaffy had been unable to secure shipping for their return to this country. They hoped to leave soon. Son John meanwhile seemed no worse, though no better.

A New Beginning

The apostle Paul believed in progress in the life of the Christian. It is likely that when he wrote his letters he had in mind the athletic races of his day. He pictures the Christian as a runner seeking a prize. The believer is to move forward to a goal. Thus he writes to the Philippians "Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13,14).

At the beginning of a new year we can forget those failures of the past. They need not weigh us down. Despair will hinder our running. What has been done is done; it cannot be changed. Repentance alone is required. Let us turn from past sins.

But likewise, let us turn from past successes. For new obstacles await us at every turn. Pride in past performances will never support us in new trials. Satan not only wishes us to despair as did Elijah under the juniper tree, but he also wants us to boast as did Peter, that though others would forsake Christ, he would be strong.

What is needed for the new year? There are no new remedies for old ills as far as this spiritual race is concerned. There are the same pitfalls. Satan has not given up in his work of hurling fiery darts and of enticing to evil. But on the other hand, the Christian's God still provides the strength to resist in every temptation. A new year can mean new determinations to trust God.

Resolutions can be helpful if made in humble reliance upon the grace of God. Let us resolve to read God's Word every day, to meditate upon some portion of Scripture. Let us resolve to pray every day, to witness for Christ, to give our talents, time and money in His service. There will be failures, but remember that every day is a new beginning. God's compassions are new every morning; great is His faithfulness.

Some Prayer Suggestions

Pray for the Mahaffy family in the matter of the illness of their son.

Pray for congregations without pastors.

LEROY B. OLIVER

The Presbyterian **GUARDIAN**

1505 Race Street, Philadelphia 2, Pa.

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Editor and Manager

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Robert S. Marsden
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To the Readers

IN 1936 Dr. Ned B. Stonehouse became co-editor of THE PRESBYTERIAN GUARDIAN with Dr. Machen. Since that time, except for two relatively brief intervals, Dr. Stonehouse has been closely associated with the editorship of the GUARDIAN, either as Editor or as a member of the Editorial Council. With the passing years he has been undertaking an increasing burden of work. He has, nevertheless, discharged his duties indefatigably and with great distinction. His wise judgment and sound editorial utterances have placed both the members of The Presbyterian Guardian Publishing Corporation and the readers of the GUARDIAN, in his debt to an extent which cannot be measured.

We are happy to say that we are now in a position to grant Dr. Stonehouse's urgent request that he be relieved of the duties of Editor, and to announce the acceptance of that position by the Rev. Leslie W. Sloat. Mr. Sloat is well known to the readers of the GUARDIAN. He was a member of the Editorial Council from October, 1937, until November, 1945, and has served as Managing Editor since November, 1946. Mr. Sloat graciously has agreed to assume the responsibility of the editorship, although he has also been asked to continue his duties as Manager of the GUARDIAN. We wish it were not necessary for him, as Editor, to be subject to the distractions inseparable from concern for the business affairs of THE PRESBYTERIAN GUARDIAN. We are confident, however, that he will vigorously discharge all of his

duties with great credit to himself and to the publication he serves.

When I welcome Mr. Sloat to his new responsibilities and wish him God-speed, I feel sure I do so not only on behalf of the publishing corporation, but also on behalf of the many readers of the GUARDIAN. We earnestly solicit for Mr. Sloat the prayers and support of our readers in what is, after all, a joint undertaking—the effort to make THE PRESBYTERIAN GUARDIAN increasingly effective in its great aim of setting forth plainly the truth of God, and of telling of the progress in the propagation of that truth.

Yours in a common service,
MURRAY FORST THOMPSON
President, The Presbyterian Guardian Publishing Corporation.

About the Guardian

THE current numbers of THE PRESBYTERIAN GUARDIAN are, by special arrangement, being sent to several hundred ministers and members of The Presbyterian Church in the U. S. A. in addition to our regular subscribers. For this, as well as for other reasons, therefore, it may be pertinent to say a word about this magazine and the aims of those who publish it.

THE PRESBYTERIAN GUARDIAN began its career in October, 1935. It was then the voice of a group of orthodox Presbyterian ministers and laymen within the northern Presbyterian denomination. Because of the increase of Modernism in that denomination, and the indications that Modernism would soon be, if it were not already, in control, the

conservatives felt the need of a publication which would be a rallying point and a guide for them in the battle for the faith which was even then reaching its climax.

At the Syracuse Assembly in 1936 the climax in the struggle was reached. By solemn judicial decision men who had devoted their lives to the orthodox Presbyterian faith were ordered suspended from the Presbyterian ministry, because they refused to support official programs of the northern Presbyterian denomination which were demonstrably modernistic in character and false both to the Bible and the constitutional standards of that church.

Since these men could not continue their labors on behalf of the faith within that denomination, they were forced to separate from it. They withdrew not because they had ceased to be Presbyterian, but in order that they might continue to be Presbyterian.

And as THE PRESBYTERIAN GUARDIAN had been their voice in the battle for the faith before 1936, so it has continued to be their voice since that time.

The name of our publication is not without significance. We are in the first place unashamedly Presbyterian. That word has reference technically to a form of church government. We are not Methodists, nor Episcopalians, nor Lutherans, nor Romanists. We believe that the Presbyterian system of church government is more in accord with the teaching of Scripture than any of these, and that decides the question for us.

But the term Presbyterian has come also to refer to theology. In this sense it signifies Calvinism or the Reformed faith. As such it differs from the theology of Arminianism, of Pelagianism and also of contemporary Lutheranism. And we are also unashamedly Presbyterian in theology. We believe the Bible teaches an absolutely sovereign God, salvation solely by His grace through the redemptive work of Jesus Christ, and that His sovereignty should be recognized in every area of human endeavor. And we believe that Scripture is His Word, our only infallible rule of faith and life.

But our magazine is called THE PRESBYTERIAN GUARDIAN. That last word suggests that we feel the responsibility of those who are set to watch and guard the faith we hold true. We seek to lend our encouragement to every effort in support of that faith. And we consider it our duty to call at-

We take this opportunity to extend to our readers greetings appropriate for the period when we are remembering the birth of our Lord and Saviour, Jesus Christ. May His saving and all-sufficient grace bring true joy and happiness to you at this season and throughout the coming year.

attention to departures from that faith. Watchmen who fail to warn when danger threatens are denounced in Scripture.

The GUARDIAN is independent of any official ecclesiastical organization. Our closest tie in the bonds of love, shall we say, is with that portion of the body of Christ which received its organizational form in 1936 when its charter members found themselves compelled to separate from the northern Presbyterian denomination. The name of the church is now The Orthodox Presbyterian Church. Hence we carry special news of the activities of its local churches.

But just because we are a part of the body of Christ, we are also bound to all portions of the one "Holy Catholic Church" (which of course has nothing to do with Romish pretensions!). So we also try to deal with matters of significance and interest in all parts of the world-wide church. Because of our past history and connections, we cannot avoid a special concern with the state of affairs in the northern Presbyterian denomination. Thus the present series of articles on unbelief in that church. We print these articles not with any sense of gladness or satisfaction. We are deeply grieved when any portion of the organized church promotes that which is contrary to the teaching of God's Word. And we are especially grieved and in sorrow of heart when a church with the glorious Presbyterian heritage takes such action. But we cannot keep still. It may be there are some in that church who will be encouraged once again to take their stand for the truth, regardless of the persecution that may ensue, as they consider the things which are done in its name—and in their name, too, remember. We desire that all might honor the living Christ, who is also the Christ of Scripture.

Let no one think that we consider ourselves to have attained some special degree of holiness, when we speak in this way. Apart from the grace of God, we, too, would deny Him, and even though His grace has been granted us, we continually fall far, far short of His standard. But as He shall give us strength, we shall endeavor to be true to Him, to His Word, and to that also which is involved in the name of this publication.

One final word. As the present writer assumes the position of Editor

of THE PRESBYTERIAN GUARDIAN, he does so with the prayer that in humble reliance upon the God of all grace he may be able to maintain the standard that has been set. To those who look to this paper for leadership, he declares in all sincerity that he accepts the Bible as the Word of God, the only infallible rule of faith and practice, and that he accepts the Westminster Confession of Faith and Catechisms as setting forth the system of doctrine taught in that Scripture. And he promises that as much as in him may lie, he will endeavor to see that THE PRESBYTERIAN GUARDIAN will ever serve the interests of that cause which we love more than any other because we believe it most true to the Word of God, the cause which for lack of better terms we call simply orthodox Presbyterianism.

Soli Deo Gloria.

L. W. S.

Let's Support the Missions Committees!

EACH local congregation of the Church of Christ testifies to the gospel in its own community. It gathers together the saints for worship and mutual edification and seeks to convert sinners. Recognizing the world-wide character of the church and the duty of Christians to unite with those of like faith, our people have not remained isolated, but have banded together to form The Orthodox Presbyterian Church.

Our Lord has taught us that we must teach all nations. That means our own nation and the nations beyond the sea. Inasmuch as this task is too great for the individual congregations, it has been assumed by the church as a whole through its General Assembly. The Assembly meets but once a year, and obviously cannot itself do mission work. So it has assigned the direction of this task to Committees which it elects and controls. The Committee on Foreign Missions is commissioned to carry the witness of The Orthodox Presbyterian Church to the gospel of Christ to other lands. The Committee on Home Missions is commanded to be the witness of that denomination in this country. Thus through her Committees The Orthodox Presbyterian Church obeys her Lord's command to witness, and through support of the Committees the individual members

play their part in the extension of His Kingdom.

One of the glories of The Orthodox Presbyterian Church has been her missionary vision and zeal. The church supports one foreign missionary for every four hundred and fifty communicants, and carries on a home mission program that requires about seven dollars per member per year. Over the past decade her people have loyally and sacrificially supported this larger witness. As 1948 draws to a close, however, the Committees find themselves in serious financial straits. In the case of the Foreign Missions Committee this is largely due to heavy transportation expense over a short period. The Home Missions Committee has been affected by declining receipts due probably in part to the claims of the foreign missions program.

It is however a fact that some individuals and congregations have ceased to support the missions committees. Doubtless there are varied reasons—disagreement with actions of the Committees, dissatisfaction with Committee personnel, disaffection generally toward the church. Now we do not say that congregations should be compelled to contribute. We levy no assessments and shall not do so. Giving must not be grudging nor of necessity. So we assert no legal compulsion. But we do not hesitate to assert a moral compulsion. Missions are not the projects of the Committees, but the work and voice of the whole church. No one has claimed that our missionaries are not faithful to the doctrine of the church. To withdraw mission support, then, is to strike at the witness of the church itself, to say nothing of its being a shameful desertion of men and women who have committed themselves to the work of the church. We earnestly hope that those who have withdrawn support will remember that they are still Orthodox Presbyterians, and will stand back of her missionaries laboring on the far-flung battlelines of the Kingdom.

To the many who are and have been faithfully supporting her mission program, The Orthodox Presbyterian Church is sincerely grateful. And she makes bold to ask of you at this Christmas season a sacrificial gift that her testimony to the saving Gospel of Him whose birthday we celebrate may not be diminished.

