

# The Presbyterian Guardian

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## How Much Is Window Dressing?

Some Thoughts on the Celebration of Christmas

By the REV. EDWARDS E. ELLIOTT

Of St. Andrew's Orthodox Presbyterian Church, Baltimore, Maryland

**C**HRISTMAS is a lovely time. The world spends millions in celebrating the birth of our Saviour. All agree that this birth brought untold blessing to mankind. The man who neglects this celebration is put in his place as an old Scrooge. Even the Jews have caught the Christmas spirit at long last. Milt Gross has drawn the picture of a little Jewish boy in his festively decorated apartment looking at the homes of Gentiles across the way. He wants to know, "Are they Jewish too?"

Is the church flattered that so many enemies of the gospel have taken up the celebration of Christmas? It would be more flattering if they would take up the celebration of the Sabbath. Sabbath observance is many times more important than Christmas observance, though the latter be filled with nothing but gospel. The commandment is neglected, and the tradition is observed—precisely the combination against which our Lord inveighed (Mark 7:8).

But how much Santa Claus window dressing must be put into a Christmas celebration to make it palatable to our unchurched neighbors? How much trivia should we put into the occasion, and how much gospel? Orthodox Christians scarcely need two warnings about the danger of religion for the sake of man. If time and effort is given prayerfully as an odor of a sweet smell, an ointment poured out for the benefit of our Lord and His kingdom—that is well. But if evangelistic effort is con-

sumed in the sewing of costumes and painting of scenery, there is no Scriptural instruction that the show must go on. Our poor need sewing and painting too.

Every year about this time, a millionaire crooner fills the air with that pitiful poor man's carol, "God Rest Ye Merry, Gentlemen". The "gentlemen" were originally inside the warm house of a rich lord, back in the Middle Ages, and some poor wretch with nimble wits composed this minor ditty to catch some of their pennies. It is also a bit incongruous to hear Hollywood singing of being saved "from Satan's power when we were gone astray". A similar beggar's carol is about "Good King Wenceslaus" whose holy feet made the snow warm as he went to the poor man's hut. The utter poverty behind these carols would seem to belie the mouths of the happy singers of the present day.

But to hear a Bible-believing church go on the air unwittingly with a Modernist carol is even more startling. This is done repeatedly when they sing the over-popular "O Holy Night". The objectionable line is, "Till He appeared and the soul felt its worth"—as if Jesus came to give man a sense of man's own value!

Charles Haddon Spurgeon in his sermon of fifty-six years ago, "No Compromise", draws a parallel between the business of securing a wife for Isaac and securing a bride for Christ. Eleazar asks Abraham, "Peradventure the woman will not be willing to follow me unto this

land: must I needs bring thy son again unto the land from whence thou camest?" The answer came strong and clear, "Beware that thou bring not my son thither again". If the prospective converts will not follow us into the land of covenant relationship, we must on no account bring our Lord down to their worldly level. Too often the Christmas celebration does just that.

Let the world have its Santa Claus—but not the name of Jesus. Let them have their mistletoe—but not the manger outside the inn. Let them have the tree—but not the Cross.

Some Christians would fain let them have December 25th, and vacate in favor of some other day, if any, on the calendar. Their nausea is understandable, in the light of current abuses of Christmas—Christmas dances, Christmas bingo, and Christmas church attendance. They are not to be pitied, for it is a genuine relief to them to have done with that Business Babylon and Ecclesiastical Babylon which has marred the day. None of their cards will be delivered on Sunday, December 24th, and for this the Post Office owes them a vote of thanks. The Westminster Divines had no special love for December 25th.

It is always appropriate to tell the story of Jesus and His coming. If the door of the heart is open a crack wider on December 25th than on another day, that is not our fault. Let's turn on the searchlight, and flood that heart with the light of the gospel. But which do they prefer, simple gospel or an eye-filling spectacle? Should we hide the stumbling block beneath the holly? Our Lord did not make it a practice to fill every request for bread with a shower of loaves and fishes. He wanted men to know the bread which came down from heaven. We must never hide this true meaning of Bethlehem—"House of Bread". The sacramental meaning may come through all the ecclesiastical gingerbread, candy, and pudding, but if it doesn't, all this is commoner than David's shewbread.

Window dressing to adorn the gospel is a good thing. Window dressing which obscures the message is too expensive for our church. It was a professor at old Princeton, I believe, who thought it appropriate to preach December 25th on the subject of Demon Possession. The sermon was excellent,

sobering, and appreciated. The gospel is appropriate on any day of the year, even on December 25th.

## A Christmas Greeting

From the REV. EGBERT W. ANDREWS

IT WILL come as surprising news to some members of The Orthodox Presbyterian Church that the Rev. Egbert W. Andrews is at present in Chungking, Free China, to which he sailed a short time ago for the purpose of conducting missionary work. News of his sailing was kept secret for reasons of military security, but his safe landing has now been verified.

While on shipboard, he wrote to the Rev. Robert S. Marsden on November 5th a Christmas greeting to his friends on this side of the Pacific. His letter is here quoted in full:

"We are restricted in what we may write, but I just thought I would drop you a line to enable you to transmit Christmas greetings to my friends, either through the columns of the GUARDIAN or through your monthly news letter. I am confident that it will be permissible for you to publish anything that I may say in this letter.

"The people in Washington will inform my parents when we reach our

final destination. It is possible also that they will inform them of our completion of the sea voyage. I have asked my parents to keep in touch with you. Some time before long they will have the movies of our group that were taken on the roof of the Hotel Washington. The movies show us in our uniforms. It is quite possible that they may extract a picture or two of me from the movies.

"Our life aboard this ship has been very restful and we are glad to have had a safe journey thus far. The food is plentiful and good. Turkey, ice cream, etc., regularly appear on the menu, and there is fresh fruit in abundance. For the first several days we had all the fresh milk we wanted. I suspect that I have put on weight during this voyage, since I have been eating a good deal more than I do on shore. Indeed, we are a good deal more comfortable than we could have reasonably expected to be on shipboard in wartime.

"Our group has morning devotions each day, and a one hour class immediately following. There are also two others classes that I teach for an hour each, every day, so I am really quite busy. On Sundays we have been taking turns holding a service in the morning, and on two Sundays we have had a hymn sing in the afternoon. My turn came last Sunday and I spoke on the subject of Christ as our Prophet, Priest and King. I used as my text Peter's affirmation, 'Thou art the Christ'. After pointing out that this has been the historical affirmation of the Christian church, I dwelt on its meaning and then finally expressed the hope that everyone present would make it his own affirmation.

"Our contacts with our fellow passengers and with the crew make it possible for us to have talks with them such as would probably not be possible on land. I have made some use of Professor Murray's tract, 'God and the War'. My Christmas wish in this fourth war year is that many may have that 'Peace' that Christ came into the world to give.

"Cordially yours,  
EGBERT W. ANDREWS"

Mr. Andrews' present address is: C/o Bureau of Foreign Affairs, China Military Council, Chungking, West China.

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# An Evangelical Preaching Mission

By the REV. ROBERT B. BROWN

Pastor of Westminster Orthodox Presbyterian Church, Los Angeles

IN THE little village of Santee, California, there stands a small building which will barely accommodate twenty-six people. If you had been present in this newly-painted room on Hallowe'en night, you would have seen every seat taken, including the piano bench, and an eager group of young people and some adults seeing motion pictures of Orthodox Presbyterian mission work in the Orient and hearing the Rev. Henry W. Coray tell of the difficulties and opportunities encountered there by our church. In the half-light of the darkened room, you would have recognized the Rev. Bruce F. Hunt, founder of this preaching point; the Rev. Dwight H. Poundstone, pastor of Beverly Orthodox Presbyterian Church in West Los Angeles; and the Rev. Robert B. Brown, pastor of Westminster Church in Highland Park.

