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The Presbyterian
G U A R D I A N

*For the love of Christ constraineth
us; because we thus judge, that one died
for all, therefore all died; and he died
for all, that they that live should no
longer live unto themselves, but unto him
who for their sakes died and rose again.*

II Corinthians 5:14, 15

J. Gresham Machen
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Meditation

Look Unto Me

Look unto me, and be ye saved, all the ends of the earth: for I am God and there is none else.

ISAIAH 45:22.

"The handwriting on the wall of five continents now tells us that the Day of Judgment is at hand." So writes—not some student of Bible prophecy, but none less than the Director of Science and Education for the Office of Inter-American Affairs in his book "Road to Survival." The plain man who reads his newspaper is afraid he may be right.

It was in just such dark and foreboding days as ours that these words of the Lord were spoken by the prophet. Subjugation and desolation were impending. But through the gathering dark clouds God causes the sunlight of grace to shine. With the Lord there is salvation if they will only look to Him.

Salvation in a look! Wonderfully simple, isn't it. Anybody can look. It doesn't cost a "copper." Even a beggar can look. You don't have to have a college education to look. Even a fool can look. You don't have to be good to look. A thief and murderer once looked and found salvation.

What do you mean—"look?" I've often looked at God and Christ and nothing ever happened to me. Perhaps you have only taken a grandstand look. You have watched as a great spectacle the drama of Divine redemption but have never once related that drama to your own desperate need for that redemption. You have not looked upon Him with the eye of faith, believing that He is willing and able to save completely all who put their trust in Him.

"Look unto me." Don't look to yourselves. No comfort there, only discomfort. Don't look to your feelings, shifting and deceptive. "For every one look at yourself take ten looks at Christ" (McCheyne). Look away from self unto me the Lord of glory. "Look unto me"—never man spake as I have spoken. "The queen of the south came from the utmost parts to hear the wisdom of Solomon, and, be-

hold, a greater than Solomon is here." Not one word I have spoken has ever needed revision. Not one promise has gone unfulfilled. "Look unto me"—no man ever lived as I lived. "Which of you convicteth me of sin" is the Saviour's challenge, and who will dare to accept the challenge! "Look unto me"—I perform many mighty miracles. The deaf hear, the blind see, the lepers are cleansed, the dead are raised up. "Look unto me"—I sweat great drops of blood as the bitter cup of death is pressed to my lips. "Look unto me"—I'm hanging on the cross. "His brow was pierced with many a thorn, His hands by cruel nails were torn." I cry, "My God, why hast thou forsaken me." "Look unto me"—I'm dying in your place. "For this is my blood of the new testament, which is shed for many for the remission of sins." "Look unto me"—I rise again. "Reach hither thy finger, and behold my hands; reach hither thy hand, and thrust it into my side . . ." O sinner, look. O child of God, keep looking.

We've reason to look. "For I am God and there is none else." I am the ALMIGHTY, the sovereign Lord of Creation. "I form the light and create darkness, I make peace and create evil: I the Lord do all these things." Therefore, you are responsible to me. You can't afford not to look. "There is none else." "Neither is there salvation in any other." The prince of philosophers, Plato, confessed "We wait for one, be it a God or a God-inspired man to teach us our religious duties, to take the dimness from our eyes." "Lord to whom shall we go? thou hast the words of eternal life."

At the school chapel at Bexhill, England, there is inscribed on one of the foundation stones the testimony of how Spurgeon found Christ:

"I looked to Him
He looked on me
And we were one forever"

My friend, just look on Him. He'll look on you. You'll be one with Him forever.

Because His look upon you cost Him His life at Calvary, your look upon His costs you nothing at all, yet brings you everlasting life.

CALVIN K. CUMMINGS.

Grass Roots

By Robert K. Churchill

DR. Walter Marshal Horton spoke at a public meeting at Mission House College and Seminary in Wisconsin on April 24. The interesting subject was "church union." In the morning the subject was "our Given Union;" in the afternoon the topic was "The Things Which Separate Us." In the latter lecture, the speaker declared that at Amsterdam it was discovered that the thing which separated the churches was simply a difference of emphasis; that churches were guilty of making all kinds of relative things into absolutes. There were really only knot-hole differences, or such things as the color of hymn-books.

Furthermore, said Mr. Horton, there had been a great advance in the World Council at Amsterdam over previous world councils, in that Amsterdam abandoned the point system in thinking about Christian doctrine. Previously, the world councils ran the gamut of the points in doctrine to see how many of them they could agree on. Apparently at Amsterdam there was no point. This was later challenged from the floor by a man from Cedar Grove, who said that the alleged basis at Amsterdam was surely a great point of doctrine, namely the belief that "Jesus Christ was God and Saviour." The speaker however, assured the audience that this was not given as a standard or creed and the Council was not concerned with the way any group might interpret it.

Toward the end of the two hour meeting, another statement from the floor apparently expressed the views of the great majority there. It was to the effect that God's judgments were rapidly falling on our world because of the disunity of the churches. These judgments moreover were perfectly justified since the differences which separated the churches were merely the differences between tweedle-dum and tweedle-dee.

The large audience of ministers and students dispersed slowly, with a great determination written on many faces.

Was it determination to unite the churches, at whatever cost? Or to hold fast the truth, at whatever cost? God Knows!

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THE PRESBYTERIAN GUARDIAN

MAY, 1950

Seminary Training—For What?

DEAN Liston Pope of Yale Divinity School, in a recent issue of *The Christian Century*, discusses some of the dilemmas in which theological Seminaries find themselves today. He feels that the basic problem, which affects the whole training program, lies in the fact that seminaries are supposed to train men both realistically and ideally. The ministers of tomorrow must be prepared to deal with the churches as they are, and at the same time must be ready to guide them along the path to becoming what they ought to be.

There is no doubt considerable truth in this contention. Surely many a minister has come forth from a seminary where principle and theory received primary attention, to feel that he was not equipped to comfort the bereaved, conduct a program of visitation evangelism, direct the financing of the church, or handle the erection of a new church building. (These latter two seem often to be the minister's business, whether he likes it or not). And no doubt there are some who come forth from seminaries where all the emphasis is on method and technique, to discover that they have no answer to give to those who ask of them a reason for the hope that they thought was in them.

There must be a measure of attention given to both aspects of the minister's work. Yet our opinion is that, properly considered, the dilemma is not so great as often appears. Two things must be remembered. The first is that eternal truth exists, and is available to man. That truth is given, comprehensively if not systematically, in God's Word, the authoritative and infallible Scripture. The existence of that truth means that there is a correct analysis of and a sufficient and proper answer to the questions which confront a man who ministers to human souls. Of course, the individual who does not believe that truth, is really faced with a problem. He has nothing to offer save a ministry of faulty human opinion, which is often in the long run worse than useless.

The second thing to remember is that truth is in order to goodness. In other words, the application of the truth to the situation gives every promise of providing a solution. The practical end of seminary training should offer guides and suggestions along

this line. But no seminary can deal with every problem that a minister will face, and its chief emphasis should be on providing the truth, the principles, with general directions concerning the application of the truth in particular cases.

In this connection it is interesting to read the statement of the design and character of Westminster Seminary, which this month completes 21 years of theological training.

"The character of the Seminary is determined by three great central convictions: first, the Christian religion, as set forth in the Westminster Confession of Faith on the basis of Holy Scripture, is true; second, the Christian religion requires and is capable of scholarly exposition and defence; third, the Christian life is founded upon Christian doctrine as set forth in the Word of God.

"On the basis of these convictions, the curriculum of the Seminary includes: first, theism and philosophical apologetics, which establish the presuppositions of the gospel; second, the languages of the Bible, Biblical introduction, Biblical exegesis, Biblical history and Biblical theology, which defend and expound the Scriptures; third, systematic theology, which is the logical setting forth of the system of doctrine that the Scriptures contain; fourth, church history, which records the history of God's dealings with His people after the close of the apostolic age; fifth, homiletics, church government, liturgics, pastoral theology and missions, which, with certain related disciplines concern the presentation and application of the gospel to the modern world.

"The devotional life of the Seminary is nurtured by a daily prayer service under the charge of the Faculty, by regular weekly prayer meetings of the students, and by more informal gatherings for prayer and praise. One root conviction governs all these devotional exercises—namely, that the true guide in Christian worship and Christian prayer, as well as in all other activities of the Christian life, is the Word of God, and that it is only when the soul, with the help and guidance of the Holy Spirit, has recourse ever anew to the great Scriptural doctrines of God, of sin and of grace that true blessing is to be obtained." L. W. S.

General Assembly Prospect

THE Seventeenth General Assembly of The Orthodox Presbyterian Church is scheduled to convene at Westminster Theological Seminary on Thursday, May 25. Sessions of the Assembly will continue through Monday, and possibly longer if the conduct of business requires. Experience has made us wary of setting a time for adjournment of the church's annual meetings.

As is customary, the major business of the Assembly will come before it in the form of reports of committees. Of these committees there are two kinds, those termed "standing committees," and those called special committees. The former are perpetuated from year to year, and conduct the church's work in the field of missions and of education. The latter are appointed to look into and make recommendations concerning special matters in which the Assembly is interested.

It is the work of the standing committees which forms the main business of the church, and which should form the chief concern of the Assembly. Too often in the past the reports of these committees have either been put off to a late date in the Assembly, or at least handled in a very cursory manner. There are real problems confronting the church, especially in the area of home and foreign missions. On the home field, the matter of establishing new churches, and of securing adequate buildings for the use of churches, clamors for attention. On the foreign field equally great or even greater problems exist. Our church at present has one missionary family in Korea, one missionary in Formosa, and will have one missionary family (the other home on furlough) in Eritrea. There is a possibility of a missionary family being settled in Japan, and another family is available for settlement in the Orient. But should our work be scattered in this fashion, with inadequate personnel in any single field. And if not, how are we going to overcome a situation that has grown upon us for various reasons during the past years.

We are not suggesting that the Assembly should "meddle" in the affairs of its standing committees. Committees should be allowed and encouraged to deal boldly and solidly with the work committed to them. But when they come to the Assembly with

their reports, the Assembly should give adequate attention to the problems raised, and should act in earnest when advice or instruction is requested.

Among the special committees, no doubt the report of the Committee on Ecumenicity will receive greatest attention. This Committee was charged with "setting forth the principles that should govern the relation of the Orthodox Presbyterian Church and other denominations, and the relation which the Orthodox Presbyterian Church should sustain to the state." It was also to propose changes it considered necessary in the Constitution of the American Council before the church could affiliate with that organization. And, in addition, it was to make a study of the Constitution of the International Council, with a view to proposing such amendments as seemed to be required by our own Constitution as a condition of our membership in that Council.

