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When the Bible says that Christ is God, it does not do that by dragging God down. It does not ask us to forget a single thing that it has said about the stupendous majesty of God. No, it asks us to remember every one of those things in order that we may apply them all to Jesus Christ.

—J. Gresham Machen

J. Gresham Machen
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Meditation

What is Your Life?

Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.

JAMES 4:14.

TODAY or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get gain." Quite modern weren't they, busy planning and getting ahead—altogether apart from God. God was ruled out of their thoughts and out of His universe. They could get along very well without Him.

Comes the word of the Lord to them, "What is your life?" Who do you think you are? Take a good look at yourselves. "Ye know not what shall be on the morrow." "I am the Lord; there is none else." Man proposes, but God disposes. By some sudden stroke of Divine providence, tomorrow you may lose health and wealth. Tomorrow may bring word of an illness that will prove fatal to you or to one dearest to you. Our lives are in His hands whether we would have them there or not. Ye who boast of your self-reliance and self-sufficiency, consider the frailty and brevity of your life. "It is even a vapour that appeareth for a little time, and then vanisheth away." "We spend our years as a tale that is told. The days of our years are three-score years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off and we fly away." Yes, the soul of man is of infinite worth, but man's existence on this earth is like but a puff of smoke that soon vanishes. Life on this planet doesn't amount to much when viewed in the light of eternity. Death renders all human boasting folly.

"The boast of heraldry, the pomp of power,
And all that beauty, all that wealth
e'er gave,
Await alike the inevitable hour,
The paths of glory lead but to the
grave"

[Gray's Elegy.]

Consider, O child of God, what manner of men we be, that we may

know what manner of life we should live. Humble yourselves in the sight of the Lord. Say not we shall do this or that on the morrow. "For that ye ought to say, if the Lord will, we shall live and do this, or that." Thereby testify to your recognition of God's sovereignty over your life and to your humble and glad submission to His will for your life. In all of thy thoughts and plans acknowledge Him. In all thy prayers pray "Not my will but thine be done." Say with Richard Baxter in life as he said in death "Lord, *what* thou wilt, *where* thou wilt, and *when* thou wilt." Only thus can we truly glorify our Lord. Only thus can we be strengthened and comforted in time of deep distress. On the occasion of the kidnapping and cruel murdering of his only son, a Tacoma physician testified "There is undoubtedly a divine act of Providence which decrees what shall happen at a time like this. An undying faith in our Maker and a firm conviction that Charles' going was His will and desire will give us strength to conquer." His glory will be your peace and joy.

A recognition of the uncertainty and brevity of life renders the Christian not less active but more active in doing God's will. Hear James as he concludes, "Therefore to him that knoweth to do good and doeth it not, to him it is sin." Consciousness of the uncertainty and brevity of life makes procrastination a most heinous sin. The time is short and the days are evil. We must live each day as if it were to be our last. We will live more faithfully, more passionately—to the glory of God. We will measure achievement not by how long we have lived but by how well we have lived. "We live in deeds not years; in thoughts not breaths
In feelings not in figures on the dial."

Man today prefers to live as if this life were all and as if it were to continue forever. William Randolph Hearst forbids the mention of death in his presence. But ignoring the brevity of life doesn't deny it. The Christian alone is a realist. He looks death squarely in the face, humbles himself in the dust before God, through the blood and righteousness of Christ lays up for himself treasure in heaven, and then humbly lives to the glory of God. C. K. CUMMINGS.

Grass Roots

By Robert K. Churchill

I APPRECIATE the few letters and inquiries which have come to me about the whole subject of revival and evangelism. We are dealing with a very live subject. Even the so-called intelligentsia no longer believe in the inevitable progress of the world. Two wars and the possibility of a third war together with atomic bombs of various kinds have indeed shaken the earth. This, of course, is of the Lord's doing and it should be marvelous in our eyes. We find that, according to prophecy which has often been fulfilled in history, God shakes the earth before He brings great blessings. There is never any great turning to God in times of comfort, prosperity, and security.

The 2nd chapter of Acts which deals with a great revival in the church, is a very rich study on this subject. It is the time of the outpouring of the Holy Spirit on all flesh, a time when multitudes turn to God as a sort of first fruits of a mighty harvest yet to be reaped by the preaching of the gospel. But here is the secret of it all. Peter, in referring to the ancient prophecy of this blessed day does not stop with the telling of the blessings. In the same breath he says, "and I will show wonders in heaven above and signs in the earth beneath; blood and fire, vapor and smoke: the sun shall be turned into darkness and the moon to blood." Calvin says, "the Lord will show tokens of wrath through the whole frame of the world which shall bring men even to their wits' end," and again; "God doth prick us forward like sluggish asses, with threatenings and terrors to seek salvation." We shall speak again of contemporary evangelism and the need of a new approach and ideal. At this time we merely state a conviction which has come to us not by sitting in the study, but by visiting from door to door around many blocks, by pleading with Mr. Average Citizen, especially parents, and by preaching in empty churches. The conviction which I believe is also based on the Word of God is this: Without a token of the wrath and judgment of Almighty God, America will never turn to God, she will sink deeper into sin.

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THE PRESBYTERIAN GUARDIAN

MARCH, 1950

Calvinists Can and Do Cooperate!

WE have previously taken the position that a general Protestant church unification is undesirable. We have also indicated our belief that, in so far as public testimony is concerned, cooperation among conservatives of differing theological tradition and conviction is undesirable, because it would necessitate treating large areas of doctrine on a least common denominator basis.

Now how about a unification program among churches which agree in their understanding of the system of doctrine taught in Scripture? For convenience, let us consider this in reference to those who hold to the system known as the Reformed faith, who are commonly described as Calvinists.

Such convinced Calvinists now exist in a number of separate denominations. We could mention, for example, the Synod of the Reformed Presbyterian Church, the Christian Reformed Church, the Orthodox Presbyterian Church, as well as other groups. Probably the main reason these churches exist separately is the national background of their membership. People coming to this country had a tendency to associate with those of their own nationality—Scotch with Scotch, Dutch with Dutch, German with German. But in connection with the nationality background there are also distinctive elements of church polity and practice. These likewise are based on practices in the "old country," but they do complicate the situation, and in some cases they have a distinct doctrinal significance.

The first thing to be said about possible church unification in this area is that the basic hindrance, which we have found to exist in other connections, does not exist here. Although there are differences of policy and national background, there is a common devotion to one total system of truth, and a common conviction that that system of truth is taught in Holy Scripture, and is the only system of truth taught there. In their public testimony to the gospel, therefore, these churches are already in fact substantially united.

On the other hand, particular differences in practice, policy, and tradition cannot be run over rough shod. What is needed here is increased mutual acquaintance and understanding. Differences should be considered and dealt with in sincerity and honesty.

And in the third place, if it appears that these

differences are not capable of reconciliation, we do not believe that the actual organizational unification of these churches is, from a Christian viewpoint, an essential. Much has been said, chiefly by Modernists, to the effect that the division of the church into denominations is sinful per se, and must be overcome at any cost. We do not believe this. In an article appearing in this issue, Professor Murray indicates that a famous verse in John 17, frequently quoted in this connection, does not necessarily bear the interpretation so commonly attributed to it. The real unity of the church in this world is a unity of faith and spirit, not of organization.

On the other hand, we do not believe that there is any specific value in maintaining different denominations committed to the same understanding of a common faith. The eventual unification of churches holding sincerely the Calvinistic (which we believe the true) interpretation of Scripture, is certainly a goal to keep in view, a goal, that is, if through its attainment a more effective public testimony can be maintained.

The interchange of information through magazines, occasional interchange of preachers, fraternal delegates to synods and assemblies, establishment of interdenominational gatherings for the discussion of matters of mutual concern—these are some means for furthering our knowledge of those who hold a like precious faith with us. To an extent all of these things already exist. Interdenominational young people's gatherings, men's meetings and activities, and the common support of such enterprises as parent-controlled Christian schools, radio broadcasts, and other media for bringing our faith to those about us, are important. There is much that can be done (and is being done) to show that though we have separate organizations, we are really not divided.

The great concern and business of the church of Jesus Christ is to proclaim to all the world the truth given us in God's Word, and to interpret that truth in its application to every area of human life and thought. The more we who hold the faith in common give ourselves to this task, the more our union with Christ and with one another will be evident to the praise of His glorious redeeming grace.

L. W. S.

Christian Joy

THE remembrance of the Resurrection of our Saviour from the dead can bring to the Christian only the deepest joy.

This joy has nothing in common with the so-called joy of springtime, when flowers bloom and leaves become green. The trend of our time toward interpreting the Resurrection festival in terms of the natural awakening of the earth after winter is only to be regretted as a failure to understand the empty tomb. When Christ rose from the grave there occurred the supreme miracle of all time, the miracle in which sovereign grace brought it about that life, the life of the Son of God, conquered the death of sin which was in His people. That victory is unique. It abides for all time.

We are just a little troubled, also, at the trend toward excess (as we see it) in services on Friday before the Resurrection. Christ ordained that there should be a remembrance of Himself in His death in the Lord's Supper, that utterly plain and simple sacrament held at regular intervals in connection with the worship of the church. Not that special services on that Friday are wrong. But let care be taken that we do not substitute a form of will-worship for the arrangements our Lord Himself made.

How wonderful that our Lord did rise from the dead. In that simple historical fact all our faith lies unfolded, all our hope finds solid ground. "He is risen, as He said."

Science and the Bible

SCIENCE has been encountering the Bible in two separate directions recently, past and future. Both, however, come as a result of developments in the field of atomic study and research.

First there is the book of a scientist, recently published, in which certain conclusions of scientists concerning the conduct of atoms are applied to the universe as a whole. Without attempting to explain this, we understand this writer to hold that the planet Venus, when it first came into existence as a bit of stuff knocked or pulled off another planet, made a couple of rather wild trips through the solar system

Duffs to Return
THE Rev. and Mrs. Clarence W. Duff, Orthodox Presbyterian missionaries in Eritrea, are expected to return to this country with their family in late May or June, on regular furlough. At present Dr. and Mrs. William Welmers are in Eritrea, and this may delay the time of the Duff's leaving.

before settling down to its present routine orbit. During the course of these trips it came close to the earth, so close that it actually stopped the rotation of the earth for a time, and caused all sorts of phenomena here. The writer finds in this supposed event an explanation of such things as the plagues in the time of Moses, the opening of the Red Sea for the passage of the Israelites, and even the failure of the sun to go down on a certain day while Joshua was engaged in combat.

It has been customary to claim that if the earth stopped rotating at any time, the result would be a cataclysmic disaster. If, however, other forces existed at the same time which in a measure controlled the situation, the disaster might not be so complete.

Obviously we do not intend to argue in favor of the views expressed by this scientist, nor do we intend to say that now people can believe the Old Testament concerning these things, where previously there was doubt. Our faith does not stand on the findings of naturalistic science. If, however, naturalistic science confirms certain facts of history in which we have believed on the basis of the testimony of God in His Word, we will rejoice in this added evidence that natural revelation agrees with supernatural revelation—which of course it must.