This preaching point is located in a farming community which is heavily populated. In the village of Santee alone there are two hundred ninety families served by the post office—all of these were reached by mail during the week—and a fine opportunity is offered by the country around at not too great a distance from the Chapel. There are four families regularly attending the Chapel who are anxious to be charter members of the Orthodox Presbyterian church when it is formed. During the week of meetings the group bought a hundred dollars worth of folding chairs.

Twenty-six miles away from Santee, in the village of National City—a suburb of San Diego—a group of twenty-seven people who were for the most part adults gathered in a Legion Hall. If you had entered this attractive building, you would have been impressed by the bill-board announcing the stated meetings held under the auspices of The Orthodox Presbyterian Church, with Mr. Hunt as presiding missionary. Chairs to accommodate seventy people have been placed in the large room. Banners, cases of silver and gold trophies, and pictures of soldiers and past presidents cover the walls. The local group has rented the hall. Literature of the Committee on Christian Education together with printed

announcements of the local services are attractively arranged on a table near the door. During the week of meetings, several Orthodox Presbyterian service men dropped in: the former assistant superintendent of the Willow Grove, Pa., Sunday school, lately back from battles in the Pacific, and a member of Westminster Church, Hamill, South Dakota, attended. Four families attend regularly and are looking forward to the establishment of an Orthodox Presbyterian church in this area. For the past three months, the average attendance has been twenty adults and children, and the giving has been a little over a hundred dollars.

During the week beginning October thirtieth, Mr. Coray of Grace Community Chapel in Long Beach, California, showed his motion pictures to thirty pupils in the public school at Santee. The next day I dropped in and found the pupils writing a letter describing, as part of an English class, their impressions of the address. In the National City Junior High School near the Chapel, Mr. Coray gave five forty-five minute lectures in one day to over three hundred pupils. The superintendent of this school attends the preaching services. Also, a hundred pupils at the Lincoln Acres School saw the pictures.

During the week, Mr. Poundstone preached on the topic, "One Gospel Only", in which he called attention to the tolerance of the apostle Paul toward ministers who preached Christ of envy as contrasted to his intolerance of anyone who should preach another gospel than the only true gospel. He applied these truths to the American pulpit with telling effect. Another sermon was entitled "God's Plan of Redemption".

The titles of Mr. Hunt's messages were: "In Japanese Prisons Before Pearl Harbor" and "Tried by a Japanese Court". Mr. Coray carried a heavy schedule. In addition to his lectures which accompanied the motion pictures, he gave two sermons illustrating how the gospel was carried to the Chinese. One evening he used a poster, and on another he illustrated the gospel in a fascinating message

using Chinese characters.

I also preached two sermons; the first was on "Ezekiel's Vision of God's Wrath", and the second "The Indispensable Man".

As we look back on the week, we all feel that each of our churches would benefit from such a joint effort and we are planning to help each other in conducting evangelistic meetings. Would such a preaching mission by pastors in your vicinity help to establish new preaching points near your Orthodox Presbyterian church?

## Encouraging Statistics

By the REV. ROBERT S. MARSDEN

THE statistics of The Orthodox Presbyterian Church as they will appear in the forthcoming Minutes of the Eleventh General Assembly are the most encouraging ever published. Everyone realizes that statistics do not necessarily give a true picture of an organization, but yet the figures being published do indicate a very healthy growth of the church. Membership gains in the year ending last March 31st were greater than at any other time, and there was a net gain of 678 members, or slightly over ten per cent. This compares with a gain of about eight per cent. in the previous year and a gain of less than ten per cent. in the preceding two-year period, April 1, 1940-March 31, 1942. It is a healthy sign when the membership rolls are kept up to date, and it is interesting to note that there was the comparatively large number of 102 communicants removed from the rolls by "erasure and discipline".

Financially, the church showed fine gains all along the line. Contributions to local expenses rose to \$154,000, while giving to benevolences rose to \$44,000. Contributions for special expenses, building fund, etc., rose to \$67,000. The total contributions through the churches of \$266,000 represent a gain of nearly twenty-five per cent. during the year. It is a most healthy sign to note that contributions to benevolent causes (missions, Chris-

tian education, etc.) increased about thirty-three per cent. during the year.

The average contribution per communicant member rose to nearly fifty dollars, and the average church now has ninety-six members (communicant and baptized infants). The average church uses approximately sixty per cent. of its income for normal local expenses, fifteen per cent. for benevolences and twenty-five per cent. for building fund. The percentage of the total income used for benevolences rose slightly, and there was a marked tendency, on the part of churches whose buildings are almost paid for, to increase their benevolent giving proportionately.

The Presbytery of California leads the church in contributions per communicant member with sixty-nine dollars, while the very small Presbytery of Ohio follows with an average of fifty-nine dollars. The Presbytery of New Jersey contributed fifty-eight dollars per communicant member while the Presbytery of New York and New England contributed fifty-three dollars. The largest presbytery, Philadelphia, contributed just about the average of fifty dollars, while Wisconsin with thirty-four dollars and Dakotas with thirty dollars fell far below the average.

There are now seventy-four organized churches in the denomination, with 102 ministers.

### A Letter to the Editors

**T**O THE Editors of THE PRESBYTERIAN GUARDIAN:

The issue of October 25th contained a letter that was to me most astonishing and distressing. In this particular letter Dr. Robert Strong makes some surprising comments on Dr. Edward J. Young's article entitled "Is Arminianism the Gospel?" appearing in the September 25th issue.

Dr. Strong charges Dr. Young with using "loose reasoning". This "loose reasoning" appears, so Dr. Strong alleges, in that Dr. Young begins his article with a perfectly proper brief statement of the gospel, and ends his article by identifying the gospel with the Calvinistic system of doctrine.

There is a certain plausibility in this charge. If the gospel is the gospel as Dr. Young's article at first describes it, then we would be inclined to say that it remains the gospel, whether uttered by Arminians, Lutherans, Calvinists or Roman Catholics. However, this plausibility is only on the

surface. Implicit in Dr. Young's argument is a step in his reasoning that he regrettably does not make clear but that any sympathetic mind would be quick to detect and understand.

Present in Dr. Young's argument is this unannounced step: any simple statement of the gospel is inextricably intertwined with a host of intimately related considerations that the Bible itself always ties up with the "gospel"—the "gospel" being thought of in the reduced terms appearing at the beginning of Dr. Young's article. Answers to questions like the following are of the very fabric of the gospel, as the Bible itself plainly shows. For whom is the blessed salvation wrought by Christ? (See John 10; John 17; Matt. 1:21; Rom. 5:18; 8:29-33; John 3:16; Acts 13:48b, Eph. 1:4-11.) What is the condition of the lost who are to be saved? (See Eph. 2:1, Rom. 5:6-8, 16; Eph. 2:12.) By what power is salvation wrought in the heart of the saved individual? (See Eph. 2:8; Rom. 8:30; John 6:44, 65; Rom. 9:16.) What is the sure basis of our salvation? (See Rom. 8:29, 30; Eph. 1:4-11; Rom. 9:16-23; John 17:6-10.) What is the nature of the security of the redeemed? (See John 10:28; Rom. 8:30, 38, 39; Phil. 1:6.)