Any one of these subjects would have been sufficient to give a committee. For one committee to handle all four of them is a tremendous assignment. Information reaching us indicates that the Committee is not entirely unanimous. It was to have completed its report on May 5, but a meeting lasting far into the night failed to accomplish that task. We doubt that there will be unanimity on the part of the Assembly in the matters reported by this committee. It is to be hoped that discussion will be maintained on a high plane, and that a measure of restraint will be exercised both in the matter of length of speeches, and repetition of arguments.

Two other committee reports are of special interest. These are the Committee on Secret Societies and the Committee on Local Evangelism. In both cases reports, parts of which have been presented in previous years, are to be completed this year. Both of these matters are of great importance, and arrangements should be made to have the completed reports given wide circulation and made available for use by the people. It would be unfortunate for them to be buried in copies of Assembly *Minutes*.

Though at times the work of an Assembly may seem like mere routine, it should never be forgotten that this is one aspect of the work of the Church of Jesus Christ, to be carried on in devout recognition of His sovereign Headship, and with an earn-

est desire for His glory. May He be pleased to guide and bless the coming Assembly, and through it the work of that portion of His Church Universal which goes under the name of The Orthodox Presbyterian Church.

L. W. S.

Guardian Office Moved

Persons visiting the suite of offices in the Schaff Building where activities of the Orthodox Presbyterian Church committees are carried on, may be surprised to discover that the GUARDIAN office is no longer there.

For reasons of economy the trustees felt it necessary to move our office operations to the residence of the editor, and to release Miss Michelsen, who has been office manager.

We retain our mailing address at the Schaff building, however, and correspondence addressed there reaches us with a minimum of delay. The editor's home address, in case you care to visit or write direct, is Eayrestown Rd., Medford, N. J.

Back Guardians Wanted

OUR office supply of the following back numbers of the GUARDIAN has been exhausted. For each of the first ten copies of each number sent to us, we will extend the sender's current GUARDIAN subscription one month. The numbers we desire are December 25, 1941, January 10, 1942, and February, 1948. Copies sent us should be in fairly good condition.

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The Presbyterian Guardian

You Cannot Wash Your Hands of Jesus!

Pilate Tried, and Failed

ONLY two people are mentioned by name in the Apostles' Creed: Mary the mother of Jesus, and Pontius Pilate His judge. The one was the human means in the birth of Christ, and the other in His death. They stand respectively at the beginning and at the end of His life, at the entrance and at the exit.

We all agree that Mary deserves the great honor and distinction of being mentioned by name in the oldest creed of Christendom. But we are tempted to question the propriety of such high recognition for Pilate. There is something rather revolting about his prominent place in that historic document: the idea that millions of Christians throughout the centuries have taken that infamous name upon their lips as they confess their faith together in the holy presence of God.

And yet Pilate was one of the most important men in the history of this world—important, that is, in the sense of notoriety. For he officially represented the government of that world in that day when he sent Jesus Christ to the cross. It's a strange thought to us who are Christians, that our Savior, "though innocent, had to be condemned by a temporal judge, and thereby free us from the severe judgment of God to which we were subject." (Cf. Heidelberg Catechism.) And the more so because the voice of a Roman governor was the voice of a world empire—"one world," you might call it. His court handed down the most important decision of all time. There is a profound significance in that little phrase of our Creed; *suffered under Pontius Pilate*. It points an accusing finger, not merely at *one man*, but at *one world!* Pilate's decision was Rome's decision, and therefore the world's decision. Willingly or not, all of its subjects were represented in that verdict.

However, the significance of that trial may not be confined to the period of time in which it happened. It was more than a great historical event. It was an expression of an attitude toward

By PETER H. ELDERSVELD

THIS message, under the title, "Christ Before a World Court," was given by the Rev. Mr. Eldersveld on the Back-to-God Hour radio program on March 19. Mr. Eldersveld is radio-minister of the Christian Reformed Church and this program is church sponsored.

At the Commencement exercises of Westminster Seminary, held May 10, Mr. Eldersveld was the guest speaker. We invited him to submit his message for that occasion to us, so we might print it. But our deadline was too early, and he agreed instead that we use one of his radio messages. The one given here was in a series on the Apostles' Creed.

Christ and a judgment of Him which can be found in every generation. The fact that the modern world, for example, is repeating Pilate's mistake, and adopting his judgment of Christ, is not merely a matter of coincidence or parallel. It is rather a revelation of the same sinful reasoning of which Pilate was guilty, and which is so common among men of all ages in their reaction to God's only begotten Son. In the case of Pilate it came to a most dramatic expression, but nevertheless we should not regard it as something exceptional. In a sense you may say that this world is like an immense court room, where the Son of Almighty God is on trial, and where the world is re-enacting the same drama in every period of history.

Pilate is the supreme example of a world that has Jesus Christ on its hands and doesn't know how to get rid of Him. The enemies of Jesus had brought Him to the Roman governor demanding the death penalty. At first Pilate thought he was dealing with just another criminal, and the accusations apparently confirmed his opinion. But when he began to question the prisoner, he became slowly aware of His extraordinary character. The Bible says that Pilate marveled at Jesus' silence in the face of all accusations.

And so he took Him aside and had a private interview with Him. They talked of profound things—about the spiritual kingdom of Christ, and even about the problem of absolute Truth, which led Pilate to ask his famous question of despair: "What is Truth?"

But what troubled him most of all was that Jesus declared Himself to be the *Son of God*. We are told that he became "sore afraid." He began to tremble in the presence of Christ. He was convinced of His innocence, and said so publicly, and he tried desperately again and again to set Him free. But he knew that if he refused the demands of the people, there would be an uprising, and that would be disastrous for his political fortunes. Caesar would not look favourably upon a governor who couldn't keep the captives in captivity without rebellion. Somehow he must try to satisfy both his conscience and his constituency, and that seemed like an impossible combination at the moment.

He tried to escape the dilemma by offering a substitute prisoner, Barabbas by name, who was guilty of murder. This was supposed to be a political master-stroke, even though he knew it was exceedingly poor jurisprudence. But it failed, in fact, it backfired in his face, for the people and their leaders wanted to kill Jesus, not Barabbas. And Pilate, caught in his own trap, finally cried out in desperation: "What shall I do then with Jesus which is called Christ?" Ah! that was the crux of the matter, the real problem in his soul! And since he was asking the mob for advice, he got it quickly. They shouted back: "Crucify Him! Crucify Him!" But he didn't want to do that! He only wanted to get rid of Him, to get Him off his hands!

He was trying to follow the advice that had come from his wife a few hours earlier. She had told him of her distressing dreams about Jesus, and had warned him: "Have thou nothing to do with this just man: for I have suffered many things in a dream this day because of Him." That made him more fearful than ever; but her advice was excellent, he thought. Yes! that was it! He must have nothing to do with Jesus! That would be his philosophy of justice in this case.

But so far it had failed him. Like a man sinking in quicksand, he was getting in deeper with every move to escape. And yet he would try once more, even now, when he knew he

was being forced to grant the wicked desire of that uncontrollable mob and its vicious leaders. Though frustrated in his purpose, he insisted on it to the very end. And so, as we are told in the words of Matthew 27:24; "When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it." It may have looked foolish to those who saw him do it, but it was a fitting symbol of the philosophy which he had adopted in dealing with Jesus. *He washed His hands of Him!* He didn't want to condemn Him. Nor did he want to acquit Him. He wasn't really *for* Him, nor was he really *against* Him. He wanted to have nothing to do with Him. And with that determination he delivered Him into their hands to be crucified.

You might say that Pilate was fairly representative of the age in which he lived. He largely epitomized the prevailing attitude toward Christ, and put the official stamp of world government upon it. So many people had done the same thing with Jesus. True, there were some, just a handful, who loved Him and followed Him. And there were others, also a minority, like the religious leaders of that day, who bitterly hated Him and conspired to kill Him. But the vast majority of the people who came in contact with Him were neither haters nor believers. They listened to His wonderful words, they benefited by His miracles, they marveled at His wisdom, and they talked about His teachings. But in the last analysis, when it came to the basic question of believing or disbelieving—if indeed it ever got that far with them—they would have nothing to do with Him. They wanted to avoid the crisis of decision, refusing to be either for or against Him.

The world in which we are living today is the direct descendant of Pilate's world, especially in its attitude toward Christ. Large areas of our culture have nothing to do with Him. Millions of men and women have washed their hands of Him. They don't accept Him. And they don't reject Him. They simply dodge Him completely. We have a modern name for that attitude. We call it *secularism*. But it's the same old sin of Pilate in a different form.

And you will find it not only in the

lives of individuals, but in society as a whole. The greatest fields of human endeavour—business, industry, agriculture, science, education, politics, music and art—these have taken no definite decision for Christ. Nor have they declared themselves to be openly against Him. They are called secular, and many people insist that in all of these things we must maintain a strict neutrality over against all religion. Imagine, a world in which the biggest enterprises of man have no room in them for the Son of God! They can afford to ignore Him altogether, to be oblivious of His presence! Even the world assemblies in which the nations gather for conference can meet comfortably without Him, and without missing Him!

Isn't that essentially a pagan culture? Is it any different from the paganism of Rome in which Pilate was a politician? Oh, but you say, that's not being fair to our western civilization. We don't stand in the way of Christianity. In fact, we believe in religious liberty, and we will even fight for it. Ah, yes! But what do you mean by religious liberty? Which means more to our world when it thinks of religious liberty: the liberty to believe in Jesus Christ, or the liberty not to believe in Him? I tell you, for the great majority of our people it is the latter.

And that was precisely the sin of Pilate and his world, wasn't it? He would have enjoyed great popularity today. Christ is tolerated among us. Christianity is given its little corner somewhere to work out its ideas and practice its ritual unmolested and in seclusion. But it does not permeate the culture of our day, much less does it occupy a place of commanding influence. It is expected to be a follower, not a leader of men. They talk piously about religious liberty, and they feel very magnanimous and benevolent when they preserve for Christianity a pigeonhole in the social structure. Oh no, Christ must not be persecuted, nor condemned, nor crucified! And let us be good enough to exempt His church from taxation! And let it enjoy certain concessions and privileges! And let's inscribe our coins with a pious motto, and open our legislatures with prayer, and put our hands on a Bible when we take oath of office! Let's not be antagonistic to Christianity, but friendly, and tolerant, and even protective! We don't want to be like the Russians, do we?

That's what gets me, that patronizing indulgence on the part of insufferably smug and independent men and women, who are religiously neutral, who themselves have no need of Christ, who really want nothing to do with Him. Sometimes I think it would be much easier to bear the outright persecution and torture of those who hate Christianity, than to suffer this complacent and sophisticated toleration of a secular world. You can't come to grips with these people. You can't pin them down to take a stand one way or another. They seem to have a hard shell of indifference about them, and you can't break through it. I talk with them on trains, and in hotels, and on the street. But there is no response to Jesus Christ, the Son of God.