The second point at which science has encountered Scripture is in its consideration of the possible results of hydrogen or X-bombs. The *New York Times* recently reported that some scientists were scared that a hydrogen bomb opened the possibility of annihilating all life on the earth. And there has been a considerable atmosphere of fright in many quarters over the possibility of mass suicide, or some such thing. But once again the Bible "said it first."

Scripture has declared that the world will come to an end in a terrible explosion or cataclysm. It was nearly two thousand years ago that Peter wrote, "But the day of the Lord will

come as a thief; in which the heavens will pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up." Now for the first time science has advanced to the point where, from a strictly scientific viewpoint, such a development is not imaginary, but distinctly possible.

But Peter's attitude toward this is interesting. He describes the Christian as "looking for and earnestly desiring the coming of the day of God," in which these things shall take place, and adds that "according to His promise we look for a new heaven and a new earth wherein dwelleth righteousness."

For many years naturalistic scientists have been prone to reject much of the Bible's history, while accepting, or professing to accept its "moral" teachings. It will be very interesting if Science by its own discoveries should find itself forced to accept the Bible's historical narrative, but should then turn its back on the Bible's moral and spiritual message.

Actually, of course, the Bible's teaching is one. It starts with the sovereign God, speaks of His sovereign works and especially of His gracious work of redemption in Christ, and calls upon all men to accept that "only Redeemer of God's elect." In Christ there is offered salvation, life and peace. As Peter says, "Wherefore, beloved, seeing that ye look for these things, give diligence that ye may be found in peace, without spot and blameless in His sight."

This, too, is "scientific." To such instruction scientists, and all men, do well to give heed.

L. W. S.

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“That They All May Be One”

By JOHN MURRAY

IT scarcely needs to be said that the church union movement has attained to vast proportions in the last few decades. In the argument for union no text has been appealed to more than the words of our Lord's high priestly prayer, “that they all may be one” (John 17:21). The most conspicuous travesty frequently perpetrated in the quotation of these words is that they have been enlisted to promote the kind of union which violates the basis of true Christian unity, namely, unity of faith in Christ and in the revelation which is the charter of His will. What our Lord prayed for was that all who would believe in Him through the apostolic Word might be one. When there is no unified conception of who Jesus is, of what He has done, and of what His will as revealed in the Scripture is, it is obvious that the premise upon which our Lord's petition rests is absent. To apply the petition without its presupposed condition is distortion.

But an equally grave perversion of our Lord's prayer resides in failure to recognize what Jesus prayed for. In propaganda and argument for union this text is quoted again and again as if what Jesus prayed for is simply that they all might be one. That is not what Jesus prayed. What He prayed for is rather “that they all may be one, as thou, Father, art in me and I in thee, that they also may be one in us, in order that the world may believe that thou hast sent me.” What needs to be noted is that the prayer in its essence is that all believers might be one in the Father and in the Son.* It is with reference to union with Himself and therefore also with the Father that Jesus prays. What lies in the foreground is not union of believers with one another but the union of believers with Christ Himself and with the Father. And this becomes particularly apparent when we consider that Jesus institutes a comparison between the

union He prays for and the kind of union that exists between the Father and Himself. It is not simply that they all may be one but “that they all may be one, as thou, Father, art in me and I in thee.” This is a stupendous comparison.

It must not be supposed that the comparison establishes an identity, that the union for which He prays is identical in kind and nature with that which exists between the Father and the Son. A comparison is instituted and there is therefore analogy. But analogy is not identity. We must not raise the union of Christ with believers to the level of the union that exists between the Father and the Son. Other examples will show the necessity of avoiding such an equation.

The union of Christ with believers is compared to that of man and wife (*cf.* Eph. 5:23-33). But we may not reduce union with Christ to the level of the union that exists in the marital relation. Union with Christ is compared to the union that exists between the head and the other members in the human body (*cf.* Eph. 1:22, 23; 4:15, 16). But this analogy does not establish identity of kind and nature. Union with Christ is compared to that of the vine and the branches (John 15). But the difference of kind is only too apparent. Finally, union with Christ is compared to the relation that the chief corner stone sustains to the other stones in the building (*cf.* Eph. 2:19-22; 1 Pet. 2:4). Here the difference between analogy and identity is most conspicuous. What we find is that union or unity exists in the various strata or levels of being. Union of believers with Christ is compared to the union that exists in four of the lower strata of relationship. But there is no thought of obliterating the line of demarcation that distinguishes the different spheres of being and relationship. In John 17:21 our Lord proceeds in the opposite direction and does the amazing thing of comparing the union of believers with Himself and the union that exists between the Father and the Son. But in this case we must not heighten the former to the level of the latter any more than, in the other cases, should we lower the one

to the level of the other. Analogy is not identity.

We must not therefore think of union with Christ as on a level with the unity that exists between the Father and the Son. Yet we may not fail to appreciate the stupendous import of the comparison. It is when we appreciate this that we discover that of which Christ is speaking. He is speaking of that mysterious spiritual union that exists between Himself and believers, the union by which believers are united not only to Him but also to the Father. Believers are one in the Father and in the Son. Jesus is speaking of what has appropriately been called the mystical union. It is that of which Paul was thinking when he said, “This mystery is great” (Eph. 5:32.). And nothing in all Scripture serves to confirm the mystery of it; nothing serves to enhance the preciousness of it, nothing seals the intimacy and indissolubility of it more than the fact that it is compared to the union that exists between the Father and the Son. It is of this subject Jesus is speaking and it is for the realization of that union that He is praying. He is praying that all who believe on Him will be one in Him and in the Father in that mysterious unity that is comparable to the unity of the Father and the Son. How vacuous is the use of this text that does not take account of this amazing fact!

We should remember also that the intercession of Christ is always efficacious. “I knew that thou hearest me always” Jesus said to the Father (John 11:42). It is a certainty that all who believe in Christ will be united to Him; it is an order that cannot be frustrated. The high priestly intercession of Christ is directed to the bestowment upon those on whose behalf He offered Himself a sacrifice all those riches of grace and blessing which He has procured and secured for them. Paramount among these, as the bond by which they are bound together and as the medium through which they are conveyed, is union with Christ Himself. Jesus did not pray for anything that would be problematical or uncertain but for that which is secure in accordance with the arrangements of covenant grace and faithfulness, yet realized through the means of His all-availing and all-prevailing intercession. He prays for those given Him by the Father and He prays that the abundant grace secured by His priestly sacrifice

*It makes no essential difference to the basic import of John 17:21 whether the third clause is rendered “that they may be one in us” or “that they may be in us.” Some manuscripts omit the word which stands for our English word “one” in this clause, other manuscripts insert it.

may be realised in its fulness through the medium of union and communion with Himself. It is well to follow the spiral of His intercession: "And the glory which thou hast given me I have given them, that they may be one as we are one: I in them and thou in me, that they may be perfected in one, that the world may believe that thou hast sent me and hast loved them as thou hast loved me" (vss. 22, 23).

This union for which Christ prayed is not unrelated to the unity of confession and testimony. It is from the spring of union with Christ that the confession and testimony of believers emanate. Union with Christ is Spiritual, and this means that the bond of union is the Holy Spirit. If any man have not the Spirit of Christ he is none of His and no one can say Jesus is Lord but by the Holy Spirit. Testimony to the world is testimony vitalized and made actual by vital union with Christ. It is through the testimony of believers that the testimony of Jesus is borne in and to the world. Hence the relevance and necessary connection between union with Christ and the purpose which our Lord enunciates, to wit, "that the world may know that thou hast sent me and hast loved them as thou hast loved me" (vs. 23; cf. vs. 21). It is the life in Christ, communicated to believers through union with Him, that issues in the witness by which the world may believe that the Father sent the Son and by which to the end of the world the confession may be elicited, "Thou art the Christ, the Son of the living God."

Furthermore, it cannot be doubted that our Lord's intercessory prayer bears upon the matter of visible unity in the fellowship of the saints. What we call the visible church is not to be abstracted from the spiritual relationship which believers sustain to Christ and by which the church is constituted. The inward spiritual unity of believers with Christ and with one another in Him is exemplified and expressed in the unity of the church of Christ. The implications of this text are indeed far-reaching for the maintenance and promotion of the unity of the Spirit in the bond of peace and for the recognition that there is "one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all" (Eph. 4:5, 6; cf. vss. 3, 4). But these implications and applications are very different from those considerations which animate such union

movements as ignore the real unity for which our Lord prayed and the

conditions upon which its realization depends.

" . . . And They Crucify Him"

By HENRY TAVARES

YOU and I have never seen a crucifixion. But centuries back, criminals were sometimes executed by being fastened by nails and ropes to a wooden cross driven into the ground in some public place where all might see. There they hung stripped of their clothing and exposed to the mercy of the elements. As the hours passed, the torture increased with the development of fever and even tetanus from infection in the nail wounds, until the victims finally succumbed exhausted by pain, disease, and starvation. It is said that they really died a thousand deaths.

The Romans considered this form of execution too shameful for a Roman citizen. They reserved it for slaves and aliens, and for the lower classes of men. The Jews did not practice it at all. Yet when they wanted Jesus put to death, they clamored for crucifixion. They wanted Him treated as an imposter and a rebel against the Roman empire. They wanted Him exposed to the utmost contempt not only of the Jews, but also of the Romans, because they hated Him with cruel and malicious hatred.

Yet what was His crime? He had exposed their sins. He had laid bare their hypocrisy. He had called them to repentance, and had preached himself as their only hope of escape from their sin, miseries and shame. This they counted as a crime because it so completely upset their distorted but greatly cherished convictions. He was to them a blasphemer and an imposter, deserving of the deepest shame and disgrace.

Yet they were utterly wrong. Peter had rightly confessed Him as the Christ, the Son of the living God. He was the Anointed of the Lord, endowed with authority and power to exercise the offices of the Redeemer of God's people, and to save a doomed race. He it was who should teach men the truth, declaring the word of God, making known afresh that which men had suppressed by their unwillingness to have God in their knowledge, and

disclosing the secrets of God's purposes of grace which eye had not seen nor ear heard, and which human hearts had not imagined. In Him were hid all the treasures of wisdom and knowledge. No man knows the Father as He knew Him, and to Him belonged the decision to reveal Him. . . . And yet they crucified Him!

Not only was He the sovereign of truth and knowledge, but He reigned over all. The demons trembled before Him and obeyed His word. Disease was subject to His control. The seas and the wind obeyed His will, and death itself surrendered to His commands. He was master of every situation, and all creation was under His feet. . . . And they crucified Him!

He was the Son of the living God. John calls Him God's only begotten Son. John learned this from heaven, for Jesus was twice proclaimed from above as the only begotten of the Father, and the Spirit also had taught him. Jesus as the Son of God was one with the Father and the Spirit. In being and power and glory He was God. The work of creation is ascribed to Him, and by Him all things hold together. When He came into the world He came unto His own. He was the image of the invisible God, and in Him dwelt all the fulness of the Godhead bodily. . . . And they crucified Him!