Considerations such as these and allied ones are organically related to what we might in reduced terms describe as the gospel. Hence, every statement of the gospel, however simple (such as "Jesus saves", for instance), is an integral part of a larger framework of teaching called a "system of doctrine". Arminianism in its answer to these all-important questions is such a system of doctrine. Calvinism is another. Each is a framework of teaching or doctrine within which the "gospel" takes its place, and what one means by the "gospel" is determined by this framework.

Therefore, it is most proper to ask the question "Is Arminianism the Gospel?" And therefore Dr. Strong is the one who is at fault in his logic when he completely ignores the indissoluble tie that exists between the simplest statement of the gospel and the framework of doctrine in which it must inescapably take its place. Dr. Young is assessing a system of doctrine, a system of doctrine that has been criticized and repudiated by every Reformed theologian of standing since the Synod of Dort in 1618 and that is clearly repudiated by the Confession of Faith of The Orthodox Presbyterian Church. Dr. Strong wholly ignores this and in rather petulant language defends certain Arminian individuals for their proclamation of certain elements of the gospel, utterly failing to relate these elements to the system of belief of which

they are an essential and inevitable part and by which the very meaning of these elements is determined. By ignoring this all-important factor Dr. Strong wholly misses the point of Dr. Young's article and therefore he is in no sense directing a just criticism against it.

The serious flaw in Dr. Strong's letter lies not so much in his failure to appreciate the thrust of Dr. Young's article as it does in the strange divorce between the "gospel" and the full orb of truth that is implied in his letter. It would almost seem as if Dr. Strong is under the spell of that subtle delusion that one often meets with nowadays as he hears people declare in all earnestness, "Mr. So-and-So doesn't preach any particular set of doctrines; he just preaches the gospel". That notion is plausible only if we are ready to forget all about "the whole counsel of God" and are willing to call a moratorium on all intelligent Christian thinking. The Bible clearly, as we have shown, presents the gospel as organically connected with a host of matters like those I have indicated above. Truth is a finely balanced organism, not a matter of isolated parts. Truth is a glorious constellation, not a matter of scattered stars. Therefore, though the gospel described in reduced terms may be thought of as the core of that whole truth, it nevertheless is part and parcel of that larger body of truth, so that any judgment of the one of necessity involves a judgment of the other. The core alone is not the apple, and apart from the rest of the apple the core has no meaning.

In conclusion we do well to reexamine the real point of Dr. Young's article, namely, that Arminianism as a system of doctrine is not true to the very gospel it would profess, and is therefore not the gospel. The best discussion on this whole point, so far as I know, is Dr. Warfield's trenchant and brilliant study entitled *The Plan of Salvation*, already aptly quoted by Dr. Young. The following quotations will suffice to show what this ripe Presbyterian scholar thought on the point at issue.

"It is useless to talk of salvation as being for 'whosoever will' in a world of universal 'won't'. Here is the real point of difficulty: how, where, can we obtain the will? Let others rejoice in a 'whosoever will gospel': for the sinner who knows himself to be a sinner, and knows what it is to be a sinner, only a 'God will' gospel will suffice. If the gospel is to be committed to the dead wills of sinful men, and there is nothing above and beyond, who then can be saved?" (p. 57).

"Certainly if God is to be declared to love all men alike, the Son to have made

propitiation for the sins of all men alike, and the Holy Spirit to have applied the benefits of that propitiation to all men alike, nothing is left but to assert that therefore all men alike are saved; or else to assert that all that God can do for sinful man cannot avail to save him and he must just be left to save himself. And where then is our evangelicalism, with its great affirmation that it is God the Lord and he alone with his almighty grace who saves the soul?" (p. 100).

"The issue is indeed a fundamental one and it is closely drawn. Is it God the Lord that saves us, or is it we ourselves? And does God the Lord save us, or does he merely open the way to salvation, and leave it, according to our choice, to walk in it or not? *The parting of the ways is the old parting of the ways between Christianity and autosoterism. Certainly only he can claim to be evangelical who with full consciousness rests entirely and directly on God and on God alone for his salvation*" (p. 108. Italics mine).

At this point we should note that it would be mere quibbling to say in attempted answer to Warfield that the Arminian asserts that he does rest "entirely and directly on God and on God alone for his salvation". Does he know what he is saying? But, more than that, the logic of his position pulls the Arminian by the scruff of the neck and, despite his utterances to the contrary, places him in the autosoteric camp—that camp where in the final analysis men are left to save themselves. But let us listen to Dr. Warfield once more.

"But it must be punctually observed that unless it is Christ who, not opens the way of salvation to all, but actually saves his people, there is no ground to believe that there will ever be a saved world. The salvation of the world is absolutely dependent (as is the salvation of the individual soul) on its salvation being the sole work of the Lord Christ himself, in his irresistible might. It is only the Calvinist that has warrant to believe in the salvation whether of the individual or of the world. Both alike rest utterly on the sovereign grace of God. All other ground, is shifting sand" (p. 132).

Please be so kind as to place this letter in an early issue of the GUARDIAN. I feel that the matter involved is of sufficient importance to warrant the space that this communication will take. Furthermore, I think I have presented my case fairly and clearly, without resorting to the language of resentment or aspersion.

Cordially yours,

EDWARD HEEREMA

## The Missionary Offering

A Story for the Children's Hour

By MISS HARRIET Z. TEAL

(EDITOR'S NOTE: We feel that in the concept and the recounting of this beautiful story, Miss Teal has given to all our readers a precious and beautiful experience. We trust that the fact that it is offered as a story "for the children's hour" will not prevent any adult from knowing the joy and blessing that it bears with it.)

**T**HIS is the story of a missionary box.

He was just a little, white cardboard box with a slot on the top of his head, and on his face was a map of the Land of Palestine, the Holy Land, where the Lord Jesus Christ lived when He was here on earth. Around the other sides of the box were the outlines of the different continents and countries of the world. In the middle of the picture of the Holy Land shone a golden star because Jesus was born there, and a crimson cross to remind us that there He died for sinners. The rays of the golden star reached around the sides of the little box to touch the other lands of the earth and over it was printed the words of the Saviour: "Go ye into all the world and preach the gospel to every creature". Several weeks ago this little box had stood on the

table at Sunday school with a number of his brother missionary boxes. The superintendent of the department had handed one to each child saying, "Take these boxes home and put in them your Christmas missionary gifts to the Lord. Let it be your very own offering from money you have earned or saved yourselves, and bring them back the week before Christmas, a month from now".

A month sounded like a long time. The children felt sure they could all have their boxes full by then.

Jimmie carried his proudly home, and told his mother about the missionary offering which he must earn, or save from his own money. "I'm going to have my box full", he said. And his mother smiled a reply, "I hope so".

The missionary box was put on top of the bookshelves in the living room. For a while Jimmie thought of it every day, and now and then dropped a little change into the slot in the top. But for some weeks now it had stood on the shelf, lonely and forgotten, with a hungry, hollow feeling in its inside which contained only two or three nickels and a few pennies.

This was a stormy Sunday afternoon and Jimmie had not gone to Sunday school that day because he had quite a bad cold and his mother said it was not fit for him to go out. He had a little headache and a little sore throat and a little fever, so he did not mind lying quietly on the couch with the steamer rug tucked around him. Sometimes Jimmie dozed and sometimes opened his eyes to watch the light from the fire in the open grate flickering over the objects in the room. Outside a wild wind was dashing rain against the windowpanes, and across the room Mother sat at the piano singing softly from the hymn book:

"We've a story to tell to the nations,  
That shall turn their hearts to the right,

A story of joy and gladness,

A story of peace and light,

For the darkness shall turn to dawn-  
ing

And the dawning to noonday bright,

...."