Many of you are like that too. We get thousands of letters in response to this broadcast, and taken all together they represent only a fraction of the large number of people who are listening every Sunday. We know from official surveys and scientific ratings that there are literally millions of people in our audience. Now, of course, I realize that many of you who never write to us are Christians indeed. There is no occasion for you to write. But I know too that many more of you are just exactly like Pontius Pilate. You are helping to make this a secular culture because you want to dodge Jesus Christ. I think I know what you say to yourselves when you are confronted with Jesus Christ through the preaching of His Gospel.

You smile benignly when we tell you that Christ has a claim on this world in all of its operations. You might even agree to a large extent. But your business, or your few acres of farm land, or your devious politics, or your reputable profession, or your private home, or your daily labor, or whatever it may be—these things have no need of Christ, have they? And your immortal soul! Well, Christianity may be useful to other people, but you have progressed to a point where you can live and die graciously without it. Or so at least you think. But you will tell me to go right ahead and preach the Gospel anyway. Don't stop to bother about you! Maybe I can do some good here and there with it! You don't want Christianity to be extinguished. We ought to have a place for it somewhere. It can't do the world any harm!

Well, let me say just one thing to

you followers of Pontius Pilate. I believe the experience of Jesus Christ in that Roman court room was more painful to Him than the torture and abuse which He endured at the hands of His enemies. Notably the Apostles' Creed says: suffered under *Pontius Pilate*—not under Herod, or Caiaphas, or the soldiers who mocked Him, or the chief priests who buffeted Him and spit upon Him, or the Roman centurion and his executioners who nailed Him to the cross, or the mob that railed on Him and blasphemed Him. No, but it says, *suffered under Pontius Pilate*, who simply tried to sidestep Him! To be sure, the crucifixion and all the rest of the torture was horrible. But was there anything more difficult to bear and more insulting to the Son of God than to have the government of the world wash its hands of Him?

Do you still want to be in Pilate's class?

Do you really think your philosophy will work? Remember what Jesus said: he that is not for me is against me. That means that after all, there are only two alternatives. Your third one is impossible. Pontius Pilate has gone down in history, not as one who successfully dodged the Son of God, but rather as one who actually had very much to do with Him. We are still saying it every Sunday in our churches: *suffered under Pontius Pilate!*

In that final day of reckoning, when we are gathered in the judgment hall of God, there will be only two kinds of people, not three: the sheep and the goats, or the saved and the lost, or the children of heaven and the children of hell. In which of these two classes will you be? And remember there are only two!

by the very voice of God so that all the nation might hear. The circumstances under which they were spoken were indeed awe-inspiring, and the people feared greatly. Indeed, they desired that Moses might speak with them, for they trembled before the voice of the Lord.

Moses, therefore, drew near unto the thick darkness where God was, and God spoke unto him. (Exodus 20:21.) The words which God thus spoke constitute the Book of the Covenant.

The Worship of the Lord

Before the specific rights of the Israelities are stated, the Lord proceeds to reveal to Moses how the people are to worship. Immediately we are struck with the fact of the goodness of God in thus making clear to His people what He requires of them. He speaks with abundant detail, so that there can be no excuse for disobedience. Indeed, it should always be remembered that no man will be condemned, because God's revelation was so insufficient that he did not know what God required of him. Not at all. God's revelation is abundantly sufficient. Man will be condemned, not because God's revelation is not sufficient, but because he loved the darkness more than the light.

God first stresses His Spirituality. He has spoken from heaven, and for that reason His people are not to worship Him by means of images. There are those who say that images are aids to worship, but God says differently. Since God is spiritual, there can be no physical representation of Him. Such representations belie His very nature, and are therefore to be condemned. Furthermore, there is another danger present in such representations. When men seek to make images of God, they soon forget God and bow down to the images themselves. This danger was very great in ancient Canaan. It is very great even today. There is a way that seems right unto man, but the ends thereof are death. To us it may seem harmless to make images. God, however, has forbidden it. We see, therefore, that the religion of the Old Testament is in reality a spiritual religion. And this fact should never be forgotten.

The religious worship of Israel is furthermore to be that of the sinner humbly approaching His Lord and Saviour. The altar is to be of earth. There is a reason for this. For one thing, the idea of simplicity in worship seems to be implied. There is, how-

The Covenant Constitution

God's Care for His People Shown in the Laws He Gave Them

By EDWARD J. YOUNG

WE often tend to take the revelation of God for granted. There is the Bible, always at hand. Whenever we wish we may read it and be blessed by its sacred truths. We may regularly attend the services of Divine worship and hear the Word of God read and expounded. The Bible is there. We have it, and we often think little about it.

There is a doctrine which should receive more emphasis at all times than it does. It is the doctrine of the sufficiency of Scripture. We are so accustomed to the Bible that we often forget how wondrously the Bible meets our every need and condition. When, however, we pause to reflect upon the sufficiency of the Scriptures, we are more and more ready to stand in awe before the majesty and fullness of God's written revelation.

The Book of the Covenant

An example of God's fostering care and love for His people is to be found in the portion of Scripture commonly known as the Book of the Covenant. It reveals how deeply God provided for the needs of His chosen ones, as they were ready to make their entrance into the promised land. The Book of the Covenant is not well known to

many Christians. Indeed, it would be well if the reader would pause at this point and ask himself if he could, without further assistance, identify the Book of the Covenant. If he is even able to tell in what Book of the Bible it is to be found, he will be doing well.

The Book of the Covenant is found in the Book of Exodus, chapters 20:22-23:33. The reader may well mark this section in his Bible. If one turn to the Book of the Covenant, he will discover that it consists for the most part of laws. These laws were, as Scripture itself says, revealed to Moses by God. They present the leading features of the covenant constitution. They are, in effect, a commentary upon the Ten Commandments, and they are also a summary of the duties and rights of the nation.

It should be noticed that these laws are so framed that they presuppose existence in a settled agricultural land. The reason for this is that they are to serve the people as the foundation for their conduct throughout the long years in which Israel is to dwell in the promised land.

When Israel came to Mount Sinai, the Lord first gave to her the Ten Commandments. These were spoken

ever, something far deeper than that. The earth had been cursed because of man's sin. Upon that earth God was to found the theocracy. Upon that earth God's kingdom would be erected, and His people would dwell. It is that earth, therefore, which will be consecrated by being used to form His altar. Although cursed by man's sin, the earth would be blessed, not by man, but by God alone. The earthen altar, therefore, would be a reminder of the sinful condition of the people, but also of the Lord's purposes in grace. It was man who, by his rebellion, had brought the curse upon the earth. It was God Who, by His grace, receives the sacrifice upon that altar and thus renews, as it were, the earth.

This altar is not to be built at any place, but only at those places where the Lord reveals Himself to His people. When God reveals Himself, there an altar may be built. There also, God will come and will reveal Himself. Those higher critics who have misinterpreted this verse to read that Israel may build an altar wherever she chooses, have completely missed the point. And yet, this verse (Exodus 20:24) has been one of the pivotal passages upon which the Wellhausen theory has been founded.

It is further made clear to the nation, that the tools of the workman, if they were to be used in constructing an altar, would simply defile it. Man might think that he would honor God if he would adorn the altar. Could not the artist honor God by his decorative work in stone? So it might seem. So indeed may man seek to glorify God under certain circumstances. The altar, however, was the place where God received the expiatory sacrifices of man. Here there was no room for human cooperation. Here there was no room for human talent. All must be of grace, or all is in vain. The talents of men are cursed by sin. They too must be cleansed. Hence, it is only trusting in the mercy of God that man may worship Him. To lift up the graving tool upon God's altar, would be to defile it.

Lastly, man must not even ascend the altar of the Lord. To do so would be to reveal man's nakedness. That is, his shame would thereby be seen, and this is to say that his sinful condition would be more apparent. This would desecrate the altar, and so man was forbidden to ascend it by steps.

These five introductory verses (Exodus 20:22-26) set forth the fact that man's access to God is possible only because of God's grace. He whose heart is disposed to obey God here will walk with humbleness of spirit through the remaining commands of God and will seek to obey them.

The Rights of Israel

If anyone will read through the remainder of the Book of the Covenant, he will note that throughout there appears an attitude of kindness and charity which is to be exercised toward one's neighbor. These laws, in other words, were designed to promote the well being of God's people. Fundamental to that well-being, however, the

people should be obedient to the Lord Himself.

It may be said that these laws serve roughly as an exposition of the second table of the law. The reader should read them carefully and thoughtfully. He will be struck with their genuine humanity. If Israel had given obedience to this Book of the Covenant, her life in Palestine would have been far more blessed. But Israel did not obey. She knew God's will, so abundantly revealed, but she preferred to disobey. As we read these laws, God grant that our hearts may yield to them a ready assent, and more than that, may there ever be found in us the desire to obey His holy Law.

Orthodox Presbyterian Church News

Pittsburgh, Penna.: In connection with special services at Covenant Church, some 200 families in the neighborhood were visited by members of the church working with the pastor. Eight persons are attending the pastor's instruction class, designed for those who wish to make a public confession of faith. The Sunday school has set a new record in its gifts to the missions and education work of the denomination.

Berkeley, Calif.: On the evening of April 2 the choir of Covenant church under the direction of Miss Dorothy Harvey, sang the major portion of Stainer's "Crucifixion." At a meeting of the Missionary Society in the home of Mrs. Francis Neilands, these officers were elected: Mrs. Richard Miller, president; Mrs. Robert Graham, vice-president; and Mrs. James Budd, secretary-treasurer. Mrs. Graham gave a review of Sholem Asch's book, "Mary," at a meeting of the Home Builders' Book Review Club.

Baltimore, Md.: The Rev. Edwards E. Elliott, pastor of St. Andrews, attended a Chaplain's Training Conference held at Ft. Meade, April 18th. When Mr. Elliott, a chaplain in the Maryland National Guard, reported that his car was in the garage being repaired, the National Guard office arranged to take him to Ft. Meade by plane. Mr. Elliott reports that several of the speakers seemed to talk as though they thought the cold war would be hot by fall. Some speakers

indicated concern over morals in the United States, but there were no real signs of repentance.

San Francisco, Calif.: A new class for training Sunday school teachers has been started at First Church. Taught by the pastor, it meets during the Sunday school hour. Seven new teachers are now enrolled. When they have completed the course, they will relieve teachers now on active duty, and these in turn will take the course. On Palm Sunday seven persons were received into church membership, following eight weeks in a communicant's class.

Portland, Me.: At the recent congregational meeting of Second Parish church, Mr. William MacDonald was elected an elder, and Mr. Frederick Barnes, Sr., was honorably retired from the active eldership after nearly 50 years of service. On Easter Sunday evening the choir rendered the sacred cantata, "Redemption's Song." Officers of the Sunday school are working on plans for a graded curriculum, with definite goals of instruction.