It is said of Him that He did no evil, neither was guile found in His mouth. The Father from heaven declared His complete approval of Him and commanded all to hear Him. He himself challenged His enemies to prove Him a sinner. And no man did. He is called in the Scriptures the righteous one. And it is said of Him that He shall judge the world in righteousness. But this even God could not do if He were not righteous (Rom. 3:5-6). He was holy, harmless, and undefiled. Yet He was included among offenders as if He were one of them. He was numbered with the transgressors, He was held up to open

shame as a criminal . . . they crucified Him!

Who did it? It was the Roman soldiers who nailed Him to the cross and raised Him up to shame. They did it at the orders of a Roman judge who sat in judgment upon Him and decided for the prosecution, though he admitted he could find no fault with Him and tried hard to release Him. But the Jews were bent on His destruction. A bitterness that had brewed in their souls for years now was poured out in a blind determination to see Him dead. Reason was thrown to the winds; justice lay prostrate trampled under the feet of men thirsty for the blood of the innocent because He had spoken the truth and exposed the blindness of their darkened hearts. Yet the Romans were no mere tools. Pilate crucified Him against his better judgment. How far he saw into the identity of Jesus it would be difficult, if not impossible to us to know. But he knew at least that he was condemning the innocent. When he should have protected Jesus and defended Him against His enemies, he gave Him up to their unbridled passion. Jesus was crucified by the Jews and by the Gentiles.

But we must not forget that God also crucified Jesus. It is most fundamental to the good news of salvation that the Father gave His Son. He delivered Him up. It pleased the Lord to bruise Him and to put Him to grief. He was smitten of God. Human hatred and rejection of Christ reached a climax in the crucifixion. But at that moment the floodgates of divine wrath also were opened and God's judgment engulfed Him. He was rejected of men. But He was forsaken of God. Bitter as was the cup of human hatred and malice—they gave Him vinegar to drink—it was the turning aside of the Father's face that especially drew from His lips the cry "My God, My God, why hast thou forsaken me?"

Jesus also crucified Himself. Did He not say that no man took His life from Him; He lay it down of Himself? It is said that He gave Himself. Isaiah tells us that He gave His back to the smiters. And at the appointed moment, commending His spirit to the Father, by a sovereign act He gave up the ghost. It is said that He offered Himself a sacrifice. So did He perform the chief function of His priestly office. At once the priest and the lamb,

He sacrificed Himself outside the gates of the city, consumed by the fires of divine justice.

Every Christian crucified Jesus, too. He did not suffer as a criminal because He had sinned. He was the just one. He knew no sin. But we all have sinned, we have turned everyone to his own way. We put our hands over the mouth of truth and buried her under an avalanche of our own inventions. Refusing to know God and to honor Him as God, we made us gods after our specifications, cast in our own molds. Dark clouds formed overhead. The lightning flashed and the thunder roared. Yet in wrath God remembered mercy and sent His Son for us. Upon Him he laid the iniquity of us all. He was wounded for our transgressions, He was bruised for our iniquities. He was cut off out of the land of the living for the transgression of God's people. His soul was made an offering for sin—our sin. He bore our iniquities. His death was a necessity to our salvation—we crucified Him!

When Jesus was crucified on Golgotha, cruel hands laid hold of Him and slew Him. To His enemies the deed was murder—they crucified the

Lord of Glory! It was an unspeakable crime. Yet God also sent Him to the cross. But for God it was the demand of justice. Not indeed a debt which Jesus owed to God for Himself, but liability which He had assumed for His people. It was not a debt which He was compelled to pay against His will, but a burden which He received gladly and which He carried voluntarily. For God, it was an act of love for us. For Christ, it was a step of unspeakable condescension that lay bare the riches of His compassion for sinners. For all who rejoice in the mercy of God so abundantly lavished upon the unworthy, the crucifixion must forever speak of the appalling magnitude of the ruin into which we fell through sin, and of the unspeakable havoc that resulted from disobedience. And it binds us to a debt of gratitude which is not paid even by the fullest dedication of all our powers to the praise and service of our Redeemer.

For the unbeliever, the crucifixion lays open a door—the only door of escape from utter ruin. He is invited to enter and find rest in the fellowship of God. Have you come to trust in the crucified Saviour as your hope and your Redeemer?

The Reformed Ecumenical Synod of 1949

Part 3 — Decisions Regarding The Ecumenical Issue

By NED B. STONEHOUSE

THIS final article dealing with the Reformed Ecumenical Synod of Amsterdam will be concerned with its consideration and evaluation of the ecumenical issue. As I have observed previously, this was easily the most provocative question to come before that body.

Although the establishment of the World Council in 1948 stirred the entire Reformed ecclesiastical world, its impact upon orthodox Christians in Holland was evidently far greater than in other countries. And since the Reformed Ecumenical Synod convened in Holland, with many Netherlanders present as delegates, advisers and guests, it was to be expected that the sentiment there would affect the atmosphere of the Ecumenical Synod in a

rather significant manner. Accordingly it has seemed wise to give some account of the attitudes toward the World Council and the ecumenical question as a whole which had developed in the Netherlands prior to the convening of the Synod last August. Last month I reviewed this situation at some length, and in particular reported that a Committee appointed by the Synod of Zwolle in 1946 (not a "Grand Rapids" Synod of 1946, as erroneously stated at one point) had not been able to come to agreement on the issue. Although the majority report took a strong position against the World Council and advocated membership in the International Council, a minority report defended the World Council. The lines were therefore rather sharply drawn in

Holland when the Ecumenical Synod convened.

Nevertheless one must take care not to exaggerate the extent of the support for the World Council position which actually found expression at the Synod. It was surely significant that none of the six delegates of the large Reformed Church in the Netherlands (Gereformeerde Kerken) favored the position taken in the minority report which was circulating in their Church. And as time went on it appeared that support for the World Council position among the delegates of other Churches was almost negligible. A significant exception however resulted from the fact that at least one of the young Oriental churches had joined the World Council, apparently without mature deliberation. And there seemed to be a strong feeling of solidarity among the several East-Indian members. Moreover, the tensions in the international political situation as it concerned the Netherlands and Indonesia perhaps influenced some delegates to take as conciliatory an attitude as possible towards this issue. And among the professorial advisers and guests there were a few who took a flexible if not a positively favorable attitude toward the World Council. Hence, it soon became apparent that among the delegates, guests and advisers there were remarkably divergent viewpoints, and that no other question before the Synod was so potentially explosive.

Committee Evaluations

One of the synodical committees was charged with the preliminary evaluation of this question. Its membership included one or two spokesmen for the World Council viewpoint, and one gathered that the committee was able to reach unanimity only after a considerable struggle. Finally its report was ready, and was first presented at a special evening session held on the Tuesday of the second week of the Synod. The report included the following:

COMMITTEE REPORT

"The objections against joining the W.C.C. shared by all members of your Committee were the following:

"1. The 'Basic Formula' of the W.C.C. according to the official text of the resolutions of the Amsterdam Assembly of 1948 is phrased, it is true, in the words of the Apostles' Creed, but as appears from the action of the World Council itself and from statements by leading figures in the W.C.C. the basic formula is not taken seriously.

"Though the World Council repeatedly asserts that it does not wish to exercise discipline over the delegates of the participating churches (a task which only concerns those churches themselves) the fact that *there is* a basic formula certainly implies the *maintaining* of it. Some members of your Committee expressed the opinion that the total absence of any such formula might completely change our attitude. Moreover your Committee maintains that no interpretation of any basic formula can be given detached from the Word of God.

"2. In connection with this matter your Committee took good note of the letter from the Ecumenical Council (of the Netherlands), in which an attempt is made to remove a misconception: 'The W.C.C. does not pretend to be a super-church.' Though your Committee had an open eye for the arguments advanced in support of this point of view, it still maintains that the danger of being or becoming a 'super-church' has in practice not been eliminated. The World Council passes *resolutions*, and it comes forward with *acts* on the world front. It is not only a meeting-place for churches, but it aims at creating a spiritual unity, underestimating the problem of liberalism in the church.

"3. The danger is not imaginary that the levelling and blurring of confessional truths in the participating churches is advanced in an extraordinary measure, and no one would be served thereby.

"4. Salvation for sinners is found in the redemption through the blood of Christ, the Son of God, and in that alone; and cooperation in one working community with those who do not thus believe would inflict damage on the Church itself.

"The importance of joining the World Council was however supported in your Committee with the following arguments:

"1. It cannot be denied that the W.C.C. aims to assign all churches in the world their own place in the larger whole; that here an opportunity is offered to voice our own Reformed beliefs and to witness to the Christ of the Scriptures, particularly if an international fellowship of Reformed Churches could unitedly make itself heard there. It is precisely outside of our own circle that clarity and certainty are urgently needed.

"2. Some churches represented at this Synod by delegates and others by guests, are already members of the World Council. Especially the younger churches, which in prevailing heathen or Mohammedan lands felt compelled to join themselves together (and for whom the problem of modernism does not exist in the same measure as for the 'western' churches), should be offered the greatest possible support.

"3. We should ask ourselves if our responsibility towards the stream of staunch and sincere believers in the World Council does not demand our utmost effort to find a way to exercise our positive influence to the advantage of this group.

"Your Committee was in agreement that

it would not suffice to give a simple 'No' to the World Council. An extensive letter to the Ecumenical Council in the Netherlands, with a copy to the W.C.C., would have to contain a well-established exposition of all our objections and an appeal to the Council to remove them.

"The objections in principle to the World Council which have been mentioned do not apply to the International Council. The I.C.C.C. was initiated by the action of the American Council of Christian Churches to permit the voice of the orthodox churches to be heard. The Christian Reformed Church in America decided for practical reasons not to join the I.C.C.C. but did join the N.A.E. It appeared to some members of your Committee that, so far as their churches were concerned, there was no room for a separate ecumenical movement in this form alongside of the existing regional or national councils (which were created for practical purposes).

"The N.A.E. also possesses a Scriptural basis. Though consisting primarily of churches, it also includes some Christian organizations and individuals. Created in the United States for the same purposes as the I.C.C.C. it has also recently become an ecumenical movement. Here too the question arises whether we have need for such an organization, and if we do to which organization preference is to be given. Due to lack of information your Committee as a whole judged itself incompetent to answer these questions.

"The discussion in your Committee revealed repeatedly that not all members were well-informed as to the activities of the ecumenical movements. Nor do the churches appear to be sufficiently prepared to come to conclusions. Moreover it was judged desirable that the churches participating in the Reformed Ecumenical Synod should come to a unanimous viewpoint. Thus the bond between the Reformed Churches throughout the world would be greatly strengthened. Accordingly a decision to join or not to join could better be postponed until the well-established advice of the Reformed Ecumenical Synod is obtained."