J. P. C.

The Crescent Park Chapel

The Contractor Failed, but the Building of the Chapel Went On

By **ROBERT W. ECKARDT**

ONE afternoon in March, 1945, the Rev. Charles H. Ellis, with the help of a corps of teachers from the Immanuel Orthodox Presbyterian Church of West Collingswood, N. J., began holding Sunday school in the nearby community of Crescent Park. From almost the very beginning, the handful of adults who attended the Sunday school felt a need for a building. The reason for this was that there was absolutely no public building of any type available in which Sunday school and, in due time, church services could be held. The Sunday school was divided, with the adults and pre-school children meeting in the basement of one home and the school-age children meeting in the basement of another home. This problem of a suitable meeting place was frequently one of the principal topics of discussion when the adults, who had been organized under Mr. Ellis' leadership into a Sunday school association, held their monthly meetings.

By the way, the organizing of the adult members of the Crescent Park Sunday school into an association was one of the wisest things which could have been done. It served to solidify the people, to give them some knowledge of the problems connected with the conducting of a branch Sunday school, and to give them opportunity to express their opinions. At the head of this association was Mr. Calvin A. Duff, the superintendent of the West Collingswood Sunday school and a ruling elder.

The first event which finally led to the building of a chapel occurred when the real estate company which had developed Crescent Park gave us a plot of ground at a very ideal location. By the time this gift was consummated, the Immanuel Church had called a new pastor, the Rev. Edward L. Kellogg, who, the Crescent Park people were glad to learn, was just as zealous for the success of the Crescent Park work as Mr. Ellis had been.

Mr. Kellogg, shortly after arriving at West Collingswood, took three steps in connection with the Crescent Park

work. First, he began an intensive campaign in the Immanuel Church to secure funds for a Crescent Park chapel. This campaign was pressed in the Immanuel Sunday school by Mr. Duff, and in the course of it one young men's class, for example, gave \$100. Ever since that time, the Crescent Park building fund has been one of the principal objects of benevolent giving by this missionary-minded church. Secondly, Mr. Kellogg instructed the people of Crescent Park that if they were to have a building they themselves would have to begin giving in a serious manner. Ever since that time, the members of the Crescent Park Sunday school—children and adults alike—have been giving very generously—some even sacrificially—toward the building fund.

The third step which Mr. Kellogg took at this time was to secure the services of your present writer, who was then a senior at Westminster Seminary. At first I assisted with the Sunday school, which by that time was being held in the morning, and I carried on visitation work in the community. Later I began conducting

NUMEROUS congregations in The Orthodox Presbyterian Church are at present building or making plans for building houses of worship. This is the story of the experience of one such group. We hope to tell the stories of others in subsequent issues, with a view to helping all who are thus engaged in understanding better the problems involved.

First services in the new building were held November 21. The building was officially dedicated on December 10.

We join Mr. Eckardt in thanking God for the Crescent Park Chapel and in praying that it may always be used for the glory of God and the proclamation of the glorious gospel of sovereign grace.

worship services, first as a licentiate and then as assistant pastor to Mr. Kellogg. My salary was paid, as it still is for the most part, by The Orthodox Presbyterian Church's Committee on Home Missions.

At about this time, the board of trustees of the West Collingswood Church appointed several of its members to be a building committee. This committee, which, by the way, always invited several of the Crescent Park men to its meetings, secured the services of a firm of architects who specialize in designing church buildings; and the committee requested the firm to design a cinder-block building which would seat 100 in the church auditorium and would accommodate 150 for Sunday school, and which would cost approximately \$10,000. The building was to be the first unit of a larger building which could be erected in two further stages as the need arose.

After the plans had been completed and the committee had approved them, several building contractors in the neighborhood were asked to submit bids. Four bids were received—one for \$25,000, two for about \$18,000, and one for about \$12,000. The contractor who submitted the lowest bid offered to deduct \$1,000 from the cost of the building if we would authorize him to lay a cinder-block foundation rather than the concrete one called for in the plans. With the approval of the architect, we authorized this change.

Two personal loans—one for \$6,000 and the other for \$1,000—were made available to us; and arrangements were made with a local bank to borrow \$2,500 if necessary. Because of the delay in the completion of the building, which I shall tell you of presently, it was never necessary to borrow the \$2,500 from the bank. At one stage in the process of building we thought it would be necessary to borrow at least \$1,000 from the bank. Thereupon several of the Crescent Park families each offered to loan several hundred dollars, making further borrowing unnecessary. Later, because of further delay, even

this \$1,000 was not needed, and the money was returned.

After the bids were received and it had been decided to accept the lowest one, a special meeting of the congregation of the West Collingswood Church was called. The whole situation was laid before the congregation, including a statement by the financial secretary of the Crescent Park work concerning the offerings which were being made from week to week toward the building fund. It appeared that if the giving of the Crescent Park people continued at its present high level the loans anticipated could be carried from that source alone, not to mention the help which the West Collingswood people would be giving. Therefore, the congregation voted to authorize the board of trustees to borrow the necessary money and to proceed with the erection of a chapel at Crescent Park.

After the ground-breaking service which was held in June, 1947, the contractor whose bid had been accepted began work very diligently on the building. However, after several weeks, long periods of time began to elapse during which no work at all was done on our building; and it became necessary to prod the contractor continually to keep him on the job. This did not worry us too much, because, after all, the contract specifically bound the contractor to complete the building by December.

In the meantime, after instruction by

Mr. Kellogg, thirteen adults from Crescent Park were received into communicant membership in the Immanuel Church of West Collingswood. Subsequently thirteen more have been received as communicants, making the total communicant membership twenty-six and the total non-communicant membership seventeen. At the present writing, four more adults are under instruction.

In September, the Crescent Park Civic Association finished the erection of a community building. This building was a barracks which had been used to house German prisoners during the war. It had been purchased by the Civic Association from the government, taken apart, moved to Crescent Park, and reassembled. This building was at this time made available to us for our Sunday school and church services. By the second Sunday at our new meeting place, the enrollment of the Sunday school had doubled to about ninety, and attendance at the church services also increased markedly.

As the months passed by, it became apparent that our contractor was not doing us justice. The building was nowhere near completion at the date for completion specified in the contract. Moreover, some of the workmanship was very poor. For example, some of the cinder blocks had been laid in an uneven fashion. Also, instead of the window frames being placed in position and the cinder blocks being laid

accordingly, openings were left and the window frames were inserted afterward. This made for space between the window frames and the mason work. The architect, whom we had retained to supervise the carrying out of the contract for a fee of 5% of the total cost of the building, told us later that he had approved some of this work because he realized in the light of the other bids which had been received that our contractor was working for us very inexpensively.

In January, 1948, the contractor, without consulting us or even notifying us, finally "walked out" on the contract. He also did likewise in connection with several homes which he was building in nearby communities. Moreover, he absconded, and later we learned that he had gone to Arizona. It later developed that one reason for his action was that he was using the money which he received from us to finance a well which he was digging for someone else. He had contracted to dig this well at a certain price. However, he did not strike water when he expected. This caused him to bid low on our contract so that he would be sure of getting it and thus have money to finish the well. When the well still did not yield water, he was unable to continue any of his projects.

We did not realize for a month or so that our contractor had left, for by this time we were used to the slow progress which was being made on the building. However, we finally realized the situation, and our architect notified the insurance company that had bonded our contractor.

Months of delay followed. This delay was caused partly by the reluctance of the bonding company to make any sort of settlement until they were certain that the contractor could not be forced to complete the building, and partly by the difficulty we had of locating another contractor who would be willing to give us a bid on completing the building. Finally, however, a contractor who would finish the building was located. It turned out that the amount of money which he wanted for the completion of the building, which was now about half finished, would result in a loss to us of about \$5,500. This amount was given to us by the bonding company. I think one lesson which all of us connected with this situation learned was that if there is any doubt whatsoever concerning the trust-



Crescent Park Chapel

worthiness of a building contractor he should be bonded.

During this period of delay, as the building stood idle, some children in the neighborhood broke out more than 200 "lights" of glass from its windows. This glass was replaced by some of the men of Crescent Park, with the help of a member of the West Collingswood Church who was out of work at the time and whom we hired for that purpose. Another project undertaken by the men themselves was the laying of a hundred-foot concrete walk from the sidewalk to the door of the building. This project was financed by a loan made by one of the families. The clearing off of the land around the building, including the chopping down of several large trees, was also done by the people themselves.

Now, after over three years of anticipation by some, and after many months of delay, the chapel has finally been completed. We occupied it for the first on the Lord's Day, November 21st. We hope to have our dedication service soon, with the Rev. Charles H. Ellis, "founder" of the Crescent Park work, as the speaker. Shortly the Presbytery of New Jersey will constitute the Crescent Park work as an individual congregation of The Orthodox Presbyterian Church.

One thing that has impressed some of us who have been connected with the building of the Crescent Park chapel is the overruling providence of God. If at the beginning there had been a public building in which to meet—such as the community building—there would have been no strong desire to erect a building of our own. But then when building plans were under way and no thought would arise of

abandoning them, the Lord provided us with the better place to meet. Also, the delay in the completion of the chapel was not without benefit. As I have already pointed out, the delay made it unnecessary to borrow the \$2,500 from the bank, thus eliminating interest charges and so ultimately reducing the cost of the building. I am sure that the delay also served to unite the people and to cause them to appreciate the chapel all the more.

Those who worship the Lord in the Immanuel Chapel of Crescent Park invite the readers to join with them in thanking God for the chapel and in praying that the chapel may be always used to glorify His Son and that only the full-orbed gospel of the Reformed Faith may be preached from its pulpit.

Cincinnati Church Calls Southern Presbyterian

ON the evening of November sixteenth, the congregation and adherents of the First Orthodox Presbyterian Church of Cincinnati, Ohio, met in a congregational meeting for the purpose of selecting a pastor. Following a carefully prepared report by the pulpit committee, the name of the Rev. James G. Spencer, pastor of the First Presbyterian Church, Fordyce, Arkansas, of the Southern Presbyterian denomination, was placed in nomination. The first ballot was unanimous, and the congregation immediately set about to prepare and duly execute a call for Mr. Spencer.

Mr. Spencer, a graduate of Columbia Seminary, has been a member of the Southern Presbyterian Continuing Committee and associated with the

Southern Presbyterian Journal. He has been active in his presbytery as an evangelistic worker and young people's leader. He expects to take up his duties in Cincinnati early in the year. The announcement of this hope has given an unprecedented thrill and enthusiasm to First Church.

Evangelical Fellowship

THE *Southern Presbyterian Journal* announces the organization of The Southern Presbyterian Evangelical Fellowship, for the purpose of promoting the cause of Evangelical Christianity in the Southern Presbyterian denomination.