Rochester, N. Y.: The Ladies' Guild of Covenant Church was host at a tea on April 18, when ladies of the Memorial Church were guests. Speaker for the occasion was Mrs. Kenneth White, who is serving with her husband as a missionary to Jews in Rochester. On April 22 the men of the church met to prepare the church lawn for seeding. On April 27 members of the Men's Club were guests at (See "Church News," p. 95)

Sunday-School Suggestions

Music in the Sunday School

BY CHARLOTTE MILLING

The Sunday School has been convened and we are waiting expectantly for the superintendent or the song leader to announce the first hymn. As we wait, there ensues a violent thumbing-through of the pages of the hymnal. No hymn "taking his eye," the leader in desperation requests a favorite hymn. There follows then such a volley of numbers shot from enthusiastic mouths that the leader is even more bewildered—so many have been suggested, that he knows not which one to choose. Perhaps this scene is not unfamiliar to the reader. If it is the usual experience, certainly the use of music in the Sunday School needs attention.

Plan the music! Take time to consider hymns that may be relevant to the lesson of the day. Make it a point to spend some time teaching a few of the great hymns, having the words committed to memory. Occasionally allow opportunity for a request, but "screen" such requests, lest a song be sung that sets forth error.

In teaching a new song to little folks, it is wise to sing the whole song to them so that they may hear it as a unit. Then, phrase by phrase, and preferably without the piano, teach the song. Sing a phrase, then have the children sing it with you. Continue the same procedure with the next phrase. Combine the two phrases, and go on to the succeeding parts of the song until the whole has been completed. Then sing the song through a time or two. Take time to teach the meaning contained in the song. When the song is fairly well established, use the accompaniment with it.

As we deal with older children, we find that they are able to read the words and follow the music in the hymnal. It is well, even with this age group, to teach a song by rote occasionally if it is applicable for use with the lesson and is not found in the hymnal used. Let us not overlook the opportunity to take time to commit to memory some of the great hymns of praise. Perhaps a verse could be memorized each week for a month until the hymn has been mastered. Review it from time to time, and start to teach another.

Often in hymns we meet words and phrases which may be obscure to a child's mind, and which we must clarify. The term "Lord Sabaoth" is used in "A Mighty Fortress is our God;" The word "absolved" is found in "Jesus Thy Blood and Righteousness." Doubtless, such terminology will have to be explained to young minds if they are to know about what they are singing.

There are certain things we do well to heed regarding the use of music. First of all, let us examine the content of the songs, for we would not sing that which is contrary to the teaching of Scripture—and there are hymns which set forth erroneous teachings. Perhaps it is the music to which we must give our attention. There is a tendency in our day to use "catchy" tunes reminiscent of popular ballads for hymns and choruses. While it is true that there is no type of music which *per se* is religious, such music carries with it secular associations which are not compatible with the praise of God in song. Music may well be joyous, but also should be characterized by dignity befitting music to accompany words of praise unto the Lord. Action seems to be a keynote in much of modern music. Perhaps a chorus or two for the youngsters may contain some motion, but let us beware of turning our music period into a "daily dozen" by going through a series of calisthenics with the music.

Music is a chosen medium of praise unto the Lord. From the hearts of His people it should flow to bespeak their praise of Him as Savior and Lord. But what of those who are not His own? Though all men ought to praise Him, those of unregenerate hearts cannot do so. May it be that the Spirit of God will bless the Word that is taught in our Sunday Schools to the hearts of the hearers, and may the truths set forth in the hymns be an aid to their understanding, that they may be enabled truly to sing the songs of Zion!

Occupied or Edified?

BY BETTY COLBURN

The Beginners' teacher was distressed. Faithfully she had told the children the story for the day. At the

end of the twenty-minute class session she gave out coloring sheets and crayons. Theoretically the energetic young pupils were to be busy, but quite obviously the theory was not working out. Some little hands were finished coloring and restless. Repeatedly one question came to the teacher's mind. "What can I do to keep my class busy? How can I keep them occupied until the end of the hour?"

For each of us as teachers the answer to this question is determined by our own teaching philosophy. Basically the problem which the teacher faces, and which you and I face, is this: "Do I *provide* handwork when I teach, or do I *use* it?"

To the successful teacher handwork means more than activity to keep the children out of mischief. To him the handwork period of the Sunday school class session is one of opportunity for creativity and expression. Through directed activities the pupils are enabled to work out applications of the lesson. Learning requires that expression which handwork for the Sunday school class is designed to provide.

When a class cannot be kept busy, a teacher should examine several factors in the teaching situation. The examination must be subjective as well as objective. Certainly no teacher will be successful in helping the children learn, if the truth of the Word of God has not gripped and transformed his own heart. Neither will he be successful if he is not convinced that he is called of God to the responsibility of teaching.

Apart from the teacher himself, one of the most important checkpoints is the age group he teaches. For successful use of handwork, age groups must be properly separated. Nursery children will create a problem in a Beginners' class, just as Beginner children will not be able to carry out the same handwork projects as the Primary pupils. Every age group has distinctive abilities and needs. If age groups must be mixed, adapt the handwork accordingly.

As a teacher you will want to be thoroughly familiar with the abilities and characteristics of your class. Some children prefer one type of activity to another. Know how long the lesson period will be, and how long the handwork period. Be sure and have the
(See "Sunday School," p. 100)

The Glory of the Christian Church

By the REV. PROFESSOR R. B. KUIPER

XXXII

ITS SACRAMENTS

THAT is not true which the Roman Catholic Church asserts, that the church bestows saving grace on men. Only God Himself does that. God, not the church, saves. But it is true that God has honored His church by committing to it the *means* by which He is wont to impart saving grace to men. One of these means is the Word of God. Through His Word God both gives faith to those who have it not and strengthens the faith of those who have it. The sacraments are another means of grace by which God strengthens the faith of His people.

Their Number

In the old dispensation God instituted two sacraments, circumcision and the passover. In the new dispensation the Lord Jesus Christ substituted baptism for circumcision and holy communion for the passover. The important reason for this substitution was that after the shedding of Christ's own blood on Calvary bloodless sacraments had to take the place of bloody sacraments. In both of the Old Testament sacraments blood was shed; in neither of the New Testament sacraments is blood shed. Yet the meaning of the sacraments in the two dispensations is essentially the same, and their number is identical.

To the two New Testament sacraments the Roman Catholic Church has added five. They are penance, confirmation, ordination, marriage and extreme unction. Certain Protestant communions also speak of three sacraments rather than two because they interpret literally and as a perpetual ordinance the words of our Lord: "If I, your Lord and Master, have washed your feet; ye also ought to wash one another's feet" (John 13:14).

Obviously the number of a church's sacraments is determined by its definition of a sacrament. The looser the definition, the larger will be the number; and the stricter the definition, the smaller will be the number. It follows that the church which recognizes but

two sacraments takes a more exalted view of the sacraments than does the church which recognizes a larger number.

Now it is a significant fact that the whole Christian church has always been unanimous in acknowledging holy baptism and the holy supper as sacraments. And these two sacraments, like those of the old dispensation, are divine ordinances signifying the saving grace of God. But that description does not fit any of the other so-called sacraments. Penance, confirmation and extreme unction have no warrant in Scripture and therefore do not qualify as divine ordinances. Mildly expressed, it is extremely doubtful whether the Lord Jesus meant to require that His disciples in every age literally wash one another's feet. And, while marriage and ordination are without doubt divine ordinances, they do not signify saving grace.

We conclude that there are but two sacraments—holy baptism and the holy supper. That conclusion dignifies the sacraments, and by that very token it dignifies also the church to which the sacraments are committed.

Their Meaning

Let it be understood that the sacraments add nothing to the Word of God. There is nothing contained in the sacraments which is not contained in the Word. When the church administers the sacraments it proclaims visibly the very same gospel which it proclaims audibly in its preaching. The preaching of the Word presents the gospel to ear-gate; the administration of the sacraments presents the same gospel to eye-gate. But this is not to intimate that the sacraments are lacking in dignity. On the contrary, it means that they share in the high dignity of the Word of God.

The sacraments are means of grace. That is to say, they are means through which God the Holy Spirit is wont to convey His grace to believers. It is important to maintain that they are no more than that, and it is just as important to maintain that they are no less than that.

Rome teaches that the sacraments are more than means of grace because they themselves contain the grace which they convey. Zwingli, one of the sixteenth century reformers, held that the sacraments are less than means of grace, being no more than vivid reminders of the saving work of Christ. This view has many adherents in the Protestant churches of our day. Thus Rome overrates the meaning of the sacraments while Zwingli and his followers under-rate their meaning. Both Lutherans and Calvinists, on the other hand, take the balanced position that it is God, and not an ecclesiastical rite, which bestows saving grace, but that it pleases God to do this through the instrumentality of the ecclesiastical ordinances which He Himself has ordained to that end. That this position is Scriptural permits of no doubt. Times without number Scripture teaches that "salvation belongeth unto the Lord" (Psalm 3:8) and is a prerogative which God has reserved for Himself. And when Peter in his Pentecostal sermon exhorted his hearers: "Be baptized every one of you in the name of the Lord Jesus for the remission of sins" (Acts 2:38), he evidently conceived of baptism as more than a mere reminder of Christ's death for sinners. So did Ananias of Damascus when he said to Saul: "Arise and be baptized and wash away thy sins" (Acts 22:16).

The sacraments have been described as signs and seals of the covenant of grace. That is a way of saying that they signify and seal to those within the covenant the benefits of Christ's redemption. Not only do they *signify* salvation, but as seals they are attached to the divine promise of salvation to *authenticate* it, as the rainbow was made a seal of the divine promise to Noah of the continuity of nature. Nor is that all. As seals they actually *convey* the grace which they signify just as a key conveys admission, a deed an estate, or the ceremony of marriage the rights of marriage.

Their Efficacy

Precisely when and how do the sacraments convey the grace of God? On

that matter there are serious differences of opinion. Without going into intricate details it may be said that the differences concern three questions especially.

The first question is whether or not the efficacy of the sacraments depends on the good intention of the person who administers them. Rome answers that question in the affirmative, but the position which it thus takes is a most vulnerable one. It is in line with the characteristic Romish design to make the people dependent on the priesthood. And who will say that the efficacy of the Word depends on the good intention of the preacher? Surely, God can use unto salvation the true gospel proclaimed by an unconverted man. Then let no one presume to lay down the law for God forbidding Him to impart grace through a sacrament administered by a false minister of Christ.

A second question is whether the efficacy to confer grace resides in the sacraments themselves or in the Holy Spirit, who is wont to work through them. Rome asserts most emphatically that the sacraments contain the grace which they convey and that consequently they convey grace automatically. Lutheranism does not go all the way in rejecting that position. However, the Reformed faith insists that the sacraments have no intrinsic efficacy whatever but are made efficacious solely by the Holy Spirit, who uses them sovereignly to do His will. This view is in harmony with the unmistakable teaching of Scripture that salvation from beginning to end is a divine prerogative.