Committee Recommendations

The report of the synodical committee concluded with the formulation of recommendations concerning the World Council and the other ecumenical movements. They are presented here as originally proposed by the Committee. But the interests of clarity may be served if it is intimated at once that the first recommendation was eventually adopted as proposed, while the second recommendation was substantially modified. The Report continued:

"Your Committee advises the Synod to consider the following proposals:

"1. The Synod, taking into consideration
"a. the serious and various objections which have arisen to membership in this organization (the W.C.C.);

"b. that it is not considered to be in the
(See "Stonehouse," p. 57)

Sunday-School Suggestions

Promote Class Discussion

By BETTY COLBURN

"DID God care for the children of Israel in the wilderness?" "Yes." "And does God care for His children today?" "Yes." "Will He ever forsake His own?" "No."

Thus ended the junior boy's class period. The teacher was discouraged. HOW could he get his class to say more than just "yes" and "no?"

For Beginner, Primary, Juniors and on through adult age levels, pupil participation is an important factor in successful class sessions. Discussion invariably makes the meetings more interesting. Properly conducted discussion (which includes questions, answers and illustrations given by both teacher and pupils) helps to clarify one's own thoughts and inspire creative thinking. It gives a broader outlook on the subject and gives opportunity for individual expression.

Let us examine the questions used: did they gain your attention? did they make you think? (Having read this far can you even remember what they were?) The answers to the questions were obvious. Strangely enough when a thing is obvious its full meaning is too often overlooked.

Suppose we were to restate the three questions this way. "Can you name ten ways in which God cared for the children of Israel in the wilderness?" "How is God caring for you at this very moment?" "What Scriptural promises do we have that God will never forsake His own?" An automatic answer will not fit these questions.

The good question, always a means of introducing discussion, may be used 1) to gain attention, 2) to hold attention, 3) to assist the memory, 4) to fasten the truth.

Discussion in class is best conducted on an informal basis, and at all times the teacher should be alert and able to direct discussion, questions and answers in the proper channels. For your practical use, here are some do's and don'ts which will help you bring about stimulating and effective class periods. In Using Questions Do

1. Formulate the series of questions upon lesson, being sure there is coherence and unity with each question.

2. Make questions brief and clear (also essential!).
3. Ask them conversationally. (State the question before calling upon some one to answer.)
4. Be ready to answer questions as well as to ask.
5. Follow trend of material and stress truths and lessons.

In Using Questions Do Not

1. Let them become mechanical.
2. Imply the answers.
3. Make them long and involved.
4. Overwork yes and no questions.

In Using Discussion Do

1. Have a good command of the subject matter. (You must know how to do more than just lecture.)
2. Direct all conversation into common trend and continually relate it to main points.
3. Review and summarize points occasionally.
4. Draw as many as possible into the discussion and help them to enjoy it.
5. Try to use all contributions made and avoid humiliation of contributor.

In Using Discussion Do Not

1. Let class wander off subject.
2. Allow one person to monopolize talking.
3. Attempt it in groups which are too large.
4. Be taken off guard by uninformed opinions, but be ready to cope with them.

Visit Those Absentees

By MARGARET H. DUNN

AT a meeting of a Sunday School Teachers' Association, a pastor asked the teachers to pray regularly and specifically for the individual members of their classes, and at the end of a certain time to bring in a report on results. On checking over the reports, it was found that visitation in the homes of the members had increased greatly. The teachers reported that they could not pray sincerely for their absentees when they had not even checked on the reasons for the absences.

Of course, you know that you ought

to visit the absentees. You are reminded of it every once in a while at Teachers' Meetings. But somehow there is seldom a convenient time. You intend to, but. . . .

Have you ever wondered why, when you know you should, you don't? The reason probably goes back to your prayer habits in regard to your class. Little prayer means little concern, and little concern means little visiting.

So *first, pray*—pray earnestly and specifically for each absentee, and the more you pray, the more you'll find you must visit. You can't pray *earnestly* that Susie will be more regular in her attendance when you don't know whether something is keeping her from attending, or whether she is just lazy and indifferent. You can't pray *fervently* for Chuck to come back to your class (after suddenly realizing he has not been present for a month), when for all you know he has moved away.

Then, *visit those absentees*. You might get by with a card or a phone call, but if you do you are missing something, and so is the absentee.

The absentee needs the visit. He needs to know that he is missed, and that someone cares enough to come and see why he was absent.

He needs to know the importance of regular attendance, of making a habit of going to God's House on God's Day. He needs to study God's Word. A visit from "Teacher" will help to impress him with such importance.

The shut-in absentee will need visits to help him study his lessons at home. A weekly visit, taking the lesson sheets and additional Christian reading, will be welcomed.

While it is true that the absentee needs the visit, it is equally true that the teacher needs to visit.

You don't understand Susie's problems until you call in her home and see the environment from which she comes. Just showing yourself a real friend, interested in the things she does, will go a long way toward winning her interest and more frequent attendance. As you get better acquainted with Susie you will find that in shaping the Sunday School lesson the "practical application" will not be difficult for you now know her needs.

The Glory of the Christian Church

By the REV. PROFESSOR R. B. KUIPER

XXX

PREACHER OF CHRISTIAN GRATITUDE

A CERTAIN Reformed catechism asks the question: "How many things are necessary for you to know that you . . . may live and die happily?" And it replies: "Three; the first, how great my sins and misery are; the second, how I am delivered from all my sins and misery; the third, how I am to be thankful for such deliverance."

These three things are so many aspects of the message which God has commissioned His church to proclaim. And it is the church's solemn duty as well as its glorious privilege to proclaim the third as well as the other two. Did not the Lord Jesus in His great commission charge the church to make disciples of all nations, "teaching them to observe all things whatsoever I have commanded you" (Matth. 28:20)?

Gratitude and the Grace of God

The Scriptural doctrine of salvation by grace has often been abused. In the apostolic church there seem to have been those who recommended continuing in sin in order that grace might the more abound (Rom. 6:1). In the history of the Reformed churches one reads of those who stressed the truth of the believer's complete dependence on the grace of God for godly living to the detriment of the complementary truth of his unqualified responsibility for godly living. This writer has known a man who was at once a member of a Christian church and a drunkard. When admonished to break with his sin, he invariably replied: "Salvation is by grace, not by works," and, having said that, went merrily on his way.

More illogical reasoning is hardly imaginable.

No one who has been saved by grace can possibly be content to live in sin. He who willingly serves sin, by that very token gives conclusive evidence of not having been saved. To the query: "Shall we continue in sin that grace may abound?" the apostle

Paul retorted: "How shall we that are dead to sin live any longer therein?" (Rom. 6:2)

Scripture teaches salvation by faith, not by works; and salvation by faith alone is the exact equivalent of salvation by grace. But nowhere does Scripture teach salvation by faith that does not work. On the contrary, it denounces such faith as dead and therefore completely worthless. James says emphatically in his epistle: "As the body without the spirit is dead, so faith without works is dead also" (2:26). And when Paul insists with utmost strenuousness on justification by faith only, he has in mind living faith; in his own words, "faith that worketh by love" (Gal. 5:6).

Salvation by grace presents the purest motive for godly living. While all other religions tell men to do good in order that they may be saved, Christianity commands Christians to do good because they have been saved. Every other religion says: "Do and live." Christianity alone says: "Live and do." Thus the Christian is motivated in his actions by love for God and gratitude to God. And the ultimate aim of his life is not his own good, not even his own highest good, but the glory of God, his Saviour.

Salvation by grace, far from serving as an excuse for godlessness, offers the strongest incentive for godliness. Salvation by grace is nothing else than salvation by God, and God does all the saving. Even when the regenerate work out their own salvation with fear and trembling, as they most certainly must, they do so only because God first worked in them, and right along keeps working in them, both to will and to do (Phil. 2:12, 13). Thus God is entitled to all the credit for man's salvation. This has a most direct and important bearing on the life of him who is saved. If God had done, let us say, fifty percent of the saving and he himself had done the other fifty percent, he might reasonably devote half of what he is and has to God and half to himself. If God had done ninety percent of the saving and he himself had done the remaining ten

percent, then he should in fairness devote ninety percent of what he is and has to God and might well reserve ten percent for himself. But the fact is that God has done the entire work of saving him, and therefore it behooves him to say:

"Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my *all*."

Gratitude and the Law of God

Just how is the Christian to show his gratitude to God for the gift of salvation?

There are those who at this point divorce the guidance of the Holy Spirit from the Word of God, particularly from the law of God contained in His Word. That is one of the outstanding characteristics of Mysticism, which time and again in the history of the church has lifted its ugly head in the guise of exceptional piety. There is much of it in Christendom today. The followers of the Oxford Group Movement, for instance, seek to discover the will of God by praying to God and then listening to Him in silence with pen and paper at hand to jot down what He may reveal. Modern Dispensationalism distinguishes sharply between the dispensation of law and that of the Spirit and insists that Christians, controlled as they are by the Spirit, are not bound to obey the ten commandments. Barthianism so-called denies that the Bible contains the objective revelation of the will of God for man's behavior in all times, places and circumstances, and teaches that the Christian in his behavior is free from law, program and pattern, "free in movement to do the will of God, as he is guided by His eye day by day." And how many Christians today in their search for the will of God substitute a mysterious sort of subjective leading for the objective guidance of Holy Scripture.

The will of God expressed in His Word, particularly in the moral law, is the one and only infallible guide for the Christian life of gratitude. With the Spirit shining upon the Word and bringing its truth to light, it is

also a completely sufficient guide. In the words of the Westminster Confession of Faith, "The whole counsel of God concerning all things necessary for his own glory, man's salvation, faith, and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture; unto which nothing at any time is to be added, whether by new revelations of the Spirit or traditions of men" (I, VI).

It may never be forgotten that the strictest obedience to the letter of the law, if it be not at once obedience to the spirit of the law, is actually disobedience. That is a way of saying that only he who is motivated by love for God in the keeping of God's commandments is keeping them at all. And that applies to the second table of the law as well as to the first. The first table requires love for God, the second demands love for neighbors; but only he who loves his neighbors for God's sake loves them as God would have him. True love for neighbors springs from love for God. That is plainly implied in the admonition of the apostle of love: "Beloved, let us love one another, for love is of God; and every one that loveth is born of God and knoweth God" (I John 4:7).

Christians should love God because He first loved them. Christians actually do love God because He first loved them. "We love him because he first loved us" (I John 4:19) is not a command but a statement of fact. With that fact in mind Jesus said: "If ye love me, keep my commandments" (John 14:15).

Gratitude and the Lordship of Christ

In their evangelistic efforts Christians ordinarily plead with the unsaved to receive Christ as their personal Saviour. It goes altogether without saying that this is highly commendable. However, it is good only so far as it goes, and it ought to go considerably farther. The unsaved must be urged to receive Christ not merely as their personal Saviour but also as their personal Lord.