An unusually loud gust of wind rattled the window and roused Jimmie

### New Address in Eritrea

**T**HE Army Post Office address formerly used by the Rev. Clarence W. Duff and the Rev. Charles E. Stanton, Orthodox Presbyterian missionaries to Eritrea, has now been withdrawn and may no longer be used in corresponding with these missionaries. In the future, all mail for Mr. Duff and Mr. Stanton must be sent as follows: C/o Mitchell-Cotts, Ltd., Massawa, Eritrea, East Africa.

from a little nap. He opened his eyes and looked straight up at the little missionary box on the top of the bookshelves. Jimmie caught his breath sharply and sat right up on the couch. "Mother!" he called, "next Sunday we have to take our Christmas missionary boxes back to Sunday school and I forgot all about mine—it has hardly any money in it. Oh, dear", he added fretfully, "why do we have to bother with those old missionary offerings anyway?"

Jimmie's mother, who had turned round on the piano bench, looked at him in sorrowful surprise, but she only said quietly, "Why, Jimmie!" I am sure she knew that it was *mainly* because her little son was feeling so miserable that he had spoken so thoughtlessly. And Jimmie, whose head was really aching, dropped back on his pillow again, while mother went on singing, "And Christ's great kingdom shall come on earth

The kingdom of love and light". He lay for a while listening to the music of the hymn mingled with the sound of the storm outside and watching how the firelight made the crimson cross glow and the golden star shine against the white face of the missionary box.

Then, suddenly, he wasn't Jimmie lying on the couch at all—he was a little shepherd boy on the hillsides of Bethlehem. He was holding a little lamb in his arms and standing with a crowd of older shepherds looking up at a glorious light in the midnight sky. He heard an angel saying, "Behold, I bring you good tidings of great joy which shall be to all people, for unto you is born this day . . . a saviour which is Christ the Lord".

It seemed to the little shepherd that he saw the gates of heaven swinging open and all the angels crowding out—they filled the sky with songs of glad praise to God on high, and the little shepherd's heart was bursting with gladness too—for he knew the Saviour had been born.

Then the angels were all gone back into heaven again and the sky and mountainsides were dark and quiet as they had been before.

The little shepherd boy found himself following the other shepherds down the hillside, stepping quietly between the sleeping sheep. And then in the stable in the little town of Bethle-

hem he saw that lovely Babe, the little Lord Jesus, lying in His manger cradle among the hay.

But then the little shepherd wasn't there any more, and he wasn't a shepherd boy, either. He was another little boy, a tiny boy looking up into the kindest, dearest face that anyone had ever seen, and loving arms were held out to him, while a voice said, "Come to me, little lad", and the Lord Jesus took the little boy in His arms and set him in the midst of His disciples, while other men and women and little children stood looking on.

And Jesus said, "Except ye be converted and become as this little child, ye cannot come into my kingdom".

Oh, how the little boy's heart swelled with love and trust for the blessed Lord! Far away he seemed to hear a voice singing:

"I think when I read that sweet story of old

When Jesus was here among men,  
How He called little children as  
lambs to His fold,

I should like to have been with them  
then.

I wish that His hands had been laid  
on my head,

That His arms had been thrown  
around me,

And that I might have seen His kind  
look

When He said, 'Let the little ones  
come unto Me'".

And now once more the boy was another boy, on a hillside above the Lake of Galilee. There were thousands of people crowded there, many, many men, besides women also and little children. Our boy was making his way through this dense mass of people toward One who stood speaking to them. The little boy had heard of this great Teacher and Healer and he wanted to see and hear Him himself. So that morning he had said, "Mother, please pack a little lunch for me, for I want to go around the lake to try to hear the great Teacher that everyone is talking about. Some say He is God's Son, but others do not believe in Him". So with his little lunch tucked under his arm, the boy pushed his way among the people until he stood close by the Lord Jesus. All day he heard Him telling of the heavenly Father and the heavenly home and calling the people to repent and turn from their sin. "I am the Good Shepherd", cried

Jesus. "Come unto me, all ye that labor and are heavy laden, and I will give you rest". The boy looked at the great throng of people on the sides of the hill below him—oh, how they seemed to need a shepherd to take care of them; so many looked lost and unhappy and sad—how they needed rest for their souls!

Many among the people had sick bodies and the boy saw the Lord Jesus go from one to another and lay His hands on these sick folk and make them well. "How good and kind He is", thought the boy, "and what great power He has too. I know He is the Son of God from heaven. Oh, I wish I could give something to Jesus to show I love Him and believe in Him!" And the little boy was given his wish, for it was his little lunch of five loaves and two fishes that he gave into the hands of the Lord to feed those thousands of hungry people. And the boy gave more than his lunch to the Lord, for he gave his heart and his life also.

Again he found himself in another place, hurrying with a crowd up another hillside. It was a steep, stony hill, the Mount of Calvary. The morning was dark and cloudy. Some of the people were rough and angry, and others sorrowful and weeping, and the boy saw Someone going on before him whom he knew—but oh, how changed He looked, how terrible! On His head He wore a twisted crown of long, sharp thorns. Those thorns had cut and pierced His forehead so that blood was running down His face. Over His shoulder was laid a heavy wooden cross, too heavy for His strength, for He stumbled and nearly fell and another man was called to carry the cross on up the hill.

The boy stood by and saw them nail the Lord Jesus to the cross; he stood and looked up at Him hanging there—the One he loved the best, the One who was kinder and better than anyone in the whole world. "Oh, why", thought the boy, "does He have to die?" Then he heard the enemies of Jesus cry out, "He saved others, himself he cannot save". Then he knew! The Son of God was dying that "who-soever believeth on him should not perish but have everlasting life".

Swiftly other scenes seemed to pass before our boy—it grew very dark, there was thunder and lightning and an earthquake. Then above all this he heard the triumphant cry of the Lord

Jesus Christ, "It is finished!" and the boy knew that Christ had finished the work that His Father had given Him to do for the salvation of sinners.

Then again another mountain top, the Mount of Olives. The Lord Jesus was speaking to His disciples, "Go ye into all the world and preach the gospel to every creature". He told them that He was going back to His Father's house in heaven, but that He was leaving those who loved Him to go over the world telling the Good News that Christ died to save sinners.

Then, while He was speaking to them, Jesus was carried away from the earth up into heaven in a bright cloud, and the disciples were left to carry His message to every creature.

It seemed to the boy that he saw the apostles hurrying in all directions to preach the gospel to the world as the Lord Jesus Christ had commanded them to do—Peter and John and Philip and Paul and Barnabas and many others. Sometimes people were glad to hear their message of Jesus and His love—but others showed only anger and hatred and tried to kill the missionaries. But still they went on, preaching the gospel to every creature because Jesus had sent them to do so.

Then the boy saw other scenes—little children marching 'round the Sunday school room to drop their offerings into the missionary box, and men and women bringing their gifts, too. Then he saw ships sailing across the sea to carry missionaries to far away lands and he saw those missionaries among strange people in forests, on mountainsides or in cities telling the story "that God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life".

From far away floated the words of the song—

"We've a story to tell to the nations  
That shall turn their hearts to the  
right . . ."

And the boy opened his eyes and he was Jimmie again. He heard Mother still softly singing at the piano, and saw the firelight shining on the crimson cross and the golden star and read once more the words, "Go ye into all the world and preach the gospel to every creature".

"Mother", cried Jimmie, sitting up on the couch, "I know, now, why we

must give missionary offerings. It's because Jesus died that awful death on the cross for sinners and because He told us to go tell everybody that He died to save the lost. Wouldn't it be terrible if people shouldn't know about it?