A third question is whether or not faith is necessary on the part of the recipient of the sacraments if he is to be benefited by them. At this point again Rome and Calvinism are at odds with each other, while Lutheranism takes a mediating position. Rome teaches that the sacraments automatically bestow grace upon the recipient whether or not he believes. Only when he offers active opposition does he fail to be benefited. Lutherans say that grace is objectively communicated to the recipient whether or not he has faith, but that grace is subjectively appropriated only by him who receives it in faith. It is said by way of comparison that, although wood will not burn unless it is dry, yet the dryness of the wood does not give power to the fire burning under it. Again it is

argued analogically that, although the woman with an issue of blood would not have been healed if she had not believably touched the Lord, yet the healing power residing in Him was real, whether or not she believed. The Reformed view is simply that only those who believe receive grace through the sacraments. The plain fact that in the apostolic church faith was an indispensable prerequisite of baptism corroborates that view (*e.g.*, Acts 2:41; 16:31). And so does the apostolic warning that those who partake of the Lord's supper in an unworthy manner eat and drink judgment to themselves (I Cor. 11:29).

Their Sanctity

The word *sacraments*, although not found in Scripture, accurately describes the ordinances under consideration. And that word designates them as *holy things*. Hence Christians generally speak of *holy* baptism and *holy* communion. It is a matter of supreme importance that the church, to which the Lord has committed the sacraments, keep them *holy*.

Therefore the sacraments may be administered only by the church and in the church. A group of people not organized as a church, even though they be Christians, has no right to celebrate the sacraments. Nor may the church administer them except in a gathering of God's people. If in an exceptional instance it is deemed proper to administer a sacrament to some one who cannot come to the church, the church must go to him. For instance, the pastor who administers the Lord's supper to a bed-ridden believer should be accompanied by at least one elder representing the church.

The church may never baptize an adult who does not give credible evidence of believing in the Lord Jesus Christ. Nor may the church administer the rite of baptism to any children other than those of professed Christians. In the days of the "half way covenant" it was customary in New England to baptize the children of such parents as had themselves been baptized in their youth but had not subsequently received Christ in faith. That became a potent factor in the decadence of the church. And yet the same custom prevails in many churches today. Worse than that, there are ministers who willingly baptize any child for which baptism is requested, quite regardless of the religious beliefs

or the ecclesiastical connection of the parents. Small wonder that in many communions baptism has degenerated into mere christening.

Likely the great majority of churches today practice what they proudly call open communion. By that is meant that all who happen to be in the audience on communion Sunday and regard themselves as Christians are cordially invited to partake of the sacrament. Whether or not a given stranger actually is a believer, the officers of the church make no attempt to discover. They gladly leave that matter to his own judgment. It is not at all difficult to imagine what the outcome of such procedure is going to be. Especially in these days when there is almost hopeless confusion within the church as to what it means to be a Christian; when there is the sharpest possible division among the leaders in the church as to who Jesus is, whether a mere man, however good and noble, or the Son of God in the unique sense that He Himself is very God; when the Scriptural interpretation of Christ's death is often decried, even by self-styled Christian theologians, as theology of the shambles; and when the term *faith* is used so extremely loosely in religious circles that it is often emptied of all religious content—this course of action can only prove disastrous to the sanctity of the sacrament of holy communion.

The sacraments are holy. The great Head of the church has committed these holy ordinances to His holy Church. There exists the most intimate connection between the holiness of the sacraments and the holiness of the church. To keep the sacraments holy is at once a sacred duty of the church and its high privilege. The church which neglects that duty and scorns that privilege cannot long continue holy. It tramples its own glory in the dust.

Ringoes Pastor To Be Instructor

THE Rev. Meredith G. Kline, pastor of Calvary Orthodox Presbyterian Church of Ringoes, New Jersey has been appointed as full time instructor in Old Testament at Westminster Seminary for the coming year, to assist Dr. Edward J. Young. Mr. Kline expects to leave his present charge in time to assume his new duties in the fall.

MISSIONS

By MRS. RICHARD B. GAFFIN

Bible Study

PRAYER AND MISSIONS, EPH. 6:10-18

Introduction:

Read the passage reviewing as you read the facts presented in foregoing lessons based upon it. The Christian life is a supernatural conflict. To be victorious in it we must be strong in the Lord and in the power derived from His might. This means putting on the whole armour of God, taking the Word and praying in the Spirit with perseverance. Thus instructed, for whom do we pray?

Lesson:

1. Pray for the saints. The elect, the body of Christ, all believers. Those in every place who call upon the name of Christ in truth. They are found among every race and in almost all countries, and isles of the sea. Read I Cor. 12:12-27 to see the picture God gives of how the saints are related. And Eph. 4, especially 11-13, to see God's purpose for the saints. What a truly glorious end He has designed for us, that we are to be made perfect. "The church is to become a perfect man, i.e. it is to attain the measure of the full maturity of Christ. In other words, is to be completely conformed to him, perfect as he is perfect" (Hodge). We should strive to understand the truth taught here. We will be enabled better to pray in the Spirit:

- a. that there be no schism in the body;
- b. that the members should care one for the other. (I Cor. 13:25.)
- c. that we all come to a unity of faith
- d. that we grow up in Christ in all things. (Eph. 4:13.)

Very often our prayers are narrow, confined to our local or national church activities. We do pray for the missionaries that we have sent abroad. But what about the saints abroad. Christ in His last petition prayed for them when he said, "Neither pray I for these alone, but for them also which shall believe on me through their word." We should be aware of the needs of our brethren in other lands, that we may pray for them with feeling. Paul says, "Remember them that are

in bonds, as bound with them; and them that suffer adversity, as being yourselves also in the body," (Heb. 13:3). Let us emphasize this need of prayer for the saints in other lands. So many are, indeed, bound for righteousness sake, and many, many more are being evil entreated not only in Communist areas but in Papal lands.

Though Paul mentions the saints only in our passage, there are others for whom we are to pray. We will mention one other today. This group, because of their position, have an important bearing upon the progress of the preaching of the gospel.

2. Pray for kings and all who are in authority. (I Tim. 2:2-4.)

- a. that we may lead a quiet and peaceable life in godliness and honesty.

The lack of peace and quiet in godliness and honesty is a most serious hindrance to the missionary cause in the present day. Whole continents are being closed. The heathen are being prevented from knowing the truth and men cannot be saved. This is not a small matter but should bring the saints to their knees.

Conclusion:

Our persevering supplications should be offered for all saints. The conflict of which we are speaking is not merely a combat between the individual Christian and Satan, but also a war between the people of God and the powers of darkness. No soldier entering battle prays for himself alone, but for all his fellow soldiers. They form one army and the success of one is the success of all. In like manner Christians are united in one army, and have a common cause. Each must pray for all. In the light of our Captain's prayers how dare we do otherwise?

"Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." (John 17:11, 20, 21.)

Note: Consult, *The Constitution of the Presbyterian Church*, Index on Prayer—for whom and for what to be made.

Planning the Program

For the past year or more this column has followed a policy of planning the program from month to month, not because that is best but circumstances made it necessary. Now that we are able to do so we are going to try to plan ahead. In fact we are going to outline a plan for a year in advance. Planning ahead has many advantages. The most outstanding is that it gives more time to prepare and hence we may be much better prepared. Many a well planned program has failed to produce good results because it was not properly prepared.

The material we have to offer will appear two months before it is to be presented. Below we give a brief outline of what we have in mind. We suggest that you collect materials from the current religious and secular press that bear upon the topics that we are considering. An excellent idea is to appoint a person who will do this for each topic though all should be alert as they read to discover interesting information.

KOREA—

The Character of the Korean Church—July.

The Great Korean Revival and the Shrine Issue—August.

The Present Conditions in Korea—September.

FORMOSA—

Our Work—It's Background. October.

JAPAN—

The Orthodox Presbyterian Church Reenters Japan. November.

ERITREA—

Its Fate and Its Need. December.

UNITED STATES—

David Brainard—Missionary to the American Indians. January.

The John Davies'—Missionaries to the American Indians. February.

Reaching our Children for Missions. March.

The History of the American Negro—April.

The Negro's Social Problems—May.

Negro Christian Leaders—June.

One of the advantages of planning ahead is that it allows us to contemplate the needs of the mission fields and build a program suited to our particular society that will help it to see and meet the need or needs as it is able.

We are all aware that, "Korea's Need is Now" (*The Messenger*, April). Surely someone will go this year. The prayerful attention of the whole church should be concentrated upon this fertile field. May the three meetings that we have planned on Korea contribute to that end.

Program—July

"THE CHARACTER OF THE KOREAN CHURCH"

Devotion or Bible Study.

Prayer Circle.

Book Report—Gold in Korea.

a. Introductory. Chapters 1-5.

b. The Churches and Christians 6-14.

Discussion—How do Korean Churches and Christians compare with American Christians and Churches.

In July and August we shall base our programs on a study of *Gold in Korea*, by Dr. Wm. N. Blair, on sale at Central Distributing Department, 150 Fifth Avenue, New York. Dr. Blair, the father of our missionary, Mrs. Bruce Hunt, was for forty-five years a missionary to Korea. *Gold in Korea*, is a history of the Christian Church in Korea, in story form. The chapters are short and comprehensive. The author does not merely enumerate the methods used and the results accomplished, but he pictures them in stories told of the churches and individuals.

Secure a good map of Korea for your July meeting. Locate Pusan on the map as you present the needs of the missionaries at your prayer circle. Assign the introductory chapters, 1-5, to one person capable of taking a more difficult part. Chapters 6-14 should be divided between as many people as possible. They are thrilling stories of God's grace and easy to relate. If there are nine people available use that many. Work for every member participation if you wish a live and interested society. The person who is timid or unused to helping with programs should be encouraged to take part. Suggest that the pastor, his wife

or some leader would be happy to assist such an one in preparing.

Next month we shall offer suggestions for completing the study of *Gold in Korea*, at the August meeting. Special attention will be given to the Great Revival of 1906, and the Shrine Issue, in preparation for a better appreciation of existing problems being faced by the Hunts.

(A letter from the Rev. Bruce Hunt, dated April 26, reports that he has been forced by consideration of health to take a complete rest for a number of weeks.)

Philadelphia Presbyterian

THE Presbyterial Auxiliary of Philadelphia Presbytery met at Knox Church, Silver Spring, Maryland, on Thursday afternoon, April 27. Seventy-three ladies were present, including thirty-three who traveled by chartered bus from Philadelphia and points en route. Three ladies from the New Jersey presbyterial attended.

The president, Mrs. R. B. Kuiper, presided. The devotional period was conducted by members of Knox Church, Mrs. Cole who spoke on *Matth. 2:1-5*, asking and answering the question, "Should Christians judge?"; and Mrs. Saunders who sang a beautiful solo, "Thy Will Be Done."

A hearty welcome was given by Mrs. Dryden, to which Mrs. Kuiper responded.