The particular objectives in view are described as (1) support of the *Southern Presbyterian Journal*; (2) publication and distribution of positive evangelical and evangelistic literature; (3) opposition to any alliances of the Southern church with groups or organizations which seek to make the Church an instrument for the promotion of political, social or economic issues contrary to the spiritual mission of the Church; (4) insistence that theological education be not only on a high level of scholarship, but also in cordial and complete agreement with the standards and historical position of the Southern Church; (5) encouragement and support of efforts to promote evangelistic services and personal evangelism throughout the Church; (6) rebuilding the church pure in doctrine, in life, and uncompromising witness to the saving power of the Lord Jesus Christ.

The doctrinal position of the Fellowship includes loyalty to these convictions: (1) The entire trustworthiness of the Word of God, the only infallible rule of faith and practice; (2) The Westminster Confession of Faith and Catechisms as containing the system of doctrine taught in Holy Scriptures; (3) The full deity of our Lord Jesus Christ, involving the fact of His Virgin Birth, His substitutionary atonement to satisfy divine justice, His mighty works and miracles as recorded in the New Testament; His bodily resurrection and His sure return in power and glory.

This Fellowship appears designed to take over some of the work of the Continuing Committee which officially ceased its activities last spring.



View of Community taken from Crescent Park Chapel

Calvinism and Art

Common Grace Does Not Solve All the Problems

By C. VAN TIL

RECENTLY it was my privilege to be invited, with a few others, to the home of Mr. and Mrs. Rene D. Grove for a discussion of the relation of Calvinism to art. At the request of Mr. Grove, Dr. Leon Wencelius favored the group with a general introduction to the subject.

In the course of the afternoon Mr. Grove graciously permitted us to view a number of his paintings, among them the one pictured here. He said he was anxious to express his Protestant, and more particularly his Calvinistic convictions in his paintings. In the picture of the mother and child, for example, he had made the child rather than the mother the center of attraction. Moreover, he had placed a cross in the hand of the child, as though there were already a self-conscious awareness of the great mission before him.

Had he been at all successful, Mr. Grove asked, in conveying the Protestant rather than the Romanist view of the mother and child? And how could he bring out the specifically Reformed conception of life, in his future paintings?

A dreadful hush fell upon our little group. Here we were, Calvinists all of us, theologians some of us, anew reminded of Calvin's general view of art, furtively recalling Abraham Kuyper's famous lecture on Calvinism and Art, and yet apparently unable to answer a simple little question such as the one now proposed.

Mr. Grove assured us that he was not asking for help on the technique of painting. That was his business as an artist. Even this reassurance, however, did not help a great deal. In fact, it took away our last mask. None of us could now excuse ourselves by protesting absence of artistic gift. When we finally left, I felt that we had not been of much help to Mr. Grove. If the others who were there feel differently about this, they may, of course, express themselves. Will not some reader enlighten Mr. Grove?

Of course we told him *something*. We tried to save face. We told him

about Common Grace. But his face did not light up at this. He seemed to know the phrase as well as we, and we seemed to know the proper meaning of the phrase as little as he.

Did "common grace" stand for the idea of an area of neutrality as between believer and unbeliever? If so, how should the Calvinist proclaim the message in this area. A neutral area would act like static to the messenger of God, as well as to the messenger of Satan. And was not Kuyper right when he claimed that it was the doctrine of predestination that really furnished the foundation for the liberation of art? The doctrine of predestination is but a specialized point of the general teaching that God by His plan controls whatsoever comes to pass. And this general principle of the all-comprehensive plan of God is required if any human effort is to have meaning at all. Moreover, the doctrine of predestination as based upon the idea of the all inclusive plan of God, implies that man is saved by grace and grace alone, and that when he is saved he is saved in the whole of his being and with the whole of his world. Is it not this doctrine, the doctrine that forms the heart of saving rather than of common grace, that enables the believer, if he be an artist, to feel justified in giving full vent to the spontaneity of expression that is his gift from God?

Still further, to think of common grace as furnishing a sort of museum where the unbeliever and the believer may alike exhibit their wares to one another without at the same time dashing for one another's throats would be to deny the doctrine of total depravity. The unbeliever is not merely sometimes, but always and in his every endeavor a covenant breaker.

In flat contradiction to Kuyper's claim referred to above, we are told in an article in *Life* (Nov. 22, 1948, p. 105) that it was Romanticism that unshackled modern art. There we are informed, in effect, that it is modern irrationalism that has brought to light artistic spontaneity. This article agrees

generally with the point of view adopted by several other interpreters of modern art and life in general. We mention F. T. C. Northrop in *The Meeting of East and West*, P. A. Sorokin in *The Crisis of Our Age*, and Paul Tillich in *The Protestant Era*, as examples.

Such writers frequently do not trouble to discuss in detail the relation of Calvinism to art. But the logic of their position would require them to say that Calvinism is—or was—art's chiefest foe. For Calvinism, in their minds, stands for determinism, for system hard and fast, for the dominance of abstract intellectualism, for the killing of all freedom, freedom of the human person in any field of his endeavor. It was not till modern times, these men would contend, when man finally had the courage to cut loose from all system, that art could give forth its witness unrepressed.

So then the covenant-breaker certainly seeks to preach his gospel, the gospel of liberation from God, through the medium of art. If we could have some *Screwtape Letters* written according to Reformed principles we would, no doubt, be forewarned of this. Even so, we know it well enough. Mr. Grove also knows it.

My guess then is that if you want to see his face light up, you will have to begin with special rather than with common grace. Of course, we did that, too, I suppose, by our assumptions. But we were far from clear on the matter.

I suppose that when you write your answer to Mr. Grove's question, you will start by pointing out (a) that man is saved by grace alone and (b) that when he is saved man is saved in the whole of his life and in the whole of his world. I suppose you will write him that only he who believes this can discover true spontaneity. Only he who believes will sense the facts of the universe for what they really are. Only he can portray sin as guilt against God and as pollution of His gifts. Only he knows redemption and what it does, may do, and will do to the face of a man, of society and of the world. Only he can safely engage in "abstraction" for his abstraction need not be false—false to true art as well as false to true religion.

I wonder if it is not after you have thus stressed the fact of the believer's responsibility to present his message

everywhere and always, and the fact that the non-believer's hatred of God is expressed in art as well as in religion, that you will begin speaking of common grace. Perhaps you will use it then to help explain how even unbelievers in spite of their basic covenantal allegiance to Satan, do produce marvelous works of art. Is it because of common grace that unbelievers are not always fully conscious of their own basic principle? Is it because they are not fully conscious of their own principles that they least express their hostility to ours? And is it when they seem least hostile to our principle of covenant obedience that they do their best work
(See "Calvinism", p. 274)

Is There a Calvinistic Art?

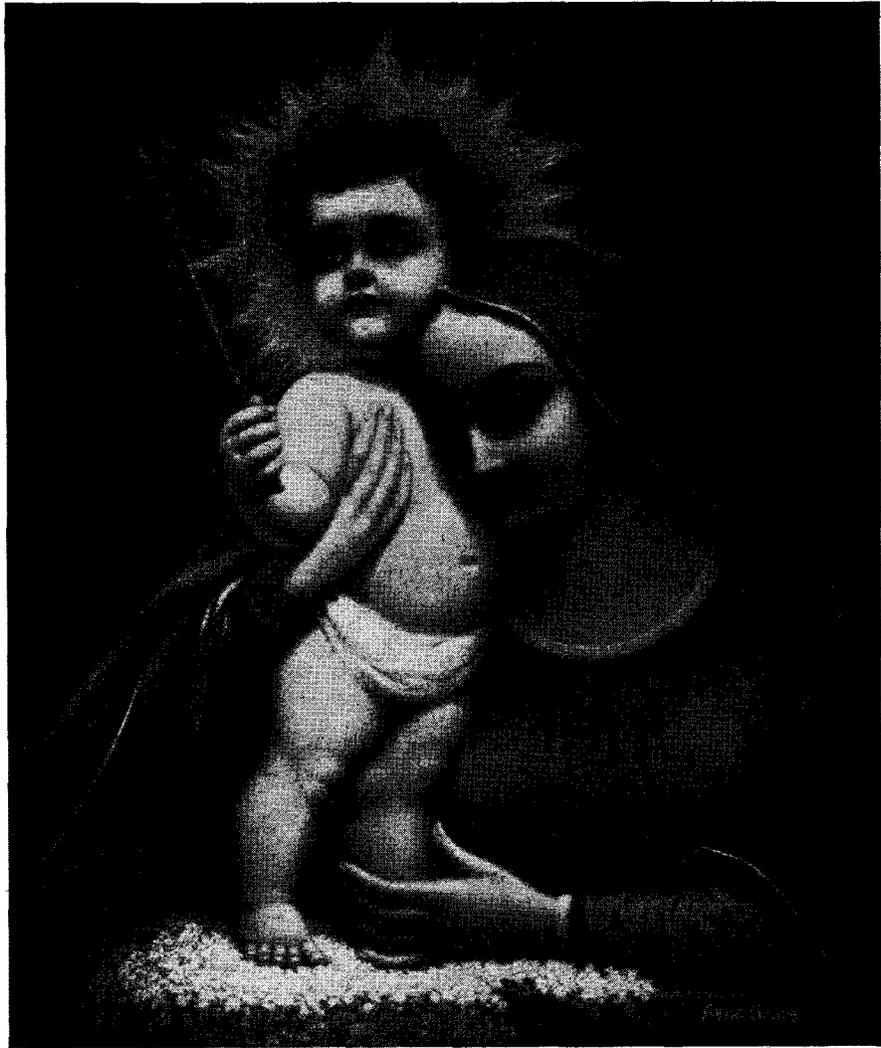
IT is claimed, and we think properly so, that Calvinism is a world and life view. Hence it should dominate the thinking and action of Christian individuals in every sphere of human endeavor.

If this is true in other spheres, it should also be true in the field of art. Should there not be a Christian—and hence Calvinistic art? There has been considerable discussion of the application of Calvinism to art, but as far as we know there has been little effort in this country actually to use art forms and media under the governing influence of the Calvinist world view.

Mr. Rene Grove, a member of the Calvary Orthodox Presbyterian Church of Philadelphia, is an artist who has attempted to do just this. On this page we reproduce a picture on which he has been working for several years. It is not intended to be a picture of Christ and Mary, a Madonna in the ordinary sense of that term. We do not have any information concerning the appearance of either Christ or Mary. And there are many sincere Christians who doubt the propriety of attempting to portray Christ, in any case.

Rather what Mr. Grove has given us is an imaginative picture of a mother and her child, in which through the forms and symbolism permitted the artist he has sought to set forth certain Christian truths. As a writer may express his ideas through words, so here the artist has sought to express ideas through artistic media.

The first thing that stands out is the centrality of the child. Roman Cath-



Mother and Child

Rene Grove

olicism in its art has sought ever to glorify the mother, in accordance with its doctrine of Mary. In this picture, however, the mother is deliberately played down. The child is both the central figure of a general pyramidal type of composition, and the source of the light which streams from the picture.

The child is shown holding a small cross. This again is admittedly symbolism, but is intended to illustrate the fact that even from His birth Christ had the cross in view. He had come into this world to be the Saviour of sinners, and apart from the Cross there could be no atonement. Any attempt to interpret Jesus, without recognizing this fact, must fail.