It is impossible to receive Christ as one's Saviour without at once acknowledging Him as one's Lord. He who claims Christ as his Saviour but refuses to obey His commands is deceiving himself. The simple fact is that he is as yet unsaved. All his singing and shouting about "Jesus, my Saviour" is sheer hypocrisy.

Jesus declared: "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matth. 16:24). Once upon a time, when great multitudes followed Him, He turned and said: "If any man come to me and hate not his father and mother and wife and children and brethren and sisters, yea, and his own life also, he cannot be my disciple" (Luke 14:26). Repeatedly He admonished those who would be His followers not to act rashly but first to count the cost of discipleship. When a certain man vowed enthusiastically, "Lord, I will follow thee whithersoever thou goest," Jesus held him in check by reminding him that "foxes have holes and the birds of the air have nests, but the Son of man hath not where to lay his head" (Luke 9:57, 58).

The very first thing Saul of Tarsus did upon experiencing the saving grace of Christ on the Damascus road was to ask: "Who art thou, Lord?" And as soon as he heard the answer he exclaimed: "Lord, what shall I do" (Acts 9:5, 6; 22:10). He did not accept Christ first as Saviour and subsequently as Lord. He did both simultaneously. To believe in Christ and to obey Him are not two separate acts but two phases of a single act.

The blood of the Son of God which flowed on Golgotha not only atoned for the sins of the elect, it also purchased them. They are "bought with a price" (I Cor. 6:20; 7:23). Consequently they belong to Him. They are His very property. It follows that He will never permit any man to pluck them out of His hand (John 10:28), but will certainly save them to the uttermost (Heb. 7:25). But it also follows that they are in sacred duty bound to honor Him as their Lord and Master by obeying Him.

A colored girl was to be sold at auction in a southern slave-market. The bids went higher and higher, until at last a benign gentleman bought her at a very great price. No sooner had he paid the price than he said to her: "I bought you to set you free; you may go wherever you please." But she clung to him and sobbed: "You have saved me from slavery; now you are my master; I want to serve you all my days."

The apostle Paul often spoke of himself as "a slave of Jesus Christ." That is an accurate description of every Christian. But like that great apostle, he serves his Lord joyfully, from the

inner compulsion of a heart aflame with loving gratitude to Him who loved him so exceedingly that He redeemed him from the abject servitude of Satan and sin with His own precious blood.

Westminster in Canada

DURING the latter part of March a number of students of Westminster Seminary expect to be visiting in Toronto, Canada, for the purpose of witnessing for the Gospel of Grace among their own countrymen. Feeling that there is little testimony to the Reformed faith in the regions from which they come, they have been considering such a trip for some time, and expect to leave on March 16.

Professor Ned B. Stonehouse is also scheduled to be a speaker at a Calvinistic ministerial conference in London, Ontario, at about the same time. This conference is under the sponsorship of several alumni of Westminster living in the London area, and is to be held March 21-22.

Atwell Completes Trip

THE Rev. Robert L. Atwell has completed a visitation tour he made during February and early March in the interests of Westminster. He travelled extensively in the west, and also spent a day in Canada. Numerous contacts with possible future Seminary students were made.

ANNOUNCEMENT

We are privileged to announce the publication on March 15, 1950, in one large volume, of the major articles by Benjamin B. Warfield in exposition and defense of the New Testament conception of Jesus Christ and His saving work under the title, "The Person and Work of Christ." Unsurpassed in scholarship, exegetical skill and clarity of expression. Edited by Samuel G. Craig.

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MISSIONS

By MRS. RICHARD B. GAFFIN

Bible Study

PRAYER AND MISSIONS

Ephesians 6:10-18

Introduction:

"For God so loved the world that he gave his only begotten son." Our Bible lessons for the past five months have been a survey of Old Testament teachings in which we have seen the love of our God working to bring us our redemption, and we may now declare with fresh appreciation that God did so love us. As we come to the New Testament we shall consider, first, some of the things that it tells of the bearing of prayer upon missions. For this lesson we have chosen a passage from the greatest of all missionaries, the apostle Paul, who is shown in Scripture to have lived and moved in the realm of prayer. In this passage Paul tells us (1) that the enterprise of missions is a conflict, and (2) how to prepare for this conflict.

Lesson:

(1) The carrying on of the Christian missionary enterprise, like the living of the individual's Christian life, is a warfare, a conflict. Not against "flesh and blood," ignorance, superstition, racial hatred and other evils of human society at home and abroad. But more a warfare against "the principalities, the powers, the world rulers of darkness, the spiritual hosts of wickedness in the heavenlies" (Eph. 6:12; Be sure to consult a good commentary). That is to say, the missionary has a highly organized, powerful, and desperately tenacious host of wicked spirits, controlled and directed by the Devil himself, against which to wage war. Everywhere this opposing force is powerful, but in areas where it has held undisputed sway through all the ages, it is even more blatantly vicious against Christ's gospel messengers. For Satan is not unaware of the plan of God that Christ shall rule until He puts all His enemies under His feet. (I Cor. 15:24). Every conquest of his territory is a blow to his rule.

This conflict is inevitable for every believer. Though our foe is supernatural, nevertheless it is real, difficult, dangerous. True believers are often grievously wounded; and multitudes

of those who are thought to be believers give way entirely, chiefly because *they are ignorant of the nature of the conflict and of the appropriate means of carrying it on.* Men are apt to regard it as a mere moral conflict, good on one side and evil on the other. They therefore rely upon the wrong strength to wage the war.

"For still our ancient foe doth seek to work us woe;

His craft and power are great,
And armed with cruel hate,

On earth is not his equal."

(2). How do we prepare for this conflict? We are to be strong. Not in natural strength for a supernatural foe demands supernatural strength. "Be strong in the vigor derived from his strength," (Vs. 10, Am. Rev. Ver.). It is only as members of Christ's body that we have either life or power. The strength that we have is not our own but His. So we must put on the whole armour that is provided by God. Though the redemption purchased by Christ is complete and free it is not to be obtained without great effort. The soldier of the cross must, 1) have his loins girt about with truth. More plainly he must have the true knowledge of Christ and receive it. 2) have the breastplate of righteousness, the righteousness of Christ. 3) have his feet shod with the willingness that the gospel of peace gives. As the gospel secures our peace with God, gives assurance of His favor, it produces a joyful willingness of mind which is necessary to success in the spiritual conflict. 4) have faith. Faith that trusts God that all things are for good. 5) take the helmet of salvation. The assurance of salvation gives courage to advance toward any enemy for he knows, come what may, he shall be more than conqueror through Him. 6) take the sword of the Word. It is that which God has spoken, His word, the Bible. In opposition to all error, to all false philosophy, to all false principles of morals, to all the sophistries of vice, to all the suggestions of the devil, the sole, simple, sufficient answer is the word of God. It is the Christian Soldier's only weapon for attack. Endless are the failures that

have come because we have used other weapons. It is the only one prescribed by God and the only one that defeats our enemy. (Consult commentary). Having on our armour we are to be praying. Those who are best adorned in it will be able in prayer.

"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."

Conclusion:

The apostle Paul shows that we belong to two worlds—a spiritual as well as a natural; that we are in a conflict; one in which the wicked supernatural powers of the universe are battling with us. In the conflict the salvation of souls is involved. Hence it is not to be carried on with straws picked up by the wayside. But with divine armour and arms. The source of the strength needed is also not natural. Our strength is a vigor derived from His strength. In brief, Paul teaches us that everything pertaining to the conflict is supernatural.

Study, Pray, and Work for Missions in 1950

This month we are thinking especially upon the subject of Prayer. It is so essential to the progress of missions. From Pentecost and the Apostle Paul through the centuries every fresh outbreak of missionary energy has been the result of believing prayer. This is true in our own church when we recall those early days when a small group of Westminster students including several of our foreign missionaries met with Dr. Machen in his apartment to pray for a channel through which they could reach the foreign lands and preach the truth as they knew it in the Scriptures.

Neesima, the Japanese Christian, has said that the early church "advanced upon its knees." If we advance it must indeed be upon our knees. But why are we upon our knees so little? I think it is because we do not adequately appreciate God's gifts in Christ Jesus.

There are two kinds of prayer, De-

votional and Intercessory prayer. The latter is dependent upon the first. The devotional prayer life flows from our thankful reception and recognition of His benefits. "Bless the Lord, O my soul and forget not all His benefits." To see God's gift produces man's praise. It is praise that God desires of us. The Psalmist says that we praise God by taking the full cup of salvation to our lips and, as we drink, calling upon His name. Love accepts and thanks. "We have but to lift up our empty and impure hands, opened wide to receive the gift which He lays in them." Yet the lifting of our hands is as the evening sacrifice. Our sense of need stands in the place of all offering.

How shall we increase our devotional prayer life? Study! Study the Word of God and especially the devotional parts of it such as the Psalms. Read and study them with a commentary. Memorize some of the beautiful passages that help us to formulate our praise and adoration toward our God.

Sometimes the wintry days are long and the going is rough. There seems to be no end to the trials. Yet the Psalmist will direct us to say, "Open thou my lips, and my mouth shall show forth Thy praise."

The New Testament epistles explain the meaning of the life and work of our Lord to us. The reading of a few verses each morning, with the use of a good commentary will greatly increase our ability to turn to our Saviour in gratitude and praise.

Another aid to prayer is to be impressed with the importance of prayer. It should be sufficient that the Scriptures teach us that it is important because it means the sustaining and replenishing of our spiritual powers. But we have also the example of our Lord and Master. During His ministry of a brief three years He deemed it necessary to pray for days and nights at a time. After a strenuous Sabbath day's ministry in Capernaum, on the next morning, "rising up a great while before day, He went out, and departed into a solitary place, and there prayed" (Mark 1). He demonstrated for us in His temptation, in Gethsemane, and on the Cross that we should pray. Moreover He now intercedes in heaven for us.

A third reason why we pray so little is that we do not intend to pray. If we intend to pray there must be a

time set aside for it. We should have fixed and daily habits of Bible reading and prayer. As fixed as the hours for partaking our daily food. "Let all things be done decently and in order" may well also apply to our hour for devotions. The Christian's life should be one of orderliness, putting first things first. "Seek ye first the Kingdom of God," and "Pray ye therefore the Lord of the harvest that He send forth laborers into the harvest."

Read some of these: Abraham Kuyper—"The Practice of Godliness." The Christian life and the believer's union with Christ. \$1.50. Alexander Maclaren—"Psalms for Signs" Devotional Studies in the Psalms. "A Garland of Gladness" Devotional Studies in the Beatitudes. "Our Father," Devotional studies in the Lord's Prayer. each \$1.00. John Calvin—"Commentaries on The Psalms" Vol. I \$4.50. Vols. II, III, IV, V \$3.50. Hebrews \$3.50. Galatians and Ephesians \$3.50. (Baker Book Store, Grand Rapids 6, Michigan. Usual library discount to churches and schools).