Following a short business session, news of the mission fields was reported by Mrs. John P. Galbraith, who urged the use of the missionary publication, *The Messenger*, and especially the monthly prayer calendar. The members were brought up to date on home and foreign mission workers. For the most part, the reports were encouraging. The need for more workers was stressed. Prayer was offered for the Home Mission work by Mrs. J. P. Clelland, and for the Foreign work by Mrs. Galbraith.

Three members of the Auxiliary then conducted a very able discussion on the subject, "Witnessing for Christ." Mrs. Samuel White of Calvary Church, Philadelphia, spoke on "Who must witness." Mrs. Howard Porter of St. Andrews Church, Baltimore, on "For Whom." And Mrs. Raymond Commeret of Kirkwood, Pennsylvania, on "To Whom."

Professor R. B. Kuiper of Westminster Seminary was introduced by Mrs. William Ferguson, vice-president of the Auxiliary. His subject was "The Urgency of Christian Missions Today." He pointed out that we face the present urgency because the rampant paganism and rampant atheism of the world leave us no hope that either of these evils will be lessened by a cold or even a hot war, by our educational institutions, or by the United Nations.

Pagan nations, said Professor Kuiper, are being evangelized slowly, Christianized even more slowly, while Christian nations so-called are rapidly being paganized. Less than one third of the earth's inhabitants are Christian. America too is being paganized, as one must admit in the face of Sabbath desecration, profanity, a rapidly growing divorce rate—and the fact that we are not doing anything about it.

Churches, schools and homes share the blame. Churches are contributing to the growth of paganism by Modernism, which is guilty of more errors than Roman Catholicism. Schools are adding their influence through pagan teaching.

There is only one remedy—God's Word faithfully preached. The true Gospel: not the social gospel which would take men out of the slums, but the true Gospel which would take the slums out of men.

The spread of atheism is a reality, pointed out the speaker, being complete and bold in Russia, now a great world power, and reaching out to seize and control first the small nations, then the great land of China which is now closed to Christian missions. We who say we will not stand for it, are doing that very thing.

The underlying cause of these evils is sin itself, and the only remedy must be applied. The United Nations does nothing about sin.

In season, out of season, the Gospel must be preached to all the world, until Christ comes again, we know not when, to establish His Kingdom, cast out all evil and reign forever.

Following Professor Kuiper's address, an offering was received, which was designated toward the travel expenses of the Duff family, who are soon to return on furlough from Eritrea.

A delicious supper was served by the ladies of Knox church, to bring to its conclusion a delightful and profitable day.

(Reported for the *GUARDIAN* by Mrs. C. C. Yaw of Oxford, Pennsylvania.)

The Christian in High School

How can we best reach High School young people for Christ? Through Christian young people of High School age. Youth can best win youth.

If you would be a Christian in High School remember that it is the genuine article that is wanted. A cheap imitation of a Christian will not do. Are you truly born again? Do you really belong to Christ? Then be ready always to give a reason for the faith that is in you and adorn your profession by a consistent life. To this end two things are important: First, keep in mind that Christian life is based upon truth. Teaching in the class room, conduct approved by school mates, current fads, all must be brought to the test of Scripture. This means you must know your Bibles. A right use of the Sabbath and a daily time of devotion will aid you in acquiring this knowledge without which you are bound to spend much of your time in the fog.

Second, while there can never be any Christian life that is not based upon truth it is also a fact that only a consistent life will recommend the truth you profess. This life should show itself in three ways: 1) what you do, 2) how you do it, 3) what you don't do.

1) "Whatsoever thy hand findeth to do, do it with thy might." The Christian young person should be active in every good work. He should, to the full extent of his ability and opportunity, be engaged in every right thing. This may well include sport and extra-curricular activities. He should be known by the promptness with which he obeys rightful commands, the accuracy with which he fulfills assignments, the clarity with which he speaks for and of Christ. Things which he does for others will cause him to be considered a worthwhile friend. A consistent Christian cannot be lazy!

2) "Do it with thy might" said Solomon. "Do it heartily, as to the Lord" wrote Paul. There was eagerness in Isaiah's "Here am I, send me"—like that of a substitute on the bench eager to be put into the game. The fact that whatsoever we do is to be done to the glory of God, should lend

enthusiasm to all our deeds. The worldling has no good reason for enthusiasm. But for the Christian the most humble task is fraught with divine importance. Let this recommend your profession, that in everything you faithfully do your *best*. One mark of a Christian is love toward fellowman. This means that you, young Christian, are cheerful, friendly, helpful.

3) There is much that is sinful. Therefore the Christian must often say "no". He will be known by what he does and even more by the zest with which he does it. He also will be known by what he does not do. An unbelieving High School teacher was once won to Christ because she noticed that the young people from a certain church did not cheat, did not gossip, refused to adopt the prevalent attitude of insolence toward teachers, did not participate in pranks that cruelly humiliated others. Both in and out of school hours the Christian will be marked by that which he will not do. He is the *peculiar* property of the Lord (I Peter 2:9) and his conduct must set him apart. But just in that peculiarity is his leavening influence, his light-giving quality, his witnessing power. Exactly there is his true joy and real fruitfulness. Let our Christian young people be *Christian!*

ROBERT L. ATWELL.

Leading the Meeting

As every train needs an engineer and every boat a captain, so the Machen League meeting must have a leader. Success or failure depends upon this leadership. Followers are plenty, leaders few. But each young person should seek earnestly to become an alert, forceful leader.

First of all, let the person who is to lead the meeting prepare well an order of service, choosing hymns appropriate to the topic to be presented. Do this, not Sunday evening at 6 o'clock, but days in advance. A good leader will see that the pianist will have the numbers so that the accompaniment will be an aid and not a hindrance to lively singing. Timidity in the singing of the young people can only be overcome

by well-planned music. If the leader chosen does not have a good singing voice or a dominant voice, let him choose someone in the society who can command leadership in the music.

Parts of the program must also be chosen and handed to those who will participate so that they can also prepare. It is tragic that some young people who read God's Word in public mispronounce words and mumble so that one cannot follow with ease the portion. The leader should advise those who read to practice reading at home. So also must thought be given to any time of prayer in which young people are to take part. The leader must know upon whom he is to call that there be no painful pauses.

To come to the actual leading, let it be said that good posture and a clear voice are essentials. Slouching, leaning on the chair or pew, hands in pockets, chewing gum, etc. are all ruled out. To most young people these warnings are superfluous, but there are cases! Stand straight and look the group in the eyes when you announce a hymn. Do not apologize for being up there! There are few experts among those to whom you are speaking. Eye to eye contact preserves interest. Speak loudly enough to be heard. If your Machen League must meet in a large room, gather them in a compact group and speak so that the person seated farthest from you can hear. Most young people do not err on the side of speaking too loudly. Do not be afraid to hear your own voice.

Usually the leader of a Machen League meeting is called upon to present the topic and lead the discussion. Preparation of this topic beforehand is, of course, absolutely necessary. Even when you have material that has been prepared for you by a minister, you must master that material and have clearly in mind the points to be presented. The leader should know the topic well enough to indicate to the entire group his own personal interest in the subject. Show enthusiasm about it! Your interest will kindle eagerness in others to know something about the topic. There is no little salesmanship required of a leader in the matter of presenting the topic for discussion. A good salesman is convinced of the

worth of his product. We'll have more to say about discussion in a later article.

Most young people will be concerned about nervousness in presiding over a meeting. You will be nervous to some extent, and that is not all bad. Cocksureness has its disadvantages and sometimes leads to slovenliness. To overcome extreme anxiety about leading be sure that you know what you are going to say. Memorize the words of your program so well that you can say them easily. In short, a good leader is a well-prepared leader.

ROY B. OLIVER.

Church News

(Continued from p. 88)

the Men's Society Meeting of Memorial Church, and heard an address by Dr. O'Sullivan, a converted priest, on American Freedom and Catholic Power.

Gresham, Wis.: The Junior and Senior choirs of Old Stockbridge Church assisted the pastor, the Rev. John Davies, in a radio broadcast the first week of March. The Senior choir gave the cantata, "The Redemption," on the evening of April 9th. Over 100 persons attended the service. The Rev. Richard B. Gaffin spoke at the church on April 13.

Fair Lawn, N. J.: The Bible school of Grace Church gave a special program on Easter Sunday morning, and nearly 100 persons were present. In the afternoon a group of canvassers visited homes in the community, in a survey conducted by the American Home Bible League. Bibles were left at homes having none, and a number of questions were asked, such as whether the people had family worship, listened to the Back-to-God radio program, attended Sunday school and church, etc. Three new church signs have recently been placed near the church. It is reported that a new thoroughfare is to be constructed, which will take a large volume of traffic directly past the door of the church. The Machen League on April 21 took the coveted "Banner" in a Bible quiz competition on Mark 11-16. New Jersey Presbytery met at the church on April 25.

East Orange, N. J.: At the annual congregation meeting of Covenant Church held in April, Mr. Malcolm L. Woodruff was elected elder to succeed

himself, Mr. William A. DeJonge was re-elected a trustee, and Mr. James Scannelli and Mr. Fred Metzger were elected trustees. An additional payment on the church property mortgage has left the balance at less than \$600, and the congregation has high hopes of paying this off in the near future. Officers of the Women's Missionary Society elected for the coming year are Mrs. Fred Metzger, president; Miss Ethel Atwood, vice-president; Mrs. Frank Lane, secretary and Miss Susie McCroddan, treasurer.

Philadelphia, Penna.: At the congregational meeting of Calvary Church it was determined to change back to the former arrangement of having the Sunday school before the church service. This had been changed as a trial several months back. It was also decided to change the official name of the church to the Calvary Orthodox Presbyterian Church of Glenside, Pa. . . . The Sunday school recently completed a contest between two sides. For three months points were awarded on the basis of attendance, being on time, bringing visitors, and memory work. When the scores were tallied, side one had 1,337 points, and side two 1,338 points. The losers provided refreshments and a party for the winners on Saturday afternoon, May 6.

Grove City, Penna.: The Rev. Henry D. Phillips has taken up his residence in Grove City, and begun his pastorate at Wayside Church.

Wildwood, N. J.: The annual season of services at the Boardwalk Chapel will get under way on June 20, if present plans hold. Speakers for the first ten days will be the Rev. Lewis J. Grotenhuis and the Rev. Leslie W. Sloat.

Presbytery of the Dakotas

THE spring meeting of the Presbytery of the Dakotas was held at Volga, S. D., on March 29, having been postponed from the original date of March 8 because of storm. The Rev. Arthur Olson was elected Moderator. Plans for a conference in the Black Hills, June 17-24, were made. The visiting speaker for the conference is to be the Rev. John P. Clelland of Wilmington, Del. Presbytery also decided to conduct a display and sale of religious material at the 1950 State Fair at Huron. An overture on a

biennial plan for meetings of the Assembly was adopted. The Rev. Melvin Nonhof was the speaker at the popular meeting held in the evening. The Rev. Arthur Olson read a paper on the subject, "The Reformed Faith and Revival." The fall meeting of the Presbytery is to be held at Bancroft.