The child is also pictured standing on a piece of lamb's skin. The connection with the idea of Jesus as the

Lamb of God, slain from the foundation of the world, immediately suggests itself. There are numerous other minor features of significance which characterize this work. The artist has sought to use his artistic talent to speak concerning the Christ.

We should be happy to receive letters expressing your reaction to this picture, viewed as an attempt to use art forms in accordance with the Christian and Calvinistic world and life view. If the letters merit it, we plan to publish a few of the best ones as a sort of symposium on the subject of Calvinism and Art, in the February issue of the GUARDIAN. Letters intended for publication should be limited to 500 words, and must reach us by January 20th. Mr. Grove will, of course, be permitted to see all correspondence we receive on this subject.

Calvinism

(Continued from p. 273)

as artists? I suppose that you will add that in any case, even when unbelievers are most expressive in their hostility to God, their work may still be exceedingly beautiful, so completely self-frustrative are all the efforts of Satan and his servants in this world. The unbeliever must borrow, or rather steal, his capital from the believer. Thus do all the works of unbelieving artists

always testify against the unbelief of their creators, in lesser or in greater degree. My guess is that if you could show Mr. Grove that only the Calvinist knows the true principle of spontaneity or freedom in any field, that any other spontaneity or freedom is the liberty of flapping one's wings in a void, the freedom of painting disorder without the background of order, the freedom of painting order without spontaneity, then his face would at least begin to light up.

has been available for some years has before him a treasure that will open up to him a new perspective in dealing with the most precious of all deposits, the Word of the living God.

The work has been edited by the Rev. Johannes G. Vos, the esteemed son of the author. He has also added a most valuable index of subjects and names and of Scripture references.

It is to be regretted that the part devoted to the New Testament is not complete. The volume closes with the chapter on "The Revelation of Jesus' Public Ministry." It is a pleasure to be able to relate, however, that a great deal of the material which would have been incorporated in such a continuation is available to us in Dr. Vos's other books and in numerous articles.

Although Dr. Vos, because of his advanced years, is not now able to enrich us with the fruits of his theological erudition, we rejoice that we now have this new memorial to the graces and gifts with which God has so singularly endowed him. Those of us who have been privileged to sit at his feet wish with all the depth and warmth of esteem and affection that in his declining years the candle of the Lord may shine upon his head and the secret of God abide upon his tabernacle.

(This book may be purchased from THE PRESBYTERIAN GUARDIAN, 1505 Race Street, Philadelphia 2, Pa.)

Biblical Theology

A Book Review

Geerhardus Vos: BIBLICAL THEOLOGY—OLD AND NEW TESTAMENTS. Grand Rapids, Wm. B. Eerdmans Publishing Company. 1948. 453 pp. \$5.00

"BIBLICAL THEOLOGY" is a distinct branch of theological study. Too many students of the Bible and of theology are unaware of this fact and oftentimes those who are aware of its distinctiveness have a rather hazy notion of its distinctive character. In the publication of this volume the Wm. B. Eerdmans Publishing Company has performed a great service, for it has made available a book which, if perused and digested, will correct this widespread deficiency.

There is no better definition of Biblical Theology known to the present writer than that given by Dr. Vos: "Biblical Theology is that branch of Exegetical Theology which deals with the process of the self-revelation of God deposited in the Bible" (p. 13). The key word in this definition is the word "process". The special revelation which God has given of Himself and of His will was not given all at once. It was given rather in a process of progressive and accumulating self-disclosure until it reached its culmination in the redemptive revelation embodied in and associated with the manifestation of the Son of God in the flesh. And this progressive revelation that reached its culmination in the New Testament is not to be conceived of as a series of sporadic and unrelated or disconnected oracles, but as a perfectly unified and articulated organic development. The figure that serves to illustrate is that of the progress from

By JOHN MURRAY

seed to fully developed organism. Biblical Theology deals with this material of revelation and seeks "to exhibit the organic growth or development of the truths of Special Revelation from the primitive preremptive Special Revelation given in Eden to the close of the New Testament canon" (p. 5). A more suitable name would therefore be the "History of Special Revelation" (*ibid.*).

It is this governing conception that provides the principle in terms of which Dr. Vos's *Biblical Theology* is written. We are convinced that, to date, no one has been the peer of Dr. Vos in this department of Biblical study. This volume is therefore unique.

The concept of progressive revelation is subject to great abuse. It is no wonder that devoted students of the Bible should sometimes recoil from the use of it. But the abuse of a concept is never a reason for the rejection of the concept as such. The abuse and distortion place the student under greater obligation to frame a true conception and to apply it properly. This is the great service performed by Dr. Vos. He recognizes that God's revelation has been progressive. But there are two corollaries of this recognition upon which he is equally insistent—first, that the content available to us is deposited in its entirety in the Scriptures and, second, that this process of revelation closed with the completion of the New Testament canon.

Space will not permit any further evaluation of this work. The student who has not had access to this work in the mimeographed form in which it

Lutherans to Withdraw China Missionaries

THE leading Lutheran denominations in this country with the exception of the Missouri Synod have decided to withdraw their missionaries from areas of China overrun or threatened by the Communists.

The decision was reached following reports on conditions in various areas served by Lutheranism. It is probable that the withdrawn missionaries will work in south or southwest China. However, apparently all the groups withdrawing from the north are relocating their people in that area, which is becoming overloaded with missionaries awaiting assignment.

The consensus seems to be that the church in Communist-controlled areas will do better without the presence of 'foreigners'. However, the Communists in some sections have actually invited the missionaries to return.

The Glory of the Christian Church

By the REV. PROFESSOR R. B. KUIPER

XV

THE GLORIOUS HEAD OF THE CHURCH

The relationship of Christ to the church is so varied and rich as to defy adequate description. To name but a few of the numerous aspects of this relationship, He is both its founder and its foundation, its Saviour and its owner, its preserver and its hope, its lover and its beloved, its righteousness and its holiness, its head and its king.

Without fear of contradiction it may be said that no aspect of Christ's relationship to the church looms larger in Holy Writ than the fact that He is its head. As such He is transcendently glorious. And His body, the church, cannot but partake of His glory.

Its Federal Head

At the beginning of history God forbade Adam to eat of the tree of knowledge of good and evil and threatened him with death if he did eat. The unmistakable implication was that, in case he remained obedient, he would be permitted to eat of the tree of life and thus would be rewarded with life eternal. Theologians have these facts in mind when they say that God established with Adam the covenant of works. Not for a moment may it be thought that it was a covenant between God and Adam as a mere individual. In this covenant Adam was the representative, the federal head, of all his descendants. Therefore his first sin affected the whole human race. God imputed the guilt of that sin to all men. "By the offense of one judgment came upon all men to condemnation" (Rom. 5:18).

Long before man fell, even before the foundation of the world, the God of all grace had made provision for his salvation. In the quietude of eternity He ordained the covenant of grace. In this covenant He provided another Adam, another representative or federal head, to accomplish all that was necessary for the redemption of His elect. Not only was the second Adam

to make full atonement for their sin, He was also to do all that the first Adam should have done but failed to do. By His perfect obedience to the divine law He was to merit eternal life for those whom the Father had given Him. God would impute to them His righteousness. By the obedience of one would many be made righteous (Rom. 5:19).

How much more glorious is the second Adam than the first. The first was of the earth earthy; the second was the Lord from heaven (1 Cor. 15:47). The first, although created good and in the image of God, was capable of sinning; the second, although sorely tempted, could not sin. The first did sin and thus brought death upon the race of humanity; the second became obedient unto death, even the death of the cross, and thus guaranteed eternal life for the new humanity, the church of God. The first was made a living soul; the second was made a quickening spirit (1 Cor. 15:45). It may well be for this reason that Scripture speaks of the Saviour as the *last* Adam rather than the *second*. He did all that the first Adam failed to do. He wrought perfect righteousness and life eternal. No additional Adam was needed or ever will be.

Its Organic Head

Scripture tells us repeatedly that Christ is the head of the church and that the church is His body. The apostle Paul reminded the Ephesian Christians of their duty as members of Christ's body, the church, to "grow up into him in all things which is the head even Christ" (Eph. 4:15). And the same apostle after telling the believers at Colosse that "the body is of Christ" warned them against "not holding the Head from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God" (Col. 2:17, 19). The gist of these passages is that the relationship between Christ as the head and the church as His body is organic.

Our Lord gave expression to the same truth by means of another metaphor. He spoke of Himself as "the vine", and of the members of His church as "the branches" (John 15:5). It goes without saying that the relationship of the vine to the branches and of the branches to the vine is organic.

The organic union of Christ and His church is a profound mystery. Therefore he who seeks to describe it must exercise the greatest care to speak soberly. On the one hand he must indeed aim to do justice to the intimacy of this union, but on the other hand he must beware lest he completely identify Christ and the church.

A modern mystic, an advocate of "The Victorious Life", once wrote these words: "At last I realized that Jesus Christ was actually and literally within me; and even more than that: that He had constituted Himself my very being . . . my body, mind, soul, and spirit. . . . My body was His, my mind His, my spirit His, and not merely His, but actually a part of Him. . . . Jesus Christ had constituted Himself my life—not as a figure of speech, remember, but as a literal, actual fact, as literal as the fact that a certain tree has been made into this desk on which my hand rests." This is amazing language and a gross exaggeration. It does away with the distinction between Christ and the Christian. It asserts that the Christian's individuality has been abolished and that he has become a part of Christ. Applied to the church this can only mean that the church has ceased being the communion of believing men and women and has become Christ Himself.

What then does it mean that Christ is the organic head of His church? It means that the church has no life apart from Christ and receives whatever life it has from Christ. It means that the church was originated not only by Christ, but also from Him, and cannot continue to exist for even a moment apart from Him. It means that the church in all of its members lives and

operates only through Christ. It means that one and the same Spirit, even the Holy Spirit of God, dwells both in Christ and in His church. It means that the life which Christ has imparted to the church and keeps imparting to it continuously is His very own.

What glory for the church!

Its Ruling Head

Implicit in the Scriptural teaching that Christ is the head of the church is His rule over the church. This appears clearly in the words: "For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore, as the church is subject unto Christ, so let the wives be to their own husbands in every thing" (Eph. 5: 23, 24). For this reason Scripture speaks of Christ as the king of the church. Referring to Christ and the church, God declared: "Yet have I set my king upon my holy hill of Zion" (Psalm 2:6). And Paul described the church as the kingdom of God's dear Son (Col. 1:13).

How does Christ rule His church?

He does it through the instrumentality of men, the officers of the church. Ministers, elders and deacons represent Christ as prophet, king and priest respectively. Particularly to the ruling elders has Christ committed the rule of His church. However, it is a fact of the greatest moment that, while He does delegate authority to them, He never transfers to them the authority which is His. After all it is Christ Himself who governs the church through its officers. Therefore these officers may never presume to legislate for the church. Their sole task is to declare and enforce the laws of Christ without ever adding to them or subtracting from them.