"And Mother, I want to give my Christmas offering to Jesus—and I want to give Him everything I have and myself too, so that everyone can hear of Him".

"I'm so glad, Jimmie, dear", said his mother, coming to sit beside him. "You have given a wonderful Birthday gift to your Saviour, the one He wants most of all".

## Your Family Altar

### Gems from the Garden of God

DEC. 16TH. COL. 3:1-17; MEM. V. 17

**T**HE Christian is identified with Christ in His resurrection. The new life is presented as one on an elevated plane. We are to live a life changed from our old sinful habits and conformed to God's revealed will. Our old passions and tempers are to be curbed. Gracious actions should mark our pathway. Pray that God will enable you to do all things in the name of the Lord Jesus and with thanksgiving toward Him.

17TH. I THESS. 4:9-18; MEM. V. 17

This passage speaks of our love for

the brethren and our Christian hope. The one fosters peace among the saints; the other engenders peace in our hearts. Many today are in need of the comfort of this portion. Be assured that those who have died in the Lord, whether abroad or at home, shall be with the Lord when we meet Him in the air. Pray for the salvation of your fighting sons.

18TH. II THESS. 3:1-9; MEM. V. 5

This second epistle is largely taken up with the second coming of Christ. In this last chapter, Paul appeals for their prayers that the word of the Lord will have free course and be fruitful. He desired to see such evident Christian growth in all as he found in Thessalonica. This growth should be stimulated while they waited patiently for the Lord, and sought the purity and peace of His church.

19TH. I TIM. 1:12-20; MEM. V. 15

It is truly "a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners". The grace of God is very real to Paul, who remembered his former life of blasphemy. Therefore he is persuaded that the most degenerate may be brought to the truth when they know what God did for him who calls himself "the chief of sinners". Pray that gross sinners may partake of the riches of God's grace.

20TH. II TIM. 1:1-14; MEM. V. 12

The great affection of Paul for Timothy leads him to exhort the young man to continue unashamed in his proclamation of and adherence to the faith received in his home, and more fully taught him by Paul—the faith for which Paul was now in bonds, yet of which he was not ashamed. That faith was founded on sound words, sure promises and the immutable purpose of our gracious God and Saviour Jesus Christ.

21ST. TITUS 2; MEM. VS. 11-14

Sound doctrine will affect the lives of all who embrace the truth, from the aged to the juvenile. The grace of God in the sacrifice of Christ induces us to live soberly with purity and zeal, always keeping in mind the blessed hope and glorious appearing of Christ. If you hold to sound doctrine with a lively faith, it will result in a holy life. Pray God to lead you into all truth and to make you zealous of good works.

## Delayed Answers

**D**R. Edward J. Young, whose column of "Questions From Guardian Readers" has been a regular feature for a number of months, has been unable to prepare the usual column due to the pressure of other work. He plans to resume the feature after the first of next year, but requests that readers continue to send in questions which they would like to see answered in the pages of the Guardian.

22ND. PHILEMON 3-16; MEM. V. 21

As Paul was willing to assume all the demerit of this escaped slave, now a Christian, so Christ has assumed all our guilt unto Himself. That our sin has been imputed unto Christ is written large in Romans. His righteousness has been reckoned unto us, and works itself out in the evidences of Christian character—character as typified in the confident word Paul spoke concerning Philemon's reaction in the memory verse.

23RD. HEB. 11:1-19; MEM. V. 6

As the heroes of the faith pass in review, we are led to marvel at the great grace of God in giving them such sustaining faith. Let us never forget that without faith it is impossible to please Him. Faith is needed for daily living and testifying, as well as for eternal life. Faith is needed to face death with the assurance that God doeth all things well. Pray that your knowledge may increase to the strengthening of your faith.

24TH. JAMES 2:1-14; MEM. V. 10

Partiality is seldom spoken of but often seen. As you minister in the church, do you do it with impartiality? As you entertain in your home, do you do it as unto the Lord and not unto men? Failing in this one minor thing marks you as a breaker of the law. Unto those who show mercy to the poor and needy, God will be merciful. Mercy is the outworking of faith; therefore pray for a lively faith.

25TH. I PET. 1:1-13; MEM. V. 13

Unto the apostles and disciples did the Lord Jesus Christ appear with salvation, which appearing the prophets inquired of and the angels desired to look into. Of that revelation the apostles have written for our enlightenment. Let us rejoice this Christmas day in the birth of our Saviour.

(It is suggested that after your Christmas dinner you read the birth narrative in Luke 2.)

26TH. II PET. 1:1-9; MEM. V. 16

The basis of grace and peace is the knowledge of the Word. A sure word encribed by eyewitnesses and guarded from error by the powerful work of the Holy Spirit. If you would have an increase of grace and peace in your life, meditate long upon the holy Word, and appropriate its promises, assured through the virgin-born Son of God.

27TH. I JOHN 5:1-15; MEM. V. 13

There is a great boon to Christians. It is assurance of salvation. This epistle is written with such a purpose in mind, that believers may know that they have eternal life through faith in Jesus the Son of God. Evidences of this are love of the brethren, victory over sin, the inward testimony of the Holy Spirit and love of the Word which is God's record of His Son. "Give me assurance, Lord, that Thou mayest be glorified".

28TH. II JOHN; MEM. V. 9

Despite the general tendency today to ignore creeds, it is yet true that doctrine determines destiny. Unless we believe the doctrine of Christ, we may make many claims to Christianity but they will all be hollow and ineffectual cries. We must hue to the line of Scriptural revelation concerning the Son or we shall find both ourselves and our works burned in the fire. "Lord, grant that those who are deceived by Modernism may be drawn back into the truth".

29TH. III JOHN; MEM. V. 11

"Ye shall know them by their fruits" is very true. John commends him who does well. By his good ways of love for the truth and the brethren, he reveals his love of God and relation to God. The one who deals maliciously is condemned as having no part with God. Does the path that you follow please God? If not depart from it!

30TH. JUDE 1-7; MEM. V. 3

In these days of moral and spiritual laxness it is essential that "we earnestly contend for the faith". Apostasy will be visited with punishment. Deceivers are on every side, in this day as in Jude's. Of them we must beware. Against them we must testify. From them we must be separated. To those who might be deceived, we must declare the whole counsel of God as it is in Christ Jesus our Lord.

31ST. REV. 22:12-21; MEM. V. 20

On this last day of the year, we should look back and remember the blessings bestowed upon us. But after that let us look ahead with our hearts and minds especially filled with that last great, comforting promise "And, behold, I come quickly; and my reward is with me, to give to every man according as his work shall be".

"Even so come, Lord Jesus!"

—HENRY D. PHILLIPS

## BIBLE READING ENDORSED IN PRESIDENTIAL PROCLAMATION

**E**NDORSEMENT of the American Bible Society's nationwide Bible reading campaign from Thanksgiving to Christmas was contained in the Thanksgiving Day proclamation issued in Washington by President Roosevelt.

"To the end that we may bear more earnest witness to our gratitude to Almighty God", the President said, "I suggest a nationwide reading of the Holy Scriptures during the period from Thanksgiving Day to Christmas. Let every man of every creed go to his own version of the Scriptures for a renewed and strengthening contact with those eternal truths and majestic principles which have inspired such measure of true greatness as this nation has achieved".

Further official support of the Bible Society's campaign is expected from Congress, where a joint resolution has been introduced into the House and Senate to set aside the period from Thanksgiving to Christmas each year for nationwide Bible reading.