Planning the Program

You will need to give plenty of time to the Bible lesson prepared for today. Make the time a real devotional period using some of the grand old hymns on the subject of the Bible lesson. "A Mighty Fortress is Our God," "Christian Doest Thou See Them?" and "My Soul Be On Thy Guard" are most appropriate. If you are not accustomed to sing at your meetings by all means begin now. Singing is the proper and natural expression of a heart filled with the joy of the Lord. It is also a natural means of bringing joy into the heart that may lack it because of the ill state and temper of the mind.

In preparation for our topic "Home Mission Work in the Presbytery of California" collect material as we have done for the program on Wisconsin and New Jersey.

The home mission fields of California are located in: Seattle, Washington; Portland, Oregon; and National City, California.

Have your map out and place the fields on it as each is discussed. Washington, Oregon, and California are within the bounds of the Presbytery of California. The need for the Gospel in these states is very great as evidenced

by the percentages of those attending church. Including Jewish and Roman Catholic there are only about 21 per cent who attend church in Washington, 23 per cent in Oregon, and 28 percent in California. (See PRESBYTERIAN GUARDIAN June '49 p. 105) California led all the other states in the World War II migration with an influx of almost two million citizens. Many of the migrants have failed to ally themselves with any church. Literally thousands live in trailers and in places where it is difficult to reach them. Here there is a tremendous need for more missionaries to go out into the highways and byways and compel them to come in.

Make your prayer circle a time for remembering the needs in California as they become apparent from your study. Also remember the requests in *The Messenger* prayer list.

Bibles in Homes

ACCORDING to an R.N.S. report, a Bible in every home is the object of a survey to be made in the Greater Paterson area the latter part of March. The group making the survey represents the Reformed, Christian Reformed and Orthodox Presbyterian churches. Those making the survey will place a Bible free in every home that does not have one, and will try, among other things, to find out how many families listen to the Christian Reformed radio program, the Back-to-God-Hour. The Bibles are being provided by the American Home Bible League of Chicago.

NAE Convention

THE annual convention of the National Association of Evangelicals is to be held April 18-21 in Indianapolis, Indiana. Theme of the gathering will be "God's Word for God's World." Scheduled to address the meeting is Representative Graham A. Barden, sponsor of the controversial aid-to-education bill now before Congress, a bill limiting federal aid to public schools.

Other speakers on the program are Dr. H. J. Ockenga, Dr. Paul Rees, Dr. Harry J. Hager and the Rev. Henry Bast. Dr. Walter Maier's *Lutheran Hour* successor will also speak.

The Machen League Meeting

THE largest single task in the Machen League is getting the lesson across. So many things enter into the problem: What should the lesson aim at? Who should present it? What should the subject matter be? How can it best be put over? We must be able to answer these questions to succeed; to succeed is to win young souls and lives for Christ; isn't such success worthy of great effort?

What is the aim of the lesson? Many would say it is interest. Anything to gain and hold the interest of teen-agers. But this aim is low—unworthy of the idealism of Christian youth. It is also impractical: God is not in such efforts, and since the Spirit is not in them the wildest efforts will not long repel the spirit of boredom so common to modern, non-Christian young people. The true aim is this: to put across the message of God's holy Word in the most winning and effective way. God works through His Word; this aim is both high and practical.

The right leader is an important factor. If our group is made up of those largely unconverted, the sponsor or pastor would do well to present the lesson. In any case, this is a good rule for once every month or two. Where there is a good group of Christian young people in our Machen Leagues these should take turns in leading the meetings. At all events "preparation" should be the leader's watchword. Sponsor and pastor should be freely sought out for help and suggestions. *Know* your lesson well. Spend much time in prayer that God will prepare you as His instrument, and the hearts of the group to receive His message.

The right lessons are important. For the new group, preponderantly from non-Christian homes, the simpler, more elementary lessons are best. A series about the Bible; lessons on short books or passages (series should not last too long); lessons on elementary Christian doctrine, are all good. More advanced groups would do well to study larger, more complex portions of Scripture and Bible doctrines. Series on the Bible and history, or the Bible

and science, or the Bible and modern youth problems would be well worth while. For all age groups the study of the Westminster Shorter Catechism or a course in Bible survey (adapted to the degree of advancement within your own group) is excellent. Perhaps a Christian layman recommended by your pastor—a specialist in his particular field—could be induced to lead one or more discussions. The Committee on Christian Education of the Orthodox Presbyterian Church stands ready to recommend lessons for your particular needs. Why not write them and state your problem?

The right method of presentation will make or break the meeting. The Machen League meeting is not primarily a worship service—no substitute for the stated services of the church! Hence, individual, personal participation is almost essential. Save at least ten minutes for discussion. Prepare in advance questions which require thought on the application of the lesson: not merely review, but aimed at testing the understanding. Encourage all sincere questions, even if adverse (perhaps the questioner is groping for the Truth). Once in a while a brief oral or written quiz over the lesson is a thought stimulator. If the lesson is God's Word, if led by God's child, if presented with real fervor, it will win and hold those we are seeking to reach for Christ.

LAWRENCE R. EYRES.

Communicant Membership and Church Government

WHEN we make our public profession of faith in Christ we are entitled to a privilege we did not enjoy before: participation in the Lord's Supper. But I want to talk over with you another privilege—and responsibility—reserved for communicant members: having a voice in the government of the church. It is true, of course, that Presbyterian churches are governed by the ruling elders, and not directly by the members. But all communicant members in good standing are permitted to vote in the congregational meetings on which occasions the minister, elders and deacons are elected, and certain other matters

not acted upon by the session are decided.

If you are a communicant member, or hope soon to become one, consider the importance of your part in the government of the church. It is God Himself who grants you this privilege, and it is to Him you are responsible for how you discharge the obligations it carries with it.

In churches with the episcopal form of government the minister and his superior, the bishop, exercise almost complete control over every part of church life. This can, and often does, lead to virtual dictatorship and even tyranny. In Roman Catholicism, for example, the priests tell the people how much money they must give. And in the Methodist Church, which is also episcopal, the bishop appoints the minister, giving the people no choice in nearly every case.

We, however, may choose our own officers and decide other important matters, and those who do have authority over us are men who have been elected by the congregation and can be removed for sufficient cause. This great responsibility has been entrusted to us because we are indwelt by the Holy Spirit and our minds are subject to the Holy Scriptures.

If you fail to participate and use your power to vote, you are guilty of the most serious kind of neglect. Do not stay away because the meetings are long and dull, or because everything seems to be cut and dried—the work of a well oiled machine. Poor excuses! Your attendance and faithful participation can help prevent both of these unsatisfactory conditions. It's pretty serious when a pastor is called or a building program launched by a vote of less than half of the communicant members of the church.

Every communicant member, regardless of age, should not only attend all congregational meetings, but should also support the ministers and elders in every way possible. When they are doing a good job, give them the benefit of your encouragement. They appreciate the interest of youth. When you have a legitimate complaint, go to them directly and make your feelings known in a spirit of love.

Many of the older members of The

Orthodox Presbyterian Church were brought up in churches which did not stick to Presbyterianism in doctrine and government. They need the help of vigorous, intelligent young men and women who love the Reformed Faith and are determined to remain faithful to Christ and His Word. May we all be not only orthodox, but also good Presbyterians.

EUGENE BRADFORD.

Westminster Alumni Home-Coming

ON Tuesday evening, February 21, Alumni of Westminster Seminary gathered at the Seminary for the annual Home-coming. Some forty-five persons, including graduates, their wives, and members of the faculty, were present for the dinner served in the commons.

At a meeting in the afternoon, Professor John H. Skilton of the New Testament department of the Seminary spoke on The Principles of the Translation of the Bible. He emphasized such matters as the need for bringing the Bible to the people in the language the people would understand, the importance of recognizing the scholarship and learning that has gone into previous translations, especially the Authorized and the Revised versions, the need for recognizing in new translations the advances which have been made in scholarly investigation of the text, and also the need for accuracy of translation, as against summaries or paraphrases.

Following the dinner, representatives of various classes were invited to give brief talks concerning themselves and other members of their class. Professor Woolly reported that results were already beginning to appear from the current trip of the Rev. Robert L. Atwell who is visiting colleges on behalf of the Seminary. The Rev. Robert Marsden, executive secretary, spoke briefly on the financial situation as it affects the institution.

The evening address was by the Rev. Richard B. Gaffin, missionary of The Orthodox Presbyterian Church recently returned from Shanghai. He spoke on the need for adequately trained missionaries. Pointing out that the "heathen" are no longer uncivilized people from the "bush country," but intelligent and civilized citizens of the modern world who have accepted the anti-Christian philosophies of the modern day, Mr. Gaffin declared that the

modern missionary must be able to meet these philosophies and scientific positions with the orthodox Christian faith presented as the only satisfactory philosophy of life and the only governing principle of truth for scientific study.

Ministerial Institute Planned

IT was announced at the Westminster Alumni Home-Coming on February 21 that a Reformed Ministerial Institute is to be held at the Seminary May 16-19 inclusive.

Sponsored and directed by the Westminster Alumni Association, the Institute will include three hours of class lectures each morning, a preaching clinic each evening, and other features of value to ministers. On the faculty will be Professor Paul Woolley, lecturing on "Church Union in the light of Church History," Professor Ned B. Stonehouse lecturing on "The Areopagite Address," and the Rev. George Marston speaking on "The Pastor as an Evangelist."

The Institute is committed to the Reformed faith in accordance with the tradition maintained at Westminster Seminary. It is, however, open to ministers and interested persons of any denomination. Meals and lodging will be provided at the Seminary, and the announced fee for the Institute, including meals and lodging, is \$15. Further publicity is to be given this Institute in the near future.

D. Graham to South

THE Rev. Donald Graham, former pastor of Grace Orthodox Presbyterian Church of Westfield, N. J., has accepted a call to the McIlwaine Memorial Presbyterian Church (Southern) of Pensacola, Florida. He planned to move to the new charge early in March.

Bachman Called to Gethsemane

THE congregation of Gethsemane Orthodox Presbyterian Church of Philadelphia has extended a call to the Rev. Lester R. Bachman of Grove City, Penna., to become its pastor. At a special meeting of Philadelphia Pres-

bytery held February 20, the call was found in order and forwarded to Mr. Bachman. It is understood he expects to move to the new charge the latter part of March.

Special Offering Requested

A SPECIAL offering is urgently requested of each congregation in The Orthodox Presbyterian Church at its earliest convenience, for the purpose of defraying the expenses incident to the attendance of its denominational representative at the Second Plenary Congress of the International Council of Christian Churches, scheduled for August 16-23 in Geneva, Switzerland.

At the Sixteenth General Assembly in Los Angeles last summer Professor R. B. Kuiper, chairman of the faculty of Westminster Seminary, was elected to represent the denomination at this Congress.

Because of the considerable number from North America who will be attending the gathering, very low rates for travel have been procured. For the sum of only \$375 round trip one may fly from Philadelphia to Geneva. Because of other expenses involved, at least \$500 should be available for the delegate.