Christ governs His church by His Word and His Spirit. This is not to say that no member of the church ever violates His Word or resists His Spirit. Sad to say, that happens all too often. However, Christ does keep adding members to His church by the irresistible grace of His Spirit in conjunction with their effectual calling through the Word. And it is also true that He so controls all the living members of the church by His Word and Spirit that, in spite of their many remaining imperfections, they delight in His law after the inner man and render to Him the beginning of perfect obedience.

Not only is Christ head of the church, He is head over all things. God "gave him to be the head over all things to the church" (Eph. 1:22). As such He is in a position to protect the church against the onslaughts of the world, to fulfill His own promise that the gates of hell will not prevail against the church, and even to cause the wrath of its enemies to contribute to its final triumph. Satan himself cannot so much as stir without His permission, and He will see to it that all the machinations of the prince of darkness against the church redound to its glory. Therefore the church sings:

Did we in our own strength confide,

Our striving would be losing;

Were not the right man on our side,

The man of God's own choosing:

Dost ask who that may be?

Christ Jesus, it is He;

Lord Sabaoth His name,

From age to age the same,

And He must win the battle.

This glorious head of the church Scripture describes as seated "on the right hand of the Majesty on high" (Heb. 1:3). And the seer on the isle of Patmos saw Him in the midst of the seven golden candlesticks "like unto the Son of man, clothed with a garment down to his foot and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength" (Rev. 1: 13-16).

How glorious a head! What glory to be His body!

Unbelief in the Presbyterian Church in the U. S. A. (2)

The "Gospel" According to Elwyn Smith

By LESLIE W. SLOAT

IN a previous article in this series we considered the "Jesus" of the volume, "The King Nobody Wanted," a reading book which forms a part of the new Sunday school curriculum of the Presbyterian Church in the U. S. A. We found that Jesus to be radically different at important points from the Christ of holy Scripture.

We turn now to the second of these reading books, a work by Elwyn Allen Smith, entitled "Men Called Him Master." This is also a presentation of the life of Christ. It is designed for junior-high-school boys and girls. A prefatory note suggests that it seeks to answer such questions as: "What kind of men were Jesus' disciples? What was it like to be with Jesus in Palestine? Why did some of the disciples find it so hard to understand Jesus? Who were the people who killed Jesus? Why did they do it? This book has been written to help you answer these questions. It takes you right into Jesus' world so that you can hear his conversations with the disciples and watch the things they did."

We are told on the jacket that "While adhering closely to the Gospel versions, the book includes some fictional material." This material is supposed to enable the reader "to see Jesus as he looked to the people of his own time, particularly the disciples," and is also intended to provide continuity to the narrative.

When, however, we turn to the contents of the book, we begin to wonder what may legitimately be included under the head of "fiction." It is of course quite possible to discover from various sources information about the life and times in which Jesus lived. On the basis of such information, a contemporary background may be provided for the story. But is it within the proper limits of such "historical fiction" to change the order of events in the life of Jesus, to take sayings He uttered in connection with one event and place them, somewhat revised, in connection with another event? Is it legitimate to manufacture extended utterances and place them in the lips of Jesus? The Son of God took upon

Himself a true human nature when He came to earth. At times He was weary, or hungry. But is it justifiable to picture Him as frightened, as ignorant of what went on about Him, or as frustrated?

These questions are important, both from the viewpoint of Christianity, and of education. Junior high school boys and girls are able to deal with source material, to learn of historical events, to compare accounts. They should have been taught the significance of quotation marks. What sort of response may we expect in them when two accounts are presented to them telling entirely different stories of the events in question? Are they being encouraged to look upon the Scriptures as the infallible rule of faith and practice, or are the Scriptures to be superseded by the gospel according to Elwyn Smith?

Take, for instance, the matter of Jesus in the synagogue at Capernaum. The Gospels report that Jesus went there, and that He taught in the synagogue, and that He healed a demon-possessed man there. But the gospels do not report the contents of His discourse on that occasion. Elwyn Smith, however, thinks we should have that discourse. So he proceeds to manufacture it for us. In His home town of Nazareth Jesus also taught in the synagogue, and Luke has given us excerpts from that address. Smith has taken the Biblical passage used at Nazareth (from Isaiah) and made it the basis also of the remarks at Capernaum, though the "sermon" built on it differs extensively from that at Nazareth. But Smith is not content merely to have Jesus teach in the synagogue at Capernaum. So Jesus is pictured as conducting a portion of the worship service, as leading the people in their creed recitation, and more particularly in the public prayer. In this prayer Jesus prays, "Have mercy upon us, and teach us. Enlighten our eyes in Thy law; cause our hearts to cleave to Thy commandments . . ." The Bible does not indicate that Jesus participated in the conduct of the worship services of the synagogue. And it nowhere suggests that Jesus joined with others in prayers for God "to have mercy on us." Nor does the Bible suggest, as Smith pictures it, that Jesus ever said to the disciples in answer to the question brought on by John Baptist's preaching, "What should we do?"—"Just as you said yourself, we must repent of our sins" (p. 10).

Or consider Smith's account of the raising of Jairus' daughter. Smith has not included the story of the raising of Lazarus, from John 11, in his book. But some sayings of Jesus which were uttered in connection with that event are precious in the church. Smith has introduced a revised version of those remarks in connection with the Jairus incident. The story is told from the viewpoint of some of the disciples who were not present when the child was actually raised. When they could endure the waiting no longer, they forced their way into the room, and found the child alive. So Smith has not reported that Jesus took the dead child by the hand and spoke to her. And Jesus does not suggest feeding her until the child herself, according to Smith, says "I'm hungry." Then, according to Smith, Jesus goes on speaking, "For your sakes I am glad I was not here when this child died." His words struck deep into the memories of the disciples. "I have come to tell you what life really is. This child was dead and lives again. But I warn you: there is a kind of death from which no one can return. And there is a true life: Whoever has this life can never die. . . . Fear not the death of the body; he who believes in God can never die. Just as I have given life to this little child, I give eternal life to all who put their trust in God."

Those acquainted with the New Testament Gospels will recognize here sayings suggestive of words of our Lord on other occasions. The first sentence, of course, is similar to words Jesus spoke to the disciples when He heard of the death of Lazarus (John 11:15). Do the words Smith inserts ("His words struck deep . . .") intend to suggest that what John reports is not supposed to be historically accurate? Other sections of Jesus' words as reported by Smith remind us distantly of other sayings of Jesus. He said to Martha, as John reports, "I am the resurrection and the life; he that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die." But any similarity between these words, and those Smith reports, is purely accidental. In particular Jesus said specifically, "he that believeth on me . . ." Smith has changed the expression to "he who believes in God . . ." The change is fundamental. Jesus placed Himself unreservedly at the center of

His message, and presented Himself as the object of the sinner's trust. Smith takes from Jesus this central position. The expression "he who believes in God" could be found satisfied in the case of a Jew, a Mohammedan, or a follower of many other religious beliefs.

Since, however, Smith has set trust in God over against trust in Jesus, it is interesting to discover what his view of God is. Not much is said indeed. Those great passages in John's Gospel in which Jesus speaks of His relationship to His Father, and of the nature of God, are all passed by. Instead we hear, according to Smith, such sentences as the following from Jesus' lips: concerning the rich young ruler—"If he had been humble like the taxgatherer, God could have forgiven him" (p. 40); in paraphrase of Matthew 11:25ff—"I praise thee that it is thy purpose to rule over all who are willing to give their hearts to thee" (p. 129); and elsewhere—"These priests will not let God give them eternal life" (p. 176), or again, "God can do very little until he finds men who are willing to obey him" (p. 10). Apparently the God in whom Smith would have man trust is a God who is helpless before the sovereign will of His creatures! Such is not the God revealed in Holy Scriptures, or in the teachings of Jesus Christ His Son.

We mentioned at the beginning something about ignorance and frustration on the part of Jesus. A few brief quotations will illustrate this. Jesus "had not known" that the sinful woman was hiding in the house of Simon the Pharisee (p. 57). Things "were not as Jesus hoped" (p. 97). While praying on the shore of Galilee one night, Jesus heard footsteps. "Jesus stopped abruptly. Had Herod already discovered. . . . Had spies followed. . . . Relief flooded through Jesus" when He discovered that it was His own disciples (p. 120). And finally, consider this statement of Jesus when asked concerning how His approaching death would save the Jews, "Not even the Son knows the will of the Father in some matters. . . . God's servants cannot always understand Him. He asks us only to obey and trust Him" (p. 107). Does this sound like the Christ who said "No one knows the Father save the Son, and he to whom the Son willeth to reveal him"?

As we pointed out at the beginning,

this book is part of a Sunday school curriculum sponsored officially by the Board of Christian Education of the Presbyterian Church in the U.S.A. It is designed to be used in the teaching of children and young people. These young people, trained in this curriculum, will be the church leaders of the next generation. What sort of a view of Christianity will they have, following such a course of instruction?

It has well been pointed out that Christianity is first a set of historical facts, then an interpretation of those facts, and then an application of them in the life of the individual. But the only result of such a course of study as this will be to introduce confusion into the question first of what the facts are, and then into the question of the interpretation of those facts. It appears quite possible that author Smith considers the first of these matters incidental to the question of what Christianity is. If one can be as indifferent to the facts of the life of Jesus as Smith appears to be, then Christianity must be able to exist pretty much apart from such facts. Christianity, on such a view, consists in a set of ideas about religion which may stand on their own merit regardless of any historical facts, and which may accordingly be promoted in similar disregard of historical facts.

To the Christian, however, Christian faith is inseparably bound up with the historical person and the historical work of the historical Jesus. That person, the eternal Son of God, came into this world and in time and history took upon Himself human nature in order that, in that same nature, He might offer Himself a sacrifice for sinners, might undergo punishment which God in justice must pour out upon sin, and might make reconciliation for all whom the Father had given to Him. Risen from the dead and seated with the Father in heaven, He is today as always the one in whom we trust. "For God so loved the world, that he gave his only begotten son, that whosoever believeth in him might not perish, but have everlasting life."

That a great church organization, which has in the past bowed before the truth and authority of God's Word, and which still professes in its constitution the Reformed faith, should officially teach its youth a false view of Christ and of the Christian faith can

only be called a tragedy. It is with sorrow of heart that we report these things. Our prayer is that those in that denomination who love in sincerity the Lord and His Word will either raise such a mighty protest against this travesty of truth that that church will be swept by a thorough housecleaning, or that they will withdraw from all par-

ticipation in such unbelief, and will join with those who in this day, as in past days, have sought to keep unspotted the glorious banner of our precious faith.

"To the law and to the testimony! If they speak not according to this Word, surely there is no morning for them."

Orthodox Presbyterian Church News

Newport, Ky.: On Wednesday evening, November 10, the folk of Trinity Chapel had a real missionary rally. The interest centered in Kentucky Mountain Mission work, especially the Houston mission field of Breathett County. That mission is conducted by the Reformed Presbyterian Church and has received, housed, clothed, fed and taught as many as 80 boys and girls a year, training the mountain children for Christian manhood and womanhood.