The full text of the resolution follows:

"Whereas fresh evidence comes daily of the strength, courage, and comfort found in the Scriptures by the men and women of our armed forces; and

"Whereas reading the Bible will not only bring faith, hope, and courage to millions of people now disturbed by doubt, uncertainty, and fear, but such a widespread, thoughtful reading of the Scriptures will effectively repair the moral character and spiritual ideals which form the necessary foundation for an enduring democracy; and

"Whereas it behooves us at home to keep faith with those on the fighting fronts by a steadily increasing devotion to the sacred truths and principles upon which this Nation was founded: Therefore be it

"Resolved by the Senate and House of Representatives of the United States of America in Congress assembled, That the period from Thanksgiving Day to Christmas each year is especially designated for Nationwide Bible Reading, in order that 'in God we trust' as an expression of our national life may hold new and vital meaning for all our citizens".



# The Presbyterian Guardian

## EDITORIAL

### Issues and Convictions

**T**HE readers of THE PRESBYTERIAN GUARDIAN, whether members of The Orthodox Presbyterian Church or not, have no doubt become aware of the presence of certain disagreements within this body. In perusing reports of the last general assembly and of the July meeting of Philadelphia Presbytery, one did not have to read between the lines to discover that all was not quiet on the orthodox front. And recent articles likewise have drawn attention to some rather sharp differences of opinion and have themselves evoked markedly variant reactions.

Now this state of affairs is, in our judgment, not necessarily to be looked upon with alarm nor to be deprecated without qualification. We hold that controversy is essential to the development of a sound organism. Dead orthodoxy is to be deplored. And orthodoxy, unless it withdraws from the field of conflict and espouses a mere traditionalism, will of necessity be compelled to state again and again what it means and involves in any particular situation.

This necessity is especially pressing in a day like ours. For today, as perhaps never before, a whole series of related questions is being forced upon us. What is the church? Is denominationalism defensible? How shall we meet the challenge of maintaining and expressing the unity of Christ's church if we insist upon a Presbyterian testimony and upon Presbyterian church government? To what message is the church of Christ committed? Are we justified in standing upon the historic message of our constitution? Or are we not rather compelled to find a broader and more inclusive message? These and similar questions cannot be ignored. And there is no cause for alarm if they are being faced with earnestness.

On the other hand, if we take our commitment to orthodoxy seriously, we shall acknowledge the obligation of

reckoning constantly, in all of our questionings and disputings, with the things that are so certain for us that we have staked our lives and destinies upon them. It will always be appropriate to examine our present beliefs and practices in the light of the Word of God. In truth, we must constantly be seeking to get down to rock bottom in these matters. Nevertheless, as a Christian church and as Christian men, we also say and imply that we have, in a most important sense, gotten down to rock bottom. At all costs, unless we wish to court destruction, we must remain on the foundations. In all our plans and building for the future, let us take great care that we start from the foundations.

### The Text of the Complaint

**T**HE complete text of the complaint discussed in this editorial is being privately printed and will shortly be available to all interested persons. Copies may be had at the price of ten cents each, upon application to the office of The Presbyterian Guardian, 1505 Race Street, Philadelphia 2, Pa.

So far as most of the issues facing the church are concerned, it is clear that we have avoided going off on a tangent. Some disturbing things have been said, but no radical action has been taken. There is, however, one issue of importance that has gone beyond the phase of discussion into that of definite action, and that has, therefore, become an issue of great seriousness. That is the issue which has centered about the ordination of Dr. Gordon H. Clark as a minister of The Orthodox Presbyterian Church.

Now this issue is in no sense a personal one. All are agreed that Dr. Clark is a man of magnificent abilities and of stalwart character. He has worked loyally and self-sacrificially for the advancement of our movement. The question is through and through a doctrinal one. In the narrowest sense the

issue is whether his doctrinal position is in agreement with that to which the church stands committed. In the broader sense—and this aspect of the matter is of far greater importance—the dispute raises the question as to what the message of the church as a whole really is. The Presbytery of Philadelphia has in effect stated to the church that it regards the views propounded by Dr. Clark before the presbytery as definitely within the bounds of orthodoxy. It implies that the church would remain true to its constitutional commitments if all of its ministry proclaimed such views. The seriousness of the issue is, therefore, not greatly alleviated by the fact that only a single presbytery has taken this position, for it is the presbyteries which are responsible for ordination, and the action of any presbytery in ordaining a candidate to the ministry qualifies him as a minister of the entire church.

A development of great moment for the whole church is represented by the filing of a complaint against the action of the Presbytery of Philadelphia. We had planned for a time to publish it in THE PRESBYTERIAN GUARDIAN but have decided, for practical considerations, not to do so. But we are happy to say that it is being privately printed and so will become available for all interested parties. Since, as stated above, the issue it raises is of the highest significance for the life of our movement, we think it deserves careful study. All the members of the church have an interest in and ultimately a responsibility for the message of the church and the specific qualifications of its ministry. Hence, we also feel compelled to bring this issue to the attention of the church.

Let no one say that the matters in dispute are trivial. They relate to fundamental aspects of the doctrines of God and of man and concern the nature of the gospel and its presentation to men. In order to bring some of these questions into relief, we present a brief summary of the doctrinal argument of the complaint.

In the first place, the complainants charge that, on the position approved by the Presbytery of Philadelphia, the doctrine of God as it has been held in the Reformed theology is undermined. This is done because a qualitative distinction between the knowledge of

God and the knowledge possible to man is not maintained. Thus the doctrine of the incomprehensibility of God is set at nought and the doctrine of the transcendence of the Creator over the creature is impinged upon in a most serious fashion. Dr. Clark indeed admitted that man's knowledge of God is dependent upon revelation. But by philosophical reasoning he came to the conclusion that any knowledge that man possesses of any item *must coincide with God's knowledge* of the same item, thus failing to distinguish in content between the Creator's knowledge of any item and creaturely knowledge of the same item. And even though the candidate spoke of the infinity of God's knowledge, he did not rise above a *quantitative* distinction between the content of the totality of the knowledge of God and the content of all the knowledge possible to man.

In contrast to this, the complainants state that Christian theology has always been jealous to affirm the incomprehensibility of God as an attribute of God as He is in Himself, without which He would not be God—an attribute as absolute and unalterable as His immutability and omnipotence. Although God is knowable, He remains ultimately mysterious. The divine knowledge as divine transcends human knowledge as human, even when that human knowledge is a knowledge communicated by God. Because God is God the Creator, and man is man the creature, the difference between the divine knowledge and the knowledge possible to man may never be conceived of merely in quantitative terms, as a difference in degree rather than a difference in kind. "His greatness is unsearchable" (Psalm 145:3). "For my thoughts are not your thoughts, neither are your ways my ways, saith Jehovah" (Isa. 55:8). As Shedd says, "some of the characteristics of the Divine nature cannot be known by a finite intelligence. For example, how God can be independent of the limitations of time, and have an eternal mode of consciousness that is without succession, including all events simultaneously in one omniscient intuition, is inscrutable to man, because he himself has no such consciousness" (*Dogmatic Theology*, I, p. 152).

There is an interest here similar to our zeal in maintaining the deity of Christ against various forms of Modernism. We repudiate every doctrine

of Christ which, while affirming His "divinity", holds that His divinity differs only in degree from the divinity of other sons of Adam. If the knowledge which Christ has, for example, were viewed as differing only in degree from the knowledge which men may have, we could not allow that His deity was being really maintained.