Commenting on the arrangements, Dr. W. H. Bordeaux, General Secretary of the American Council says, "We are persuaded that Professor Kuiper, one of the ablest men in our denomination, will make a valuable contribution to the deliberations and decisions of the Second Plenary Congress, and that through his distinguished representation our denomination will become all the more appreciated by those denominations which comprise the membership of the I.C.C.C. Certainly Dr. Ned B. Stonehouse most worthily represented our denomination at the first Plenary Congress in Amsterdam in the summer of 1948, and he is now a member of the Executive Committee of the I.C.C.C."

It is hoped and requested that every congregation of the denomination will assist by receiving an offering for this purpose. The funds should be sent in the near future to the Rev. John P. Galbraith, Schaff Building, 1505 Race Street, Philadelphia 2, Penna.

Each offering sent in should be clearly marked to indicate that it is to be used for the expenses incident to

the attendance of the denomination's representative at Geneva this summer. Gifts from individuals will also be appreciated.

Federal Council Issue In Cedar Grove

THE Federal Council of Churches became a hot issue in the village of Cedar Grove last month. Some women from Calvary Orthodox Presbyterian Church were invited to a meeting where plans for a Day of Prayer were to be formulated. They learned to their surprise that the plans were already made—the program of the Federal Council, or its women's branch, was to be used. The question then arose as to whether an orthodox church could cooperate in a worship program with the Presbyterian Church in the U.S.A. and the Federal Council. The Session of Calvary Church ruled that such a procedure would involve Christ's church in a measure of compromise with unbelief and therefore could not be done.

The pastor of Calvary Church, the Rev. Robert K. Churchill, preached a sermon on February 5 on the subject, "The Federal Council of Churches and its place in World Apostasy." People from other churches were present. Literature exposing the unbelief and near communism of the Federal Council is being distributed. Literature defending the Federal Council is beginning to make its appearance.

The other churches in Cedar Grove are the Presbyterian Church U.S.A. and the Reformed Church in America, both of which denominations are affiliated with the Federal Council.

Evergreen Park Plans Organization

UNDER the leadership of the Rev. George Marston, plans are being made looking to the organization of the people of Westminster Chapel as a regular congregation of the Orthodox Presbyterian Church. An advisory board consisting of Mr. Marston and Mr. Raymond Glas and Mr. William Bristow has been set up as a church council. Mr. Marston has been preaching a series of sermons on the subject of the church, and arrangements for the people to be examined by a committee of Presbytery with a view to their becoming charter members of the

church have been completed.

Recent activities at the Chapel include a New Year's Youth Program by the Ladies' Society on January 5, the first meeting of the Men's Fellowship on January 12, formation of a Live Wires' Club among Intermediate-Senior young people on January 27, meetings of the Sewing Circle on January 19 and February 23. On the latter date the Circle sewed for the Salnave family, which had lost everything in a fire at Thanksgiving time. A joint meeting of the Ladies' Society and the Men's fellowship was held February 2. Another beginners' Class has been started in the Sunday school, with Mrs. John Holtz, formerly of Faith Church of Harrisville, as the teacher.

The sympathy of the church was extended to the Marty Walsh family who mourn the Homegoing of their mother, Mrs. Nichols, who has been a staunch friend and supporter of the Westminster Chapel. How comforting to know that she is now safe in the arms of her Lord and Saviour, Jesus Christ.

The pastor was guest preacher on the Reformed hour over radio station WHFC on January 29.

Nursery Room in Rochester Church

A PUBLIC address system has been installed in the nursery room of the newly completed Covenant Church in Rochester, New York. The room is sound-proofed, with a large window looking into the auditorium of the church, so that mothers or fathers with their small children can see and hear the service, without disturbing the other worshippers. Six mothers with their children used the room on a recent Sunday morning.

There was a record attendance at the morning service on Sunday, February 5. At the service Patricia St. Clair Lauterbach, infant daughter of Mr. and Mrs. Kenneth Lauterbach, was baptized.

Andrews in Formosa

LAATEST information indicates that the Rev. Egbert W. Andrews, Orthodox Presbyterian missionary to China, reached Formosa about March 1. For the time being he will be living in Taipeh.

The Rev. R. Heber McIlwaine plans to leave Formosa, where he has been serving with the Canadian Presbyterian mission; and go to Japan in July or August. He is currently teaching in a school and does not wish to leave until the school term is ended. Also his original three year appointment with the Canadian board terminates in August, and provides a convenient occasion for his return to service for the Orthodox Presbyterian Church. Exactly where his work will be in Japan has not been definitely decided.

Wildwood Church Completes Manse

ON March 10 members of Calvary Orthodox Presbyterian Church of Wildwood, New Jersey gathered at Number 308 East Hand Avenue. The occasion was the dedication of the new church manse. Since the beginning of his work in Wildwood, the pastor, the Rev. Leslie A. Dunn has been living in quarters rented from the city.

Last year the church was presented with a lot, on the understanding that a manse would be built there. The manse has been finished and the Rev. Mr. Dunn and his family have moved in. An eight room house, with its east windows overlooking the ocean only a block or so away, the manse provides a most attractive home for the pastor of Calvary Church.

Christian School Gathering

THE Association of Christian Schools of the Philadelphia area met on Friday evening, February 10, at the Calvary Presbyterian Church of Willow Grove. The Association membership consists of teachers and Board members of Christian Day Schools in the area who subscribe to a Reformed Doctrinal basis. Representatives were present from the schools of Kirkwood, Germantown and Willow Grove, Pennsylvania; Wilmington, Delaware; and

WANTED—Qualified teacher for 6, 7 and 8th grades, in Christian School of Middletown, Penna. About 20 pupils. Write to Mr. B. H. Vos, 1941 Holly Street, Harrisburg, Penna.

Vineland, Bridgeton, West Collingswood and Trenton, New Jersey.

Following a delicious dinner served by the host school, those present were divided into three discussion groups. Both the primary and upper-grade teachers considered the subject, "The Teaching of Reading." The group consisting of Board members directed its attention to the subject, "Properly Equipping Our Schools."

The delegates then gathered in the church auditorium where a devotional study from the book of Ecclesiastes was given by the Rev. Richard W. Gray, and an address on the subject, "The Relation of the Christian School to the Child's Salvation" was given by Mrs. Charles Ellis. Presiding at this portion of the meeting was Mrs. Richard Gray, Principal of the Willow Grove school. An interesting feature of the meeting was the music presented by the children of the Willow Grove school. Both the lower and upper grades sang and played several numbers on flutes.

The concluding part of the meeting was devoted to business, and was in charge of Mr. Theodore Stratton, Association President. A constitution was adopted at this meeting. The discussion centered mainly on the proper doctrinal basis. The final decision was to adopt the Westminster Standards and the Philadelphia Confession of Faith.

(Reported by Mrs. Edward Kellogg.)

Christianity and Politics

ON Tuesday, February 28, the Rev. Arthur W. Kuschke, Librarian in Westminster Seminary, addressed the men of Immanuel Orthodox Presbyterian Church of West Collingswood, on the subject, "Christianity and Politics." The meeting started at 8 p. m. and continued with discussion until 11 p. m. In fact, so animated was the discussion that it was, contrary to the usual situation, difficult to get the men to stop long enough to eat refreshments.

Disturbed by poor Sunday evening attendance at Immanuel, the Session decided to try changing the hour of worship from 8 to 7 p. m., limiting the service to just one hour, and urging parents to bring their children. As a result the average attendance has jumped from 70 to 100, and each

Sunday evening recently has seen about 15 "complete" families in attendance. Mr. Kellogg, the pastor, has been preaching evenings on The Covenant of Grace, illustrating his messages through the use of charts he has made.

Stonehouse

(Continued from p. 48)

best interests of the Reformed Churches to follow divergent paths, but rather that it is preferable to take the same course;

"c. that the discussion and decision concerning this matter has not been sufficiently prepared for in advance in view of the different situations in the several churches; decides:

"a. to address an extensive letter to the Ecumenical Council of the Netherlands in answer to its communication, and a copy of the same to the World Council, with an explanation of its position, an exposition of its objections, and an appeal to the Council to remove these objections;

"b. to advise the churches not to join the World Council at this stage;

"c. to appoint an international Committee with the mandate to give further study to these points and to report to the following Synod.

"2. The Synod, having taken cognizance of the questions raised . . . concerning the I.C.C.C. and the N.A.E. refers this matter to the same Committee mentioned under (1.) and authorizes it to delegate observers to the meetings of the I.C.C.C. and the N.A.E. in order to become fully informed. Pending this investigation Synod advises the Churches not to join either of these organizations."

Debate and Decisions

It at once appeared that this Report was a compromise which sought to do justice to differing viewpoints on the major issue. It contained arguments both for and against the World Council. It did not come to grips with the issues raised by the I.C.C.C. and the N.A.E. One prominent member of the committee informed me that, though he himself was quite unrelenting in his opposition to the World Council, he had felt that it was imperative that the unity of the Reformed Ecumenical Synod should be maintained since in his judgment it promised far more for the well-being of the Churches than any of the other ecumenical movements.

Following the presentation of this report, it was opened up to debate. And more than twenty speeches were delivered, none of exceptional brevity and at least two extending to forty minutes! By no means all that was

said was strictly germane to the issue, and there was certainly considerable repetition. It appeared that a very large number of the members had a speech that they felt compelled to deliver. There were stimulating and informative features, but also a good deal that was wearisome.

In justice to those who took a positively favorable or conciliatory position towards the World Council, it must be admitted that there was nothing in their argument that suggested that they were not completely and enthusiastically loyal to the Bible and the Reformed Faith in their personal beliefs. They were not arguing that the antithesis between Modernism and Christianity should be obliterated or even toned down. They seemed to me for the most part to be moved largely by idealistic reasons, by the desire to avoid a complacent isolationism and to seize an opportunity, as it seemed to them, of testifying to the glories of the gospel of grace. But I did feel that they were completely unrealistic as to the supposed opportunities which would be afforded by the World Council, and strangely unaware of the genius of that movement. No doubt peculiar historical circumstances in the Netherlands contributed their part. The war had forced people to cooperate against the enemy who occupied their country. The theological and ecclesiastical situation was somewhat less hardened and antithetical than it had once been. And there was a strong sense of calling to confer with other Christians about the faith and life of the churches. Nevertheless it was alarming that there was not a greater awareness of the philosophy of church unionism, characterized by a deep doctrinal indifference and pragmatism, which has been the inspiration of and has given direction to the modern ecumenical movement.

In evaluating the conclusions of the Ecumenical Synod, brief account must be taken of an effort to amend the report in a number of particulars. One of these proposed amendments would have substituted for the recommendation advising the churches not to join the World Council "at this stage," one that advised them not to join it "so long as these objections are not removed and to suggest that the Reformed Churches which have already joined it take these objections into serious consideration." This amendment was defeated by a close vote. My impres-

sion is that it would have carried except for the fact that certain persons apparently felt they should remain loyal to their committee report. The failure to pass this motion was particularly disappointing since I felt that the recommendation containing the words "at this stage" was misleading, easily creating the impression, when taken from the context, that the Ecumenical Synod had taken a quite equivocal attitude on the subject of affiliation with the World Council. It was especially for this reason that I cast a negative vote when the final action was taken by a roll-call vote. I am taking the liberty of indicating this fact here to avoid misunderstanding, especially since all the other regular delegates became sufficiently reconciled to it to vote for it, and there has been some public discussion of the significance of my negative vote.