Leaders in the Houston work have been Susan J. Cunningham, recently retired, and Elve M. Foster, superintendent and matron. Co-founders of the mission, they have labored together successfully for forty years, surmounting by prayer and faith many difficulties. Miss Foster was the speaker at the Chapel rally, along with the Rev. Samuel S. Ward, Moderator of the General Synod of the Reformed Presbyterian Church of North America, and the Rev. J. Wayne Graham, general secretary of its mission boards.

Recently a group of Chapel workers accompanied the Rev. J. Lyle Shaw, pastor of Trinity Chapel, on a visit to the Houston Mission. No sooner had the group reached the mission than the workers disappeared. They were presently found, hard at work helping in the tasks of the mission as best they could. Among those at Houston is Mr. Everett Hawkes, Westminster graduate, who is living in the parsonage and teaching the upper grades in the mission school. Some young people from the Chapel are even now planning to go eventually to Houston to start a high school in the unoccupied school rooms. The Houston mission is very close to the hearts of the Chapel folk.

Cedar Grove, Wis.: The Rev. Robert K. Churchill and family arrived from Berkeley on November 19, and Mr. Churchill has already begun to get acquainted with the folk of Calvary Church. A reception for the new pastor was given by the officers of the church and their wives on November 23, and a general congregational welcome was held on December 3. Over \$200 has been received for the Foreign Missions Committee, to be used toward the travel expenses of Mrs. Gaffin and her family as they go to China. Miss Frances Healy, missionary appointee to Eritrea, was guest speaker at a special meeting recently, and her splendid message inspired her hearers to renewed zeal for the work of the Kingdom.

Schenectady, N. Y.: Over 100 persons gathered at Calvary Church on the evening of November 4 to celebrate the tenth anniversary of the Church. The congregation was organized in September, 1938, with ten charter members, and on November 4 of that year was received into the Orthodox Presbyterian denomination. Present membership of the church is 75 communicants and 17 baptized children. The anniversary celebration included a turkey dinner served by the ladies of the church, the showing of the Lutheran film on stewardship, "And Now I See," and addresses by two visiting pastors, the Rev. Herbert Du Mont, Jr., of the Covenant Church of Rochester, and the Rev. Calvin Malefyt, of the Clarkstown Reformed Church of West Nyack. The Rev. Raymond Meiners is the pastor of Calvary Church.

Los Angeles, Calif.: With the advent of eight new churches in the community in the past two years, the attendance at Grace Church was bound

to suffer somewhat. Sunday school attendance was down for a while, but is now over the 100 mark again. Attendance at the church services continues good. On Friday, November 12, the first Harvest Supper was held. Over \$80 was received as a special offering for the Missions Committees. Dr. James Brown was the speaker on this occasion. Additional furniture has recently been provided for the church and manse, and the church lawn has been graded and seeded.

Volga, S. D.: The annual Harvest Festival of the Ladies' Aid Society of Calvary Church was held Friday evening, October 15. Following an inspirational program of music and reading, the Harvest offering, totaling over \$850, was received. The Sunday school, participating in *Christian Life's* Sunday School Increase Campaign, had a 35% improvement in attendance on October 31 and November 7 over the same Sundays a year ago. The Machen League sponsored a "Poverty" supper and social November 12. Young people from the sister churches of Bridgewater, Bancroft, Manchester and Yale, S. D., were invited and a number came with their pastors. At its meeting November 12 the Ladies' Aid Society packed boxes of clothing to be sent to home mission stations in Maine, Wisconsin and Kentucky. A new furnace has been installed for the church and manse, which use the same heating system. A new garage for the manse has also been built this fall.

Evergreen Park, Ill.: Westminster Chapel has been given another lease to hold its meetings in the public school until July 1, 1949. By that time it is hoped the Chapel will have its own building. Generous gifts have been received for the building fund, both from other congregations of the denomination and from the local people. In October over \$700 was received for this fund from members of the Chapel community. On October 17 the pastor, the Rev. George W. Marston, was guest speaker on the Reformed Hour Broadcast over Station WHFC of Oak Park. This broadcast seeks to reach people within 150 miles of Chicagoland. Professor Ned B. Stonehouse spoke at the Chapel at the evening service October 17. Miss Frances Healy spoke at the Chapel and at the local Christian school on her way east.

Trenton, N. J.: Mr. Theodore J. Georgian, who graduated from West-

minster Seminary last spring, has accepted an invitation to become pastor of Grace Church, White Horse, and began his residence there on the first Sunday of October. On November 13 Miss Frances Healy was the guest speaker at the meeting of the Lydian Missionary Society. An offering was received for Westminster Seminary and for the denomination's missions committees. Newly-elected officers of the society are Mrs. H. Black, President; Mrs. J. L. Bryan, Vice-President; Mrs. C. Francis, Secretary, and Mrs. H. Walwyn, Treasurer. The Machen League has resumed its activities. Monthly features include studies in the Shorter Catechism and in the book, "The Chaos of Cults." Plans are under way for a monthly magazine to be edited by the Machen Leaguers.

Omaha, Neb.: On the fourth anniversary of the pastorate of the Rev. Reginald Voorhees, the congregation of First Church surprised its pastor with a food shower. Following a brief devotional meeting, the group adjourned to the Sunday school parlors for a time of Christian fellowship. A record of 80 persons attended the Thanksgiving Day service and an offering of over \$50 was received to help with the expenses of the Mahaffy family in returning to America.

San Francisco, Calif.: On Friday evening, November 12, the members and friends of First Church gathered for a Harvest dinner. Over 60 persons were present. The Rev. John Gray, of Ripon, California, brought the message of the evening. Having completed a series of Wednesday evening studies in the Confession of Faith, the pastor, the Rev. Carl Ahlfeldt, has begun a series on the book of Revelation.

Wildwood, N. J.: Mrs. R. B. Gaffin and her four children are residing temporarily in Wildwood with the Rev. and Mrs. Leslie A. Dunn, pending their sailing for China, which has been delayed due to the troubled situation in that country. Mrs. Gaffin is conducting a children's Bible Club on Thursday afternoons at Calvary Church. Nearly 100 persons attended the Harvest Home celebration at the church recently. Miss Frances Healy was speaker at a meeting of the ladies of the congregation. Used clothing is being collected to be sent to D. P. camps in Europe.

New Haven, Conn.: First Church in Hamden is sponsoring a weekly

half hour Sabbath broadcast called "The Faith of Our Fathers." The program will be continued through the winter. Guest speakers this fall have been the Rev. David Freeman and the Rev. Floyd Hamilton. The Yale University Chapter of the Inter-Varsity Fellowship was in charge of a recent Sunday evening service. The Young People's Society has been conducting a monthly service in a neighboring convalescent home.

Nottingham, Penna.: A very fine series of evangelistic services was held at Bethany Church the week of October 31, with the Rev. Herbert J. Hoeflinger as speaker. Three infants and two adults have recently been baptized at the church.

Franklin Square, L. I.: Professor John Murray, as representative of Westminster Seminary, was guest preacher at the service of the Franklin Square Church November 28. Christmas packages have already been sent to some of the missionaries on the field.

New Jersey Presbyterial

THE Women's Presbyterial Society of the Presbytery of New Jersey held its semi-annual meeting on Tuesday, October 12, at the Grace Church in Westfield. Mrs. Edward L. Kellogg, president, was in charge.

After a welcome on behalf of the host church by Mrs. Width, Mrs. Estelle Harris of Westfield led in the morning devotions. Mrs. Charles H. Ellis of East Orange then presented "Excerpts from Korean Christian Life". She was assisted by several of the members of the Covenant church. Mrs. Richard B. Gaffin gave a most challenging message on "Our Missionary Work in Shanghai".

Miss Susan Beers of Morristown conducted the afternoon devotional period. The speaker for the afternoon was Mrs. Ivan Neprash, whose husband is the director of the Russian Missionary service. She presented a most timely account of conditions in Europe, among displaced persons, and in Soviet Russia. Special music for the meetings was provided by the Rev. Donald Graham and Miss Mary Ann Faw, each of whom sang solos.

An offering of \$62.00 was designated for the traveling expenses of the

Gaffin family, and forwarded to the Committee on Foreign Missions. An invitation to hold the next meeting at Calvary Church in Wildwood was accepted.

Philadelphia Presbyterial

THE Presbyterial Auxiliary of the Presbytery of Philadelphia met at the Eastlake Church, Wilmington, Del., on October 28. The President, Mrs. John P. Galbraith, conducted the meetings.

Mrs. R. B. Kuiper, of Calvary Church, Germantown, had charge of the morning devotional period. She brought a message of comfort and encouragement from Isaiah 43. Mrs. John P. Clelland officially welcomed the Presbyterial to Wilmington and Eastlake Church. Mrs. Clyde Johnson, of Kirkwood, sang a beautiful solo.

The delegates then separated into three discussion groups. One group considered "Program Planning," with Mrs. Glenn Coie, of Silver Spring, Md., as chairman. Another group, under the leadership of Mrs. Edwards E. Elliott, of Baltimore, considered "Making New Contacts and Getting New Members," while the third, with Mrs. Clelland as chairman, dealt with the "Missionary Society's Responsibility to Young People." The morning session was closed with a solo by Miss Charlotte Milling, teacher in the Christian school at Kirkwood.

The afternoon session began with a song service, after which some time was spent hearing news of the missionaries. Following a duet by Mrs. Johnson and Mrs. Donald Smith, the afternoon message was brought by Mrs. R. B. Gaffin, who told of conditions on the China field, and of the needs of the work there. An offering was received and designated for the transportation expenses of Mrs. Gaffin and her family.

Philadelphia Presbytery

THE November meeting of the Presbytery of Philadelphia was held at the Bethany Church, Nottingham, on November 15. Chief item of business was the examination of Messrs. Lambertus Muelder and Marten Woudstra for licensure. Both candidates successfully passed their examinations and were given fifteen minutes apiece for

preaching a portion of a sermon. The Presbytery was satisfied with their work and proceeded to license them to the gospel ministry. Both men are from Holland, but have been in this country for some time and are now seniors at Westminster Theological Seminary. They plan to remain in America.

Presbytery also spent some time discussing with the Rev. Herbert Hoeflinger his expressed intention of accepting a call to a United Presbyterian Church in Philadelphia. When the discussion failed to effect a change of mind in Mr. Hoeflinger, Presbytery acceded to his request, joined in by the congregation of Mediator Church and Chapel, for a dissolution of his pastoral relationship with that congregation. Professor R. B. Kuiper was appointed Moderator of the session of Mediator.

The Presbytery also received information that an overture would be submitted at the next meeting, asking the General Assembly to appoint Professor Ned B. Stonehouse a delegate to the Ecumenical Calvinistic Congress to meet in Holland next Summer. Dr. Stonehouse expects to be in Europe at about that time, on other business, and this arrangement would seem to be acceptable.

The Rev. George I. Willis was elected Permanent Clerk of Presbytery, to fill out the term of Mr. Hoeflinger, who resigned that position on leaving the Presbytery.