In addition to this matter of the incomprehensibility and transcendence of God, exception is also taken at other important points. The understanding of Christianity as being essentially intellectualism is of far-reaching significance. It involves the subordination of obedience to God to the intellectual contemplation of God. It virtually eliminates emotion as an element in the mind of God and of the regenerate man. This approach, the complaint maintains, is contrary to Scripture. Moreover, in pursuance of his effort to penetrate into the mind of God, Dr. Clark set aside, or attempted to set aside, by resort to reason, those paradoxes which Christian theology has recognized as existing between divine foreordination and human responsibility, and between predestination and the divine offer of salvation even to non-elect men. In consequence, the doctrines of human responsibility and of the free offer of salvation fail to be set forth adequately.

In short then, according to the complaint, Dr. Clark has mixed two things which may not be mixed, namely, Christian theology derived from the Scriptures and philosophy derived from reason. The result is that, for all of his Christian conviction, a rationalistic approach affects his thinking at various fundamental points in a decisive way.

The issue presented here is, accordingly, doctrinal through and through. But doctrine works through into practice. The deeper the doctrinal issue, the more far-reaching the practical effects. Views that are contrary to the Scriptures will sooner or later affect the work of the church in a very distressing way. We are all eager to obtain a far greater hearing for our message than has been true so far and, through the favor of our King, to secure the adherence of throngs of people to our company. Our Calvinistic message is often caricatured and ridiculed. But we believe not only that historic, classic Calvinism is truly Scriptural, but also that its solid and broad comprehension of Scriptural

truth and its singular balance provide it with an appeal that no other conception of Christianity enjoys. But we dare not allow it to become distorted, or get out of focus, if it is to retain its glory. And this would certainly be the case, were it to be conceived of as essentially intellectualism, were it to become hyper-Calvinistic, and especially if it were to be mixed with rationalism.

THE PRESBYTERIAN GUARDIAN judges that in a matter of such great moment it has a responsibility not only to inform its readers but also to take a positive stand. We are dedicated to historic Presbyterianism, and we are committed to be a guardian of that truth. In that respect our position is the same as that of The Orthodox Presbyterian Church and of Westminster Theological Seminary. We are a part of a movement which includes both of these. While not the official spokesman for either, yet we confess that the faith they hold is the faith to which we adhere, and that our principal reason for existence is to speak for that faith.

Believing, therefore, that we have an independent obligation in this matter, we must express our conviction that the position represented by the complainants, as outlined above, is substantially true and valid. It is our judgment that the views complained against are not in accord with the Scriptures or with the subordinate standards to which we are committed. It is our judgment that the proclamation of such views cannot but affect distressingly the witness of our church.

The purpose of this editorial is not to draw a line between those who have advocated the ordination of Dr. Clark and those who have opposed it. Quite the contrary. Our position is rather that the church has not yet given adequate consideration to the character and implications of the doctrinal question. As most who have had any contact with this case will admit, from the beginning it has been surrounded with personal and psychological considerations which have not made it easy to get down to the decisive doctrinal issues. That this is so is illustrated by a letter circulated among our ministers before the last assembly in which the writer, in view of the conspicuous "prestige and ability" of Dr. Clark, and his general reputation for sound-

ness, seemed to think it incongruous that anyone could suppose that he might not be altogether sound. Other expressions which have been circulated in the church have gone far beyond the thrust of that letter, for the claim has been made that the opposition to Dr. Clark was purely personal and even that it issued from prejudice towards him or fear of him.

We acknowledge our sorrow at this development in the life of our church. But our appeal to the church is that this issue, and all of our differences, be weighed in the fine balance of truth. Only in that way can Christ be honored among us. Only in that way can we hope to make progress. One is our Lord. Commitment to men is bound to bring disillusionment and division. Commitment at whatever cost to Christ alone is the only power that can bring men out of distrust and bitterness. Hence we reiterate that we are not seeking to draw a line in the church between individuals, but to ask the church to get down to the facts in the case and consider them on their merits alone.

In this connection we may say that we are in basic agreement with the remarks of the Rev. Robert S. Marsden in his article on "Controversy" in the September 10th issue of THE PRESBYTERIAN GUARDIAN. One observation is, however, required in connection with his insistence that "controversy must be carried on with a recognition of our essential unity" (p. 246). We agree that this is necessary, but we must insist that this demands that unity be not destroyed through lack of care in receiving men into the ministry of the church.

It might be replied that this point is not well taken since far more hours were consumed in the examination of Dr. Clark than were ever taken in the examination of any other candidate. That is apparently true. And yet we insist that more time should have been taken in this case. The candidate had not pursued a regular theological course of training. Moreover, there were special difficulties connected with his examination. Due to the consideration that Dr. Clark is a trained philosopher, his terminology was often distinctive, and patient and prolonged questioning was required before one could be certain of the implications of his formulations. Moreover, it was generally admitted that Dr. Clark's approach to Christian theology was

distinctive and that his views, whether orthodox or not, were clearly at variance, to a greater or lesser degree, with views most commonly held within the framework of the Reformed theology. He claimed to have solved at least one problem which Reformed theologians have considered insoluble. And a final consideration of great moment, which reinforces our claim that more time should have been taken, is the fact that this is the first instance where the theology of a candidate in our church has been seriously challenged. Surely, in a case where such factors obtained, there should have been a readiness to take every conceivable precaution in the interest of the purity, as well as the peace, of the church.

In intimating that we may not fairly adopt a policy of silence and neutrality on this and other issues before the church, we hasten to add that we shall of course not close our pages to those who disagree with us. An editor has a very solemn responsibility indeed. He must state what he believes to be the truth. But he may not employ his privilege in such a way as to transgress the rights of those with whom he may disagree. Hence we shall be scrupulous to be fair to all as we deal with issues that are full of meaning for the life of our movement.

Finally, we also appeal to Dr. Clark to weigh this matter with the utmost gravity. If his position has been misunderstood in any material fashion, we sincerely trust that he will be able to make this plain to the presbytery and to the church at large. If, on the other hand, his views are substantially as represented in the complaint, we hope that he will come to recognize error, where error is present and will arrive at a clear-cut avowal of the system of doctrine contained in the Holy Scriptures.

In a protest which Dr. Clark presented to the presbytery after the reading of the complaint, he indicated that he regards certain statements of the complaint as "misrepresentations" of his views. Those who are concerned with this matter will be compelled, accordingly, to weigh this charge in the light of all of the present evidence and of any evidence that may be forthcoming as to what his views really are. It is significant that Dr. Clark admitted that there is a difference between his views and those of the complainants. Moreover, in the closing

paragraph of his statement, he appeared to admit the central contention of the complainants that he does not maintain a qualitative distinction between the knowledge which God has of any proposition and the knowledge of the same proposition which is possible for man. The complainants, to be sure, have made plain that, on their view, the knowledge which man may come to enjoy of a proposition cannot be at variance with the meaning of a proposition for God, since it must be *analogical*. But they insist that man's knowledge of any item must always remain on a creaturely level and hence may not be identified as to its content with the divine knowledge of the same item. We express the hope, then, that the consideration of the complaint will not exhaust itself in treatment of isolated details but will clarify the basic differences that come to expression. Only then will the church be enabled to face the issues squarely on their merits.

Before almighty God, we humbly pray that the issue of the present situation shall be for all of us a clearer understanding of our faith, and a more effective and bolder proclamation of that faith, to the saving of precious souls, the extension of the kingdom, and the eternal glory of our God and Saviour.

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## PRESBYTERIAL AUXILIARY MEETS IN PHILADELPHIA

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THE semi-annual meeting of the Presbyterial Auxiliary of the Presbytery of Philadelphia of The Orthodox Presbyterian Church was held on November 2nd at the Knox Orthodox Presbyterian Church, Philadelphia, with Mrs. John P. Clelland, president of the Auxiliary, presiding.