The I.C.C.C. and N.A.E.

Another objection to the Report was that it advised all the churches to postpone their decision with regard to membership in the I.C.C.C. or the N.A.E. until such a time as an investigation might be made by a committee appointed by the Ecumenical Synod. So much time was taken in debating the World Council issue that virtually none was given at the Synod to the evaluation of the evangelical movements. Nevertheless, my judgment was that such full information concerning the I.C.C.C. and the N.A.E. was available to the churches that it was hardly the prerogative of the Ecumenical Synod to advise the churches to postpone their decision regarding their relation to these movements.

To some extent my disappointment at this evaluation was moderated by the fact that one amendment to the final proposal was passed. The amendment took the form of authorizing the appointment of a committee with the charge to study these evangelical movements and to consider "the possibility of one organization of all churches which accept the absolute authority of God's infallible Word and confess and maintain the great fundamentals of the Christian religion." This Committee, which is asked to report to the churches if possible within a year, consists of Dr. C. Bouma of Calvin Seminary, a Reformed elder of the Netherlands who has been a delegate to both ecumenical synods and as well actively supported the formation of the I.C.C.C., and myself. The presence of

the two organizations in this country is a stumbling block to most non-Americans, and no doubt in this country also there are many who wish devoutly that it might prove possible to unite them in one effective Christian organization. Whatever may or may not be done along this line, it remains significant that the Ecumenical Synod, while concerned itself to remain specifically Reformed, gave clear expression to the hope that true ecumenicity might be realized on a broader basis as well.

Conclusion

My observations indicate therefore that I was not completely happy with the decision of the Synod on the ecumenical question. But I believe that I should add that the Report, in spite of certain objectionable features, is not as compromising as some apparently have supposed. There is after all a most significant distinction between its criticisms of the World Council, and its report of arguments in favor of it. The latter are presented merely as *arguments brought forward* in the committee. The basic criticisms are presented *as being shared by all* the members of the committee. These include the devastating judgment that in the World Council "the basic formula is not taken seriously." In saying that much, the Report, and the Synod in adopting it, actually presented a very severe and basic indictment of the World Council. Read in the light of its unequivocal affirmations the Report is certainly not a middle-of-the-road document, and it does not give honest support to the friends of the World Council.* Unfortunately however the testimony of the Synod was obscured somewhat in a time when a forthright and vigorous testimony was demanded by the facts and circumstances.

In spite of this measure of disappointment it is my judgment that the movement represented by the Reformed Ecumenical Synod is of incalculable possibilities for the advance of Reformed Christendom. It serves to take the separate churches out of their isolation and absorption with their own problems and perspectives and affords an opportunity for a contemplation of the world-wide mission of the Church

*Further confirmation of this evaluation of the main impact of the Reformed Ecumenical Synod is found in the fact that the General Synod of the Gereformeerde Kerken, meeting at the Hague from August to November 1949, decisively defeated, by a vote of 46-5, a motion to join the World Council.

of Jesus Christ. And this effort to foster unity and cooperation does not fall into the error besetting the modern ecumenical movement as a whole, of selling the truth short and being content to live and let live. Through mutual counsel and vigorous common testimony to the truth it may serve to lengthen the cords and strengthen the stakes of the living Church. May the participating churches prove their worthiness to engage in this great task! May many other Reformed churches prove their qualifications to join in maintaining the truth in love!

Vatican Envoy Resigns

IT was announced on January 16 that President Truman had accepted the resignation of Myron C. Taylor, who for a number of years has been acting as the President's personal representative to the Vatican in Rome. The question of whether a successor will be appointed is in the air, but to date there is no intimation of such a continuation of this unorthodox embassy.

Many Protestants in America have expressed opposition to the Vatican appointment, because it constituted an act whereby the United States gave official recognition to the head of a religious organization. The nation has its ambassadors in other nations, but to send an ambassador to a church, and especially a church making the claims which the Catholic church has made, did not sit well.

It so happens that the National Association of Evangelicals held a meeting in Washington, in January, and among other things passed a resolution against the Taylor appointment which was handed to the President on the same day that announcement came of the acceptance of the resignation. Hence the N.A.E. is claiming some of the credit for terminating this situation. Protests against the Taylor appointment, however, have come fairly regularly from a large number of ecclesiastical organizations and agencies.

A news photo published at the time of the resignation of Mr. Taylor showed him, in formal dress, apparently kneeling before the Pope as he shook hands in preparation for his departure. Some writers saw the picture as symbolic of what was involved in the appointment.

Merger Ban to be Appealed

THE executive Committee of the General Council of the Congregational Christian churches has determined to appeal the decision of a Brooklyn Supreme Court prohibiting that church from merging with the Evangelical and Reformed denomination.

A spokesman for the General Council declared that the decision by Justice Meier Steinbrink was far too sweeping in its conclusions. The effect of that decision is that the General Council of the Congregational Christian church is powerless to make any changes in the church's doctrine or polity if even one congregation opposes the change. Such a conclusion would make the denomination completely helpless to effect a merger with any other denomination. The judge's decision also took the position that if the denomination entered upon a union, involving departures from its established doctrine or polity, and even a small minority protested, the denomination would lose the income from any endowments received by it for the purposes of its charter. This would apply also to all Boards and agencies of the church. Such income would henceforth be in the hands of the minority provided the court ruled that it was continuing true to the charter of the denomination. In the view of the General Council, such a position involved a civil restraint upon the denomination, and in fact upon the whole Protestant movement for church union.

While the situation was not quite the same in the Presbyterian Church U.S.A. in 1936, there is little doubt that endowments held by that denomination have in fact been turned to purposes not envisaged by and contrary to the intentions of original donors.

It is perhaps well that denominational officers and leaders be reminded that they hold their endowments in trust, and the purposes of the original donors should not be frustrated. Whatever the outcome of the appeal, a salutary warning has been issued to church officers.

Catholics and Ecumenics

SOME attention has been given to a decree recently issued by the Sacred Congregation in Rome, accord-

ing to which Bishops of the Catholic church were empowered to authorize qualified priests to take part in "mixed" reunion discussions (i. e., discussions including non-Catholic participants). Catholics are also permitted to join with non-Catholics in conferences "promoted to defend the fundamental principles of the natural law and the Christian religion against the enemies of God, or to reestablish the social order as the Church indicates it."

Lest anyone think, however, that the Catholic Church is sympathetic to the general idea of church union, it should not be forgotten that the only union Catholicism knows is the return of dissidents to its own fold. Thus Cardinal Griffin of London has just recently declared, "The call for reunion means an invitation to all non-Catholics to join the one true Church. It means, in other words, submission to the authority of the Holy See."

In fact the Roman clergy are not permitted to engage in religious exercises in which non-Catholics participate.

Graham Predicts Christ's Return

EVANGELIST "Billy" Graham has predicted that Christ will return to earth in the next ten to fifteen years. He declared in Boston he did not expect a real world-wide spiritual revival until the people saw Christ in Person.

Federal Council Criticized

IT is not often that activities of the Federal Council of Churches are criticized publicly by those holding membership in it. But now the 22 Board members of Second Presbyterian Church (U.S.A.) of Knoxville, Tenn., have rebuked the Council for a report adopted by the Council's second National Study Conference on the Church and Economic Life.

The part of the report to which exception is taken reads: "We seek the use of a price system which has been strengthened in its operation and corrected in its abuses through various social controls. Some of the most crucial controls are in the area of stabilizing incomes through regulation of the volume of money in the economy and regulation of government's taxes

and expenditures . . . We cannot, for example, talk realistically in terms of restoring an unregulated competitive price system in America. . . . We recognize that the extensive use of taxation to reduce inequalities that now exist is a desirable procedure from an economic and Christian perspective."

The pastor of the church is the Rev. Clifford Barbour, Moderator of the U.S.A. Church Assembly in 1949.

Lutheran Church in Hungary

LEADERS of the Hungarian Lutheran church have sent a message to Lutherans in the United States, declaring that they cannot take the responsibility for starting a so-called "church resistance" in that Communist controlled country.

It appears that Lutheran leaders in the United States have charged that Hungarian Lutherans have failed to take a strong stand against state encroachments.

In reply the Hungarian churchmen declare that the church cannot start a political struggle in their land. The difficulties facing the Church are no more trying than were those experienced by the apostles in the time of the Roman Empire, and the Hungarian

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church leaders are responsible before God only to ensure that His church might subsist in Hungary.

"Our church," says the message, "is being judged by God on account of its former omissions and disobedience. . . . In decades past it was interwoven with certain social and economic systems, and was unable to resist the temptations of purposeful nationalism and militarism."

But the church is experiencing "a respite of grace amidst external difficulties." The message continues: "The Holy Ghost strips off everything that has in the course of time stuck to the body of the Church in the shape of human guarantees and additions, and grants wonderful revival and renewal wherever the Gospel is purely preached. Never did the Word of God speak in the Hungarian Lutheran Church so abundantly as it does now, and never was it listened to by so many people. Except during the period of tolerance at the end of the 18th century subsequent to the persecution of the Hapsburgs, never were so many churches being built as now. Perhaps from the days of the Reformation, there has never been a time in the life of our church in which it could have been faced so seriously by the reality of sin and yet rejoice at grace with so much gratitude as now."

The message contained indications that the church was facing real difficulties, and especially suggested that the Western churches should continue their "brotherly help" but with the understanding that such assistance should have no strings attached. "We should like to avoid even the semblance of this material aid being connected with certain conditions, or bringing our Church into some sort of dependence on the donors."

Publication News

THE major articles by Dr. Benjamin B. Warfield in exposition of the teaching of the New Testament concerning Jesus Christ have been gathered together and published in a volume under the title "The Person and Work of Christ." All of the articles have been previously published, mostly in the volumes of his collected works. This new book is edited by Dr. Samuel G. Craig and published by the Presbyterian and Reformed Publishing Co. Price is \$4.50.

Baker Book House has published in reprint the two volume Exposition of Genesis, by H. C. Leupold, Professor of Old Testament Theology at the Evangelical Lutheran Seminary in Columbus, Ohio. The books are bound in style with the Barnes Notes series, and sell at \$3.50 each volume.

Dr. William Childs Robinson of Columbia Seminary, Decatur, Georgia, has prepared a "Summary of Christian Faith According to the Shorter Catechism," a small commentary on the doctrinal portion of the Catechism. Designed for the instruction of Intermediates, and for use in classes preparing for church membership, the

booklet is offered at the low price of 20 cents each or \$15. per hundred. The material was published in the Southern Presbyterian Journal, and is published by them.

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