The next meeting of the Presbytery, to be held January 17, will be in the Eastlake Church of Wilmington, Del.

Stonehouse to Lecture in Britain

DR. NED B. STONEHOUSE, Professor of New Testament in Westminster Theological Seminary, expects to leave this country early in April for the purpose of delivering several lectures on New Testament themes in Edinburgh, Cambridge and Oxford.

The lectures in Edinburgh will be at the Free Church College, of which the late Dr. MacLeod, who lectured at Westminster in 1939, was Principal. There will be four lectures, to be delivered the latter part of April, and Dr. Stonehouse's theme on this occasion will be "The Witness of Luke to Christ."

In July Dr. Stonehouse is to deliver

the "Tyndale Lecture for 1949" at Cambridge. This lectureship is sponsored by the Tyndale Fellowship for Biblical Research, an organization of alumni affiliated with the I. V. F. Along with this lecture, Dr. Stonehouse will teach for a week at a summer school sponsored by the Fellowship.

In addition to these two engagements, Dr. Stonehouse is also to speak under the auspices of the Christian Education Committee of the Graduate Fellowship at Oxford. These addresses will be given during a vacation course in religious instruction, which is offered early in April to teachers in the public schools. The teaching of religion in the public schools of Britain is required by law, and this vacation course is planned with a view to helping such teachers fulfill that obligation.

Professor Stonehouse plans to return the latter part of July, but there is a possibility he may remain for the Calvinistic Congress in Holland early in August, to which The Orthodox Presbyterian Church has been invited to send a delegate.

Missionary News

THE Rev. Egbert W. Andrews, missionary to China, is returning home on furlough and is expected to arrive in New York before Christmas.

Due to an illness of their oldest child, John, which apparently cannot be treated on the field, the Rev. and Mrs. Mahaffy and children, missionaries in Eritrea, are returning home in advance of their regular furlough date. The exact time of their arrival is uncertain, but they are expected shortly.

As is noted elsewhere, Mrs. R. B. Gaffin and family have taken up temporary residence with the Rev. and Mrs. Leslie Dunn, in Wildwood, N. J. Mrs. Gaffin had expected to sail before this for China, but the Communist break-through there, and the advice of the American embassy for all Americans to leave the country, has resulted in a delay. There are no plans yet for the return of Mr. Gaffin, who continues his work in Shanghai. As soon as the way is clear, it is expected Mrs. Gaffin will begin the trip out.

The confusion in shipping resulting from the east coast strike made it necessary for Miss Healy to remain beyond the expected time of her leaving for Eritrea. She was scheduled to

depart November 27, but was not actually able to sail until December 9.

Philadelphia Church Merger Proposed

ORIGINALLY suggested by the congregation of New Covenant Church in Philadelphia, a plan for the merger of the several city congregations is now under consideration. The New Covenant proposal, made to Redeemer, Calvary and Knox churches, suggested certain terms upon which a

merger might be effected. The congregation of Calvary Church proposed an alternative plan, calling for the erection of a committee consisting of members from each of the congregations to consider the matter and make recommendations. A joint meeting of members of the several churches was held in the Knox Church auditorium to discuss the proposition, and the committee is to begin its official service shortly. No details will be available until the committee has prepared a specific report for submission to the congregations.

usually act as preliminary advisers, at your synods, so that in due course invitations may be sent to take part in this Ecumenical Synod as pre-advisers.

"It goes without saying that this Council is prepared to furnish all further information that you should require before taking your decision on this matter.

"May the Lord shine upon your church, with the light of His grace and make all churches of the Reformed denomination faithful in fulfilling their task in this world, in obedience to His holy Word. To this end we shall all have to put ourselves under the discipline of God's holy Word and, in practicing fellowship through the belief at the same time, confess that we are guilty of the discord among those who have the same belief.

"May it please the Lord to make the Ecumenical Synod of Amsterdam subservient to the Coming of His Kingdom and the gathering of all who believe on Christ (Eph. 3:20 and 21; 4:13 and 15; I Cor. 12:12ff; John 17:11).

The Church Council of the
REFORMED CHURCH OF AMSTERDAM
P. C. Kunst
D. Rignalda"

Orthodox Presbyterian Church Invited to Reformed Synod

THE Orthodox Presbyterian Church is one of the few denominations in America which has been invited to send representatives to the Reformed Ecumenical Synod meeting in Amsterdam next August. Other American denominations invited, are The Free Magyar Reformed Church, the Synod of the Reformed Presbyterian Church of North America, The Reformed Presbyterian Church of North America, General Synod, and the Associate Presbyterian Church. The Christian Reformed Church is one of the original bodies arranging for the gathering.

The text of the official invitation follows:

"The Church Council of the Reformed Church of Amsterdam (566, Keizergracht), has been authorized by the General Synod of Reformed Churches in the Netherlands, held at Zwolle (1946) to inform you that it is intended to convene in Amsterdam, on August 7th, 1949, an Ecumenical Synod of Churches of the Reformed denomination. This decision has been taken by the Christian Reformed Church of America, the Reformed Church in South Africa, and the Reformed Churches in the Netherlands, after a meeting of representatives of these churches at Grand Rapids, Michigan, U.S.A., in August, 1946, under the name of the First Reformed Ecumenical Synod, the purpose of this meeting being to take preparatory measures for the meeting of an ecumenical Reformed Synod on a broader basis.

"The Church Council of the Reformed Church at Amsterdam has now

the pleasure of inviting (you) to take part in the Ecumenical Synod at Amsterdam in August, 1949, by sending three representatives with instruction and powers to act in their name.

"To enable you to take a justified decision, the Church Council is sending you enclosed a copy of the Acts of the meeting at Grand Rapids, and draws your special attention to the explanation given in Article 121, (pages 62-64).

"The Church Council would point out that the Zwolle Synod of the Reformed Churches in the Netherlands (1946) has decided that in the enumeration of the reformed creeds the first Helvetian Confession shall be replaced by the second Helvetian Confession and that the Scottish Confession shall be left out. The Zwolle Synod has decided to submit these alterations for approval to the Ecumenical Synod to be convened.

"The Church Council trusts that, after taking cognizance of the documents, your church will be prepared to accept this invitation and to cooperate to make this Ecumenical Synod a success. In that case this Council would be pleased to hear from you:

- 1) the names of the representatives appointed by you;
- 2) whether there are any points that you would like to have placed on the agenda of the Synod. Letters on this subject should be received before January 1st, 1949, or, if this should be impossible, soon after this date.

"Further the Church Council would like to receive from (you) a statement of names and addresses of persons who

Discuss Church Unity on Town Meeting

FOUR prominent American churchmen discussed the matter of church unity and church union on the air recently, during the program known as America's Town Meeting. Speakers were Dr. Walter A. Maier of the Lutheran Hour, Dr. E. Stanley Jones, Governor Luther M. Youngdahl of Minnesota, and Dr. Truman B. Douglass of the Congregational Christian Churches.

Dr. Jones has been traveling about the country advocating a federation form of church union. Dr. Douglass supported the idea of organizational merger.

Dr. Maier insisted that while we want a united church, "we insist that it must be a true God-made, not a man-made, church." He urged a full "and uncompromising acceptance of the heart and center doctrine of our Scripture faith—not the social gospel but the saving Gospel." Dr. Maier received the greatest amount of applause from those present at the scene of the broadcast.

The GUARDIAN NEWS COMMENTATOR

VIEWING THE NEWS FROM THE RELIGIOUS NEWS SERVICE AND THE RELIGIOUS AND SECULAR PRESS

UN and Religious Freedom

THE UN Assembly's Committee on Human Rights has adopted an article for its proposed Declaration, which relates to religious freedom. The article reads, "Everyone has the right to freedom of thought, conscience, and religion; this right includes the freedom to change his religion or belief, and freedom either alone or in community with others and in public or private to manifest his religion or belief in teaching, practice, worship and observance."

The matter of changing one's religion, and the whole matter of evangelism, roused some discussion. Some nations apparently fear that official permission, in the UN charter, to engage in evangelism may result in religious wars. The term "cultural genocide," denoting the destruction of a nation's religious beliefs, has even been developed.

Communism and Religion

ALTHOUGH Communism is strongly opposed to religion, it has been working its way into religious groups in this country. The purpose, however, is to advance Communism rather than religion.

The House Committee on Un-American Activities has issued a booklet called "100 Things You Should Know About Communism and Religion," in which it discusses this problem. The committee named several well known religious organizations as harboring or being controlled by Communists. It referred specifically to the Methodist Federation for Social Action as a "tool" of the Communist Party, described *The Protestant* as a Communist propaganda magazine, and listed the People's Institute of Applied Religion as a vicious Communist organization. The YMCA, YWCA and the Methodist Epworth League were said also to be

targets of Communist infiltration.

Describing the attitude of Communism towards religion, the booklet stated that if Communism came to dominate this country, one would have to choose between the church and the Party, Bibles would be destroyed, children could be baptized only at the risk of imprisonment for parent and pastor, Sunday schools would be illegal, and so on.

The picture is probably not exaggerated, though not all the utterances of this House Committee have been of equal merit.

Criticism of the report has come from several groups which claim that the report is either an attempt to discredit Protestants, or that the committee has mistaken a concern for social justice as an infiltration of Communism.

Looking for Noah's Ark?

AN expedition has been organized to go to Turkey in search of Noah's ark, which is supposed to be still resting on the top of Mt. Ararat. Dr. Aaron Smith, of the People's Bible College of Greensboro, N. C., is the organizer of the expedition. In the cold and dry climate of Mt. Ararat, the ark, with its cypress and pitch material, would have resisted decay, so it is claimed. Dr. Smith, a former missionary in China, says the expedition will include four or five persons.

Only Mediator!

AN interesting report comes from Greece. A leader in the Greek Evangelical Church was condemned to prison for circulating non-Orthodox Christian literature (that is, literature contrary to the Greek Orthodox church). He appealed the case. The only witness against him was a professor who said that a booklet the defendant had published dealt with the sole mediation of Christ between God

and man, a view not in accord with Greek Orthodox teaching.

In reply, the defendant challenged the witness to indicate a concrete passage from Chrysostom, Basil or any other Christian church father recognizing any other mediator than Christ. The judge repeated the question, but the witness kept silent. The defendant was presently released by the court.

Chrysostom and Basil are among the church fathers of the early centuries recognized by the Eastern Orthodox churches.

This also brings up the interesting matter of current Roman Catholic labors in providing English translations of other early fathers. How long will it take them to discover that the early fathers do not agree with modern Romanist claims? And what then will happen to these scholarly pursuits?

N. Y. Supreme Court On Released Time

THE Supreme Court of New York has ruled that releasing public school children from classes so they may attend religious education courses is constitutional in that state. Justice Elsworth held that the New York plan is free from the objections found in the Champaign, Ill., case. In that case the school property and school machinery were used in connection with the religious courses. In New York pupils are released from school at an early hour, and the religious program is not under school supervision.