Westminster Church Organized

ON March 6 a group of persons who had been attending Westminster Chapel in Evergreen Park, Illinois, were questioned by the Presbytery of Wisconsin and approved for church membership. On April 16 the Westminster church was formally organized, and elders and deacons were ordained and installed. The sacrament of Baptism was administered on April 23, and the sacrament of the Lord's Supper on April 30.

Other activities at Westminster during April included a meeting of the Presbytery on April 10 and 11, and a "smorgasbord" at the Christian Reformed Church, under the auspices of the women's society of Westminster.

Doubles Benevolent Giving

AT the annual congregation and corporation meeting of the Franklin Square, L. I., Church on April 12th, encouraging reports were heard from the several organizations of the church. Particularly gratifying was the benevolence report, showing that it was by far the best year in benevolent giving, the amount being about double that of previous years. Mr. Robert Wallace was re-elected trustee for a term of three years. The trustees were authorized to proceed with the construction of an addition to the church so as to provide extra class rooms for the expanding Bible School.

The Board of Trustees has elected as its officers for the year: Robert Wallace, President; Frank J. Smart, Secretary; Edward Sunden, Treasurer.

On Easter Sunday morning several of the mothers with small children went into the nursery to allow room for the many visitors at church. They were able to listen to the service over the public address system. At night the Adult Choir rendered the cantata, "The Victorious Christ."

WHLI, Hempstead, sponsored a special program of Holy Week Meditations, and invited the Rev. Robert L. Vining, pastor of the local church, to bring the message on Monday afternoon, as representative of the Nassau Ministers' Fellowship.

Seneca Hills Conference

THE annual Seneca Hills Bible Conference will be held Monday, August 14 through Saturday August 19. Speakers will be Rev. Henry D. Phillips of Grove City, Rev. Calvin A. Busch, Portland, Maine who will speak on "Jonah, The Submarine Prophet," Rev. A. Culver Gordon of Philadelphia who will speak on "Evolution and Creation" and Calvin K. Cummings of Pittsburgh who will speak on "The Kingdom." Miss Charlotte Milling of Kirkwood, Pa. will be in charge of the music, and Mrs. Clifford Rea of Pittsburgh will be counsellor for girls. Registration fee is \$1 which may be sent to Rev. LeRoy B. Oliver, Harrisville, Pa. The entire cost per delegate is \$13.

Van Til to Give Tyndale Lecture

PROFESSOR Cornelius Van Til of Westminster Theological Seminary in Philadelphia has been invited to give the first in a series of Doctrinal Lectures to be presented annually at Cambridge in England under the sponsorship of the Tyndale Foundation, which is an organization associated with the British IVF. The lecture is to be given during the second week of July, in connection with a number of general meetings centering in a discussion of Barthianism. Invited to attend these meetings have been numerous leading exponents of Barthian and semi-Barthian thought in England. Latest plans are that Dr. Van Til will sail for England about June 20 aboard the *Queen Mary*.

Last summer Dr. Ned B. Stonehouse, also of Westminster, delivered the New Testament lecture for the Tyndale Foundation. Up to that time there had been only the Old and New Testament lectures. But it was decided to institute also a doctrinal lecture. Dr. Van Til will initiate this new series.

Mrs. Susan Hofer

ON Friday evening, April 14, Mrs. Susan Hofer, charter member of the Trinity Orthodox Presbyterian Church of Bridgewater, So. Dakota, was called to her eternal home.

A faithful member of the church throughout its history, she was well known to hosts of young people, as well as members of the local congregation, for she served as cook at the Bible Camps for many summers.

Death was caused by cancer, which developed rapidly, and only affected her health apparently for a few months before her death.

Her faith was remarkable. Her pastor reports that many of those who went to her bedside to comfort her were instead comforted by her. She was completely ready to go to the Lord, and continually said that her salvation was "sealed" in Heaven, and that there was nothing for her to do because Christ had done it all.

A son-in-law, Mr. Emmett Burroughs, is an elder in Trinity Church. Funeral services were held in the church on April 17, conducted by the Rev. Russell Piper, pastor.

Seminary Baccalaureate

SOME one hundred and fifty persons gathered on Sunday afternoon, May 7, at Westminster Seminary for the annual Baccalaureate Service, held in the Seminary auditorium at 3:30 p. m. Seniors and graduate students receiving degrees attended in a body.

The service was conducted by Professor Van Til. His Scripture lesson was selected portions of I Corinthians 15, and his text the closing words of the chapter: "Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

Dr. Van Til considered what Paul might have said to young men entering the ministry in these days. He would, said the speaker, have warned and commanded them to preach the Gospel not as established or reinterpreted by the wisdom of philosophers and sages, nor on the grounds of probability as argued even by some evangelical theologians, but on the ground of the sure Word of God, which alone could give them certainty and keep them from wandering off the track.

Assembly Docket

THE General Assembly convenes officially on Thursday afternoon, May 25, at 2 p. m., for its first business session.

On Thursday morning at 11 a. m. the commissioners and friends will gather for a service of worship and the observance of the Lord's Supper.

The docket shows, aside from routine business, these main items: Thursday afternoon, Travel Fund and Foreign Missions; Friday morning, Home Missions and Christian Education; Friday afternoon, Form of Government, and Ecumenicity; Friday evening, Secret Societies and Confessional proof texts; Saturday morning, Overtures and Communications; Saturday afternoon, Local Evangelism; Monday, miscellaneous items and adjournment in the afternoon.

Previous experience suggests that while keeping in general to this order of business, the Assembly may not keep to this time schedule. All sessions are open to the public.

Christian School Banquet

THE Third Annual Christian School Banquet, sponsored by the Christian School Society of Camden County, was held Friday evening, April 28. Two hundred and forty persons attended the gathering.

The address of the evening was given by Professor R. B. Kuiper, who pointed out that Christian Day Schools were the only effective answer to the need for a God-centered education. An unnamed donor offered to contribute \$500 to the work of the Association, on condition an indebtedness of \$275 on the lot owned by the Association was cleared off by the time of the annual meeting in May. The lot cost \$5,000.

Fire in Manse

A FIRE in the manse of Grace Church, Middletown, Delaware, which occurred early in April destroyed the entire kitchen and did minor damage in other parts of the house. The pastor of the church, the Rev. William C. Goodrow, and Mrs. Goodrow were absent at the time, and returned only after the fire was extinguished. Damage was covered by insurance, and repairs have nearly been completed.

The GUARDIAN NEWS COMMENTATOR

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

Protestant vs. Communist in Eastern Germany.

THE latter part of April saw the conflict between Communist authorities and the Protestant Church in Eastern Germany come into the open. Most attention in Europe has centered on the conflict between the Russians and the Romanist church, but the Protestants have also been hindered and oppressed in their work.

On April 23 a sharply worded protest against anti-Christian policies of the Communist controlled East German government was read from the pulpits of all Protestant churches in the Eastern zone. The statement charged that the Christian faith was being ridiculed in public schools, that the teachers were asserting there is no God and no Christ. Repeatedly individuals were being coerced into saying and doing things their consciences could not approve. And if they refused to participate in the government programs, they were in danger of losing freedom, office and even bread. Protests lodged with top government officials had availed nothing.

The Protestant statement went on, "We therefore feel compelled to declare that Christ's teachings are irreconcilable with materialistic ideology. We protest this ideology being propagated by schools and universities, state authorities and state-sponsored organizations, as the only true doctrine. No state authority has a right to force upon anyone an ideology which is against faith and conscience."

At about the same time Otto Dibelius, Bishop of the Evangelical Church of Berlin, made public a letter he had sent President Otto Grotewohl. In it he outlined changes which should be made. He urged that the East German government refrain from forcing individuals to join political parties or Communist youth organizations, demanded that the government adhere to constitutional provisions concerning freedom of speech, called for individual protection against arbitrary arrest, and

asked that anti-Christian teaching in the schools, either directly or through text-books, be eliminated. The Christian church, Dibelius went on, cannot stand idly by while its members, under pressure from the state, get accustomed to leading "an untruthful, double life."

In the face of the Communist attack on Christianity which we see in Europe, it is difficult to understand how missionary leaders can urge our government to recognize the Communist regime in China. Such a request was addressed to our government on April 29, over the signatures of 68 Protestant churchmen, including two officials of the Foreign Missions Conference of North America.

Hungarian Youth Work Dissolved

THE Hungarian branch of the Christian Endeavor movement has been dissolved, in compliance with an order from the Communist dominated government that all autonomous Protestant groups must disband. The National Society of Reformed Ministers and the National Society of Reformed Elders have also been disbanded, for the same reason. The Christian Endeavor group was organized in the 1880s and is said to have played a major role in the evangelization movement of the Protestant Churches.

According to the government order, independent religious societies must be merged and integrated into the framework of the churches themselves.

Meanwhile the letter from leaders of the Hungarian Lutheran Church in which they declared they could not participate in resistance against the Communist government received a sharp reply from Bishop Berggrav who is head of the Norwegian Lutheran Church. In a letter to the Hungarian churchmen he charged that they were deliberately keeping silent on the conditions affecting their church, and said that those outside felt betrayed by this

lack of frankness. In particular he criticized the action of a Hungarian Church Court in deposing imprisoned Bishop Lajos Ordass from his position as head of the Hungarian church. Imprisoned two years ago by the Communist government on charges of mishandling of funds, Bishop Ordass has consistently refused to resign his church office. At the very time the Hungarian leaders were preparing their letter asking for understanding on the part of outsiders, said Bishop Berggrav, they were also preparing to oust Bishop Ordass, but said nothing about it.

Quebec Chapel Wrecked by Mob

A "STORE front" chapel of the Christian Brethren Church in Shawinigan Falls, near Quebec, Canada, was wrecked by a mob of some 2,000 persons one evening early in April. The mob gathered as the Brethren group was holding a service inside its building. First they disturbed the mid-week prayer service going on, and finally broke into the meeting room, smashed the windows, broke up the furniture, threw hymn books and Bibles into the gutter, etc. The city police captain with ten policemen stood by during the whole demonstration, unable to do anything "because the crowd was too much for us."

On the following Sunday Catholic priests from their pulpits rebuked those who were guilty of the assault. Apparently they knew where to find the culprits—in their own congregations.

Quebec has had a history of Catholic uprisings, especially against Jehovah's Witness groups, but also against Protestant missions. This apparently is but the latest in a sponsored program of persecution of minority religious groups in this Catholic controlled province. While there is some claim that these Brethren were mistaken for a Witness group, that explanation is a bit too easy.

Christian Reformed Mission Expansion

AT a meeting in Grand Rapids in April, the mission board of the Christian Reformed Church laid plans for expanding its foreign mission enterprise into Africa, India and Indonesia. A proposal to include Japan was considered. The Board also approved a budget which includes construction of a new Christian high school building at its mission station in Rehoboth, N. M. Total budget for 1951 was set at a half million dollars. The program must be approved by the Synod which convenes in June.