The general reaction to the Champaign case seems to be developing along these lines. So long as the school property is not used, and the compulsory attendance machinery of the school does not play a part, the mere releasing of pupils early on one day a week that they may take religious instruction is not to be outlawed. It is only the use of the legal school machinery which must be prohibited. Released time as such is not unconstitutional.

American Council Declarations

THE American Council of Christian Churches at its annual Convention in Philadelphia October 28-31 issued a number of resolutions and declarations concerning present-day religious organizations and activities. Chief among these were the following:

Concerning the Federal Council—
"We hereby resolve to reaffirm our unqualified faith in the Gospel of Jesus Christ as revealed in the Bible, and our dedication to the economic principle of free enterprise. Be it further resolved that we shall use our influence with unceasing zeal to make known to all men the subversiveness and near communism of the Federal Council, proving experimentally that spiritual regeneration, the new birth, alone can solve the problems of social betterment and society."

Concerning the World Council—
"The American Council . . . declares that the World Council, in its pronouncement on the 'Church and the Disorder of Society' has become a co-operating front for world socialism and a propaganda agency for the destruction of a free capitalist order as it now exists in the United States of America . . ."

Concerning John Foster Dulles—
"The American Council . . . is against the appointment of the Honorable John Foster Dulles to either the position of Secretary of State or Representative of the United States in the United Nations . . ."

Miscellany

On Friday evening, December 3, historic Miller Chapel of Princeton Theological Seminary was made available to Dr. H. J. de Lange, member of the Board of Lectureship of the Christian Science Church, for an address entitled "Christian Science, The Service of Life Abundant." Although the Christian Science Church has a local congregation and building of its own in Princeton, Miller Chapel seems to have been considered a better location for the meeting. We can imagine some of the early Princeton Seminary professors turning in their graves at the thought of their historic chapel becoming a

sounding board for the soul-deceiving errors of Christian Science.

The First Presbyterian Church of Pittsburgh, of which Dr. Clarence Macartney is pastor, has changed this year from using the Sunday school lessons put out by the Presbyterian U.S.A. Church's own Board of Christian Education, to using those of an independent publisher of Sunday school material. The Pittsburgh teachers are reportedly pleased with the change.

After the House Un-American Activities Committee had issued its pamphlet on Communism and Religion, and Methodist Bishop Oxniam, a president of the World Council of Churches, had denounced the committee with presuming "to speak in the field of religion," the Rev. Carl McIntire, president of the International Council of Christian Churches, challenged Oxniam to a public debate on the question, "Are Communist Ideas being Presented as Christian Ideas in our Larger Protestant Churches?" McIntire offered to take the affirmative in the debate, which he suggested be held on a nationwide radio network.

Bishop John S. Stamm of Harrisburg, Pa., senior Bishop of the Evangelical United Brethren Church, was elected president of the Federal Council of Churches, at its annual meeting in Cincinnati. He succeeds Charles P. Taft in that position. Elected as Vice-President was Mrs. Mildred McAfee Horton, retiring president of Wellesley College, wife of Congregationalist theologian Douglas Horton.

At its convention the Federal Council voted to receive into its membership two additional groups. These are the Religious Society of Friends of Philadelphia and Vicinity (a Quaker organization), and the Romanian Orthodox Church in North America. Another Quaker group was a charter member of the Federal Council, so that this is not the first time a body which openly repudiates the Christian religion has had a place in the Federal Council.

Officials of 28 Bible Institutes in the United States and Canada have formed the American Association of Bible Institutes, as an accrediting agency in Bible school work. Among the schools participating are the Los Angeles Bible Institute, Columbia Bible College, Denver Bible Institute, Pacific Bible Institute, and Providence Bible Institute.

The following doctrinal statement is binding upon the schools: "We believe that there is one God, eternally

existing in three persons: Father, Son and Holy Spirit. We believe the Bible to be the inspired, the only infallible authoritative Word of God. We believe in the deity of the Lord Jesus Christ, in His Virgin Birth, in His sinless life, in His miracles, in His vicarious death and atonement through His blood, in His bodily resurrection, in His ascension to the right hand of the Father and His personal and visible return in power and glory.

"We believe that man was created in the image of God, tempted by Satan and fell, and that because of the exceeding sinfulness of human nature, regeneration by the Holy Spirit is absolutely necessary for salvation. We believe in the bodily resurrection of both the saved and the lost, those who are saved unto the resurrection of life, and those who are lost unto the resurrection of damnation."

The problem of religion and education has various angles. In Pittsburgh a Mohammedan family, regarding Friday as a holy day, has refused to allow its child to attend school on that day. They contend such required attendance violates the religious freedom provisions of the U. S. Constitution. School Board attorneys have informed the court that the father in the case himself works on Fridays.

Pope Pius has issued a declaration revising a portion of Roman Canonical law, by suppressing a section relating to marriage. Heretofore Romanism did not claim to apply its canonical marriage regulations to non-Catholics or to the children of non-Catholics who, though baptized in the Catholic Church, had been bought up as non-Catholics. Now, however, anyone who was baptized in the Romish church, is considered by that church as subject to its regulations, even though brought up a Protestant. Hence a marriage of such a person to a non-Catholic could conveniently be annulled, by his claiming his initial Catholic baptism. Then the church would consider the first marriage as merely concubinage. Thus does Catholicism, while pretending to be the defender of the faith, open the way for those who seek its protection to violate the law of God.

The Assembly of the Church of England has approved, but only as a "defensive measure," use of the atom bomb. Atom bombs should be directed only against military targets, and should not be used even against such objects in cities.

Index for 1948

The following Index is not intended to be exhaustive. It includes signed articles, editorials, and items of special significance. The items are located by page numbers, which run consecutively throughout the year.

GENERAL

- Ahlfeldt, Carl A.: Personal Evangelism, 39
 Andrews, Egbert W.: Shanghai Diary, 53
 Bible and the Knowledge of God, 181
 Bordeaux, W. Harlee.: Visit to a D.P. Camp, 257
 Bradford, Eugene: "If Christ be not risen", 85
 Busch, Calvin A.: To our Covenant Children, 136
 Chun, Y. C.: Some Needs and Some Hopes of the Church in Korea, 152
 —: Throw out the Life Line, 216
 Churchill, Robert K.: Moses' Message to the O.P.C., 117
 —: We may say we believe in God, yet Perish, 145
 —: Young People Start Book Review Club, 251
 Clowney, Edmund P.: Training for the Ministry at Westminster, 102
 Cummings, Calvin K.: What is a Reformed Evangelism? 23
 DeWaard, Mrs. John J.: On Being a Christian Mother, 87
 Duff, Clarence W.: The Burning of the Books, 155
 —: A Day of Opportunity in Eritrea, 137
 Dunn, Leslie A.: The Greatness of God, 238
 Eckardt, R. W.: Crescent Park Chapel, 269
 Freeman, David: The True Jewish Faith, 231
 Gaffin, Mrs. Richard B.: On the Mission Front in China, 228
 Grier, James: Story with a Familiar Sound, 8
 Handyside, Miss Florence: Getting Acquainted in Korea, 174
 Healy, Miss Frances: Ambassador of the King, 248
 Holkeboer, Oscar: Man's Chief Purpose, 37
 Infalible Word Well Received, 88
 Kuiper, R. B.: Educational Evangelism, 55
 Kuschke, A. W.: Incomprehensibility of God, 105
 —: Further Study of Doctrines Committee Report, 125
 Magee, Walter J.: Are You Saved? 21
 Male, W. Benson: The Christian's Life of Prayer, 56
 —: New Testament Commands Infant Baptism, 173
 Marsden, Robert S.: Song in the Public Worship of God, 72
 —: Twelve Facts about Westminster, 254
 A Reformed Bible Institute, 104
 Reid, W. Stanford: Canadian Presbyterian Assembly, 184
 —: Christian Message to a Culture in Crisis, 193
 Scenes from Liberia, 100
 Shaw, J. Lyle: Maintaining the Newport Mission, 84
 Sloat, Leslie W.: Fifteenth General Assembly of O.P.C., 153

- : International Council Adopts Constitution, 209
 —: Students Welcomed to Westminster, 229
 —: Unbelief in the Presbyterian Church U.S.A., 249, 276
 Snell, Theodore T.: The Scientific Mind, 46
 Stanton, Charles E.: A Visit to Alitena, 68
 Teal, Harriet Z.: Bible School Problems and Joys, 218
 Testimony being circulated, 14
 Testimony of Newly Formed International Council, 208
 Van Til, C.: Christianity and Crisis Theology, 69
 —: Calvinism and Art, 272
 Vining, Robert L.: Preparing to Partake of the Lord's Supper, 120
 Welmers, William E.: Lutheranism (Letter), 20
 —: Travel and Language Work in Africa, 234
 Williams, Geoffrey: Predestination and the Test of Time, 175
 Woolley, Paul: Assemblies North and South, 178
 Wybenga, Edward: Let us Hold Fast our Protestant Heritage, 5
 Young, Edward J.: A Remarkable Discovery, 219

BOOK REVIEWS

- Churchill, R. K.: Apologetics and Evangelism, 52
 Cummings, C. K.: Principles and Methods of Reformed Evangelism, 211
 Kerr, David W.: Help for the Study of the Bible, 40
 Milling, Miss Charlotte: Course of Study for Christian Schools, 7
 Murray, J.: Biblical Theology, 274
 Skilton, John: On Translating the Bible, 194
 Sloat, Leslie W.: Pilgrim on the Wrong Road, 220, 239
 Woolley, Paul: Art in the Early Church, 24

SERIAL FEATURES

- Kuiper, R. B.: Glory of the Christian Church, 11, 43, 75, 107, 143, 157, 177, 197, 213, 233, 255, 275
 Sloat, Leslie W.: Life of Jesus Christ, 28, 59, 92, 124, 141, 180, 198
 Vos, J. G.: The Visible Church, 9, 27, 41, 61, 78, 93
 Young, Edward J.: Old Testament Studies, 12, 36, 70, 122, 196, 252

EDITORIALS

- Taking Inventory, 7
 Rejoice, 19
 Ordination Vows, 19
 The Lord's Blessing, 35
 Christian and the Undertaker, 35
 Fuller Seminary and Separatism, 36
 Raising a Standard, 51
 Gandhi, 51
 That Evening Service, 52
 Presbyterian Life, 67
 Refreshing Approach to Church Union, 68
 Who Owns Palestine, 83
 Supreme Court Says No, 83
 Whither Religious Education, 99
 The Marshall Plan, 99
 Facing Another Assembly, 115
 Discernment, 116

- Leaving the Church, 116
 Bishop Oxnam and Church Union Today, 135
 Combatting Communism, 135
 Assembly in Retrospect, 151
 Pastoral Changes, 152
 Some Lessons from The Presbyterian, 171
 Five Years for the South, 172
 Calvinist and His Mood, 191
 Latest on Evolution, 207
 Shalt Thou Labor . . . , 207
 No Mistake in 1936, 227
 The Two Councils, 227
 Crossed Fingers, 247
 Westminster Study Bible, 248
 About the GUARDIAN, 267
 Let's Support the Committees, 268

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