Predicts Southern Baptist Increase

DR. Robert G. Lee, president of the Southern Baptist Convention, has predicted that the Southern Baptists will double their membership during the next twenty years, and probably become the largest non-Catholic church group in the country. At present the Convention claims nearly 7 million members.

The Southern Baptist convention has plans for simultaneous revival campaigns in its churches west of the Mississippi this year, and a similar program for churches east of the river next year.

Dr. Lee is pastor of Bellevue Baptist Church of Memphis, Tennessee. This church has been chosen as the fourth in the series of "Great Churches" being described in the *Christian Century*. The *Century* says of it that evangelism has priority in its program, and that its preacher is fundamentalist in theology. According to that magazine, however, the church is not greatly devoted to "social" causes and activities.

Plans for National Council of Churches

PLANS are going forward for the establishment of a National Council of Churches, through the merger of eight interdenominational agencies which are now operating. If final approval is secured, the new Council will probably be set up this fall.

The agencies involved in this merger are the Federal Council of Churches, the Home Missions Council of North America, the Missionary Education Movement, the National Protestant Council on Higher Education, the United Stewardship Council, the United Council of Church Women, the

International Council of Religious Education, and the Foreign Missions Conference of North America.

If formed, the National Council will still not represent a much greater total church membership than does the Federal Council now, since in general the same denominations are affiliated with each of these uniting agencies. But the merger will produce a centralized control over the work of large areas of Protestantism in America which can only be viewed with alarm. These agencies, individually, are in almost every case characterized by Modernism or unbelief. The Foreign Missions Conference stands perhaps a little apart from the others in this respect, and last year the Foreign Missions Conference voted against entering the merger. Considerable pressure has been brought on it since then, however, and at a meeting April 26th it voted to enter the Council. Regardless of this, it seems apparent that the National Council will be a greater force for Modernism than the Federal Council has been able to be, which is saying quite a bit.

Missions Conference in National Council

AT a meeting in Philadelphia on April 26, the Foreign Missions Conference of North America voted to dissolve, and to surrender its functions to a foreign missions division of the National Council of Churches which is to be set up this fall.

Not all denominations which have been represented in the Conference will go fully into the National Council. Some of them will participate only in the Foreign Missions division.

Recently the Southern Baptist Convention withdrew from participation in the Conference, in view of the likelihood that it would vote to enter the Council. However, the representatives of the Southern Presbyterian Church, who voted against such affiliation last year, remained in the Conference and apparently that church will continue in the new organization. Its missions secretary, Dr. C. Darby Fulton, was a member of the committee which drew up the enabling resolution whereby the 56-year old Conference will cease to exist.

Southern Presbyterians and Federal Council

PRESBYTERIES of the Southern Presbyterian denomination continue

to urge that denomination to withdraw from the Federal Council. The Asheville and Mecklenburg Presbyteries are the latest to adopt such resolutions.

Meanwhile there is some evidence of preparations for the day of union between the Northern and Southern Presbyterians. It appears that a number of individual churches in the south are incorporating in such fashion that control of the property will remain in the hands of the local congregations. In case of union, such congregations could refuse to enter the united church, and retain their property for a "continuing" Southern Presbyterian denomination. There also seems to be some possibility that the "5-year moratorium" on re-union activity approved two years ago may be quietly ignored if it appears that pro-union sentiment is strong enough at an earlier assembly.

Anniversary of Scottish Psalter

HISTORY makes strange bedfellows. Recently the 300th anniversary of the publication of the Scottish Psalter, the hymn book of the ultra conservative Scotch Presbyterians, was observed at a service in Riverside Church of New York, for years the sounding board of one of America's leading Modernists, the Baptist Harry Emerson Fosdick.

Commemorative services are to be held in other churches throughout the country during the course of the year. At the Riverside service, representatives of Scottish clans attended the service, and a chorus of 750 voices led the congregation in the singing of some of the medieval Scotch hymns.

Cross-burning in Grand Rapids

MAYBE it was college pranksters. We wouldn't be surprised. But an RNS report tells of the burning of a five-foot cross on the lawn in front of the home of Professor Donald H. Bouma of Calvin College. The professor said he had been leading some classroom discussions on racial discrimination methods used by the KKK and other minority groups. Several Negro groups urged the city officials to make a thorough investigation. Grand Rapids, as most people know, is not infected by the racial discrimination virus, and many organizations, including church groups, hold conventions there because hotels and restaurants will take persons of all racial groups.

Woodbridge to Fuller Seminary

THE Rev. Charles J. Woodbridge, pastor of the Independent Presbyterian Church located in Savannah, Georgia, plans to resign his pastorate on August 1, in order to join the faculty of Fuller Theological Seminary in Pasadena, California.

Recently Dr. Woodbridge has been involved in a controversy with the deacons of his local church. According to RNS, the deacons were asked to resign by the congregation, after they had started a movement to oust Woodbridge because he had launched a campaign against Modernism. The deacons, however, refused to resign. At its meeting the congregation refused to accept the resignation submitted by Dr. Woodbridge. It also voted to extend to the deacons a "code of standards" adopted a year ago as applying to teachers and officers of the church.

NAE Protests Anti-Christian Teaching

THE National Association of Evangelicals in its eighth annual convention held at Indianapolis in April, urged in a resolution that the right of religious belief to protection against the teaching of atheism and unbelief in our public schools be recognized, on the same grounds as the right of unbelief to protection from religious instruction is recognized. The NAE charged that many textbooks in use in public schools at every age level feature materialistic, Communistic or anti-Christian teaching.

Other resolutions of the NAE convention opposed federal aid to public schools if such aid jeopardized state control of education, or was extended to parochial schools; viewed with grave concern the aggressive tactics of the Catholic hierarchy relative to our government; endorsed an economic system of free enterprise and private ownership; called on the government to protest religious persecution in Spain, South America, and Canada; opposed compulsory health insurance and current FEPC legislation; and commended John T. Flynn for his book "The Road Ahead."

Dr. Frederick C. Fowler, pastor of the Knoxville Presbyterian Church of Pittsburgh, Pennsylvania, was elected president of the organization.

In another development at the convention, it was announced that plans

had been made for an International Association of Evangelicals, with an organizing convention to be held in Switzerland in 1952. This organization, said J. Elwin Wright, will offer Evangelicals a medium of cooperation and united action outside the present World Council of Churches. Membership will involve acceptance of the basic principles of Evangelical doctrine, but there will be liberty of interpretation in matters of detail.

Reformed, U. P. Merger Voted Down

THE proposed merger of the United Presbyterian Church and the Reformed Church in America has been killed by the vote of the classes of the Reformed Church.

The plan of union was approved last year by the national assemblies of both denominations, and referred to the classes and presbyteries for approval. The requirement was made that there be a three-fourths vote of approval within each classis or presbytery, and that three fourths of the classes and presbyteries must approve. Already 25 out of a total of 42 classes of the Reformed Church have considered the question and either voted negatively or failed to get the required affirmative vote. This automatically kills the plan. It appears, however, that voting in the United Presbyterian Church is also going against the union. That makes it unanimous.

Reunion Beginnings In the Netherlands

THE *Banner* of the Christian Reformed Church reports that some progress is being made toward reunion of the Reformed Churches in the Netherlands and groups that were party to the Schilder separation.

The separation occurred several years ago, as a result of differences of interpretation of the significance of infant baptism, and differing views on the validity of synodical decisions, along with certain minor matters. The Schilder group has been known as the "Liberated" churches. Among many of those who were party to the separation, as well as among members of the Reformed Churches, there has been grief over the division and a desire to find some basis of a reunion.

Following a discussion with several representatives of the separating group, the Synod of the Reformed Churches

approved a basis for the reunion with it of those who followed Schilder out. Significantly the Synod bypassed the question of guilt, as related to the sin of schism.

The *Banner* reports that writers of the Reformed Churches are enthusiastic about the outcome of the Synod. Disinterested observers however are not so sure the problem has received an effective solution.

ELC Expansion Plan

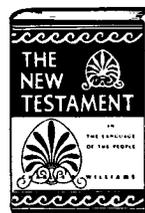
THE Evangelical Lutheran Church has what appears to be a unique plan for church expansion. The Home Missions Board of the denomination has a fund which it uses to loan for new churches. All the money needed for a local building program is provided by the central Board, at low interest rates. Hence the home missionary does not have to undertake the securing of funds locally.

The Board also encourages the local group to become self-supporting by agreeing to pay the pastor's whole salary for the first six months of his

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stay on the field. If the new congregation is then able to take over that full obligation, the Board makes the loan interest free for fifteen years. For every month beyond the first six that the Board has to pay the pastor's salary, the church has to pay two month's interest on the loan. This incentive is reported to have proved very successful in extension work. The ELC has been starting a new congregation every 18 days for the past five years.

Sunday School

(Continued from p. 89)

needed supplies. Choose activities that are a natural outgrowth of the lesson. Use coloring workbooks to review the story with the children. Ask them questions as they color. Let children act out part of the lesson story. Even blocks can build a temple.

Don't make the mistake of thinking that some children are too young to learn. Even children in the nursery can be taught the principles of God's Word. And so, whether you teach intermediates or nursery children, seek earnestly to fit every part of your class period into a unified pattern, so that the forty minute opportunity which is yours may provide continuous learning for your pupils.

Let us pray that as teachers we may have pupils who are both occupied and edified.

Publication News

With the "Billy" Graham evangelistic campaigns receiving extended publicity, a book about this movement was inevitable. Van Kampen Press has issued "Revival in our Time," which is the story of the Graham Campaigns in Los Angeles and Boston, and includes six of Graham's sermons. Price \$2.00.

In its reprint series of the writings of Calvin, Eerdmans has now published the volume entitled *Calvin's Calvinism*, being a translation by Henry Cole of two treatises of Calvin, "The Eternal Predestination of God," and "The Secret Providence of God." \$3.50.

Students interested in the problem of the relation of religion and psychology may be interested in a book by Hans Schaer entitled, *Religion and the Cure of Souls in Jung's Psychology*. Published by Pantheon. \$3.50.

Professor Van Til has substantially

rewritten and edited his class syllabus entitled, *An Introduction to Systematic Theology*, used in teaching juniors at Westminster Seminary. A few copies are available at the price of \$2.00, through the GUARDIAN office. This is not a book. It has been reproduced by the multilith process on 8½ x 11 paper with a paper cover. A number of typographical errors appear. It is, however, valuable for persons interested in Van Til's apologetic and theological views.

Barnes' *Notes on Job*, in two volumes, have been published in reprint by Baker, in the series of Barnes Notes. \$6 for the two volumes.

NOTE: All of the above items, and other books currently in print, may be ordered from The Presbyterian Guardian, 1505 Race Street, Philadelphia 2, Pennsylvania.

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