Devotional exercises at the morning session were led by Mrs. John Betzold of Mediator Church, Philadelphia, who read and discussed the fortieth chapter of Isaiah. After greetings from the host church by Mrs. Samuel Corliss and the reading of the minutes, Mrs. Clarence W. Duff brought the latest news received from her husband, a missionary in Eritrea, East Africa, and the Rev. Charles E. Stanton, who is with Mr. Duff in that mission field. Mrs. Duff asked that the Auxiliary re-

member them in prayer, that God would bless the work by opening the door and that many souls would be saved.

Following luncheon and a brief musical program by Mrs. Edwin H. Rian and the singing of hymns, Mrs. Paul Kohler led the afternoon devotions.

The offering of \$104 was used for the purchase of two "Icy Balls" (a form of refrigeration) to be sent to

Mr. Duff and Mr. Stanton.

The speaker of the afternoon was the Rev. George W. Marston, field missionary under the Home Missions Committee. He gave interesting glimpses into the life of the denomination's pastors, the work being done in isolated and sparsely populated places, the great number of visits made and the new members added to the church rolls. Mr. Marston hopes in the near future to open ten new fields.

In the nature of the case, many parents would not send their children to these Christian day schools until after they had had unsatisfactory contacts with present day "progressive" schools. For this reason, it might be advisable to begin this mission project with, say, the fourth grade.

### Advantages of Mission Day Schools

We believe that the establishment of such parochial educational institutions in metropolitan areas would have a number of distinct advantages:

In the first place, it would solve a growing evil which no doubt will increasingly beset our Christian schools in the near future. We refer to the evil of Christian school enrollments having a sizable nonchristian element. The seriousness of this problem we trust has become evident from statements made above. In these statements, we tried to direct attention to the fact that the difference between pupils of believing parents who have given their children a Christian home training and pupils of non-believers who have not so trained their children is so great that grouping them together in one and the same classroom is pedagogically indefensible. By introducing a dual system of education—a parent-society school for the children of believers and wherever feasible a parochial school for the children of unbelievers—we would be doing educational justice to our covenant children without closing the door of education to non-covenant children.

In the second place, speaking in the interest of missions, it must be admitted that the Christian day school is essential to truly Reformed missionary endeavor. What is our purpose in establishing city mission Sunday schools? Is it to make the children superficial, one-day-a-week Christians whose interest centers in their own personal salvation? Or is it our purpose to lead our city mission Sunday school pupils into the full-orbed, seven-day-a-week Christian life, the constant aim of which is to honor God in every sphere of life? In short, is the view of life which we are seeking to impart essentially self-centered or God-centered? If the latter, then we must not defeat our purpose by allowing the state to impart a man-centered view of life in the hearts and minds of our city mission children five days each week and five hours each day. "Re-

## Progressive Education

By MARK FAKKEMA

General Secretary of the National Union of Christian Schools

### CONCLUSION

#### Our Responsibility

WE HAVE tried to focus attention upon certain forces which now tend to disrupt our public schools directly and which, in view of the threatened influx of pupils from unchurched homes, tend to disrupt our Christian schools indirectly. In the interests of both our public institutions and Christian schools, we must expose and attack these evil forces. Our Christian teachers must be forewarned of the subtle influence of "progressive" education. Our school boards must be on their guard against infiltration of undesirable pupils.

But this exposé of the educational situation existing in our public and Christian schools is hardly worth the paper it is written on, unless some remedial action be taken. For parents to send their children to public schools such as those described above is educationally lamentable, morally ruinous, and spiritually disastrous. For Christian school boards to enroll a considerable number of non-covenant children in their covenant school is to defeat the purpose for which their school was organized. And not to seize the mission opportunity which is thrust into our lap in the present situation would seem to be a dereliction of Christian duty.

In view of such considerations as those given above, it would seem that the solution of the mixed school problem must be sought in the direction of placing Christian pupils and non-christian pupils in separate schools. In addition to establishing Christian (covenant) schools, we should estab-

lish mission schools. Those pupils who come from homes in which parents give their children a Christian home training may be classified as candidates for the Christian school. Those pupils who have not received a Christian home training must be regarded as mission subjects and should therefore be sent to a mission school.

### Mission Day Schools

For obvious reasons, it might be well to call these mission schools by some other name than "mission" schools. We would suggest that we call them Christian day schools in distinction from Sunday (mission) schools. Mission Christian day schools should be taught by consecrated mission-minded teachers. The content of the Bible study of these schools should stress the way of salvation. The approach to Bible study should be that of leading pupils out of spiritual darkness and into God's marvelous light. Although the regular school subjects would be taught in these Christian day schools, the educational thrust should be that of weaning the pupil away from a purely secular interpretation of subject matter and introducing him to a God-centered interpretation.

As to its organization, these mission schools should be parochial in character. Perhaps some plan could be worked out by which one of the churches in the vicinity of the mission Christian day school would assume parochial responsibility. The financial burden for maintaining these parochial schools could be assumed by one or more congregations, preferably not too far from the scene of action, or by the denominational mission church fund.

formed" is not just a label, a mere trade-mark in the religious market. As Reformed people we hold that of God, through God, and unto God are all things, all spheres of life, all days of the week, all hours of the day. Let us not make ourselves believe that we can instill such a God-centered view of life in our city mission children if the instruction which we give them is confined to a narrow program which, because of its limited scope, is in its effect a denial of the full life for God to which we are committed. A Christian day school is necessary in the life of our covenant children. If our covenant youth should receive Christian instruction over and above their Christian home and catechetical instruction, what about our youthful mission charges who lack Christian training in both home and church? A plea for a mission Christian day school is not a plea for a novelty, a luxury in missionary endeavor—it is a necessity in every truly Reformed mission program. We recognize it as such in our Indian and China mission fields—why not in our city mission work?

In the third place, mission day schools would serve as a most excellent entering wedge for mission work among participating families. Due no doubt in large measure to the non-christian and unchristian training of public instruction, a large part of our nation, especially in larger cities, has become unchurched, nonchristian, essentially pagan in its outlook and life. Our country in its earlier stages, generally speaking, was Bible-taught, Bible-believing, and Bible-controlled. Today our American people are overwhelmingly Bible-ignorant, Bible-ignoring, and Bible-denying. Many of the early immigrants to America came to do mission work among the Indians. Today a large number of their descendants are mission subjects. Sixty-five per cent. of the population of our country is unchurched. Our nation has become a large mission field, and this field is particularly ripe for harvest in our larger cities. What are we doing for the countless millions of unchurched in these cities? An effective way to reach the families of the unchurched is through their children—children that are daily trained in Christian day schools. In mission work, parents are often won through their children. "A child shall lead them" is still true today. Think also what could be done if one of our missionaries were to visit

the parents. Regular parent-teacher association meetings and school programs open to the public would be other fruitful avenues of influencing the parents of children attending the Christian day school.

In the fourth place, we believe that mission work of the Christian day school variety would promise the greatest returns at the least expenditure of money. From information received regarding our Los Angeles Christian School, we gather that if room were available and if the board would admit those who clamor for admittance, most of the pupils of this school today would be outsiders. The parents of these pupils are perfectly willing to pay the cost price per pupil. They are seeking admittance unsolicited by the board. The transfer of present and would-be outside pupils from our Los Angeles Christian School would constitute a good nucleus for a mission Christian Day School. What about the cost of such a mission day school? We wish to call attention to one such school for purposes of showing that this type of mission work should not go by default because it "costs too much": The Mrs. Erickson mentioned above is a woman with little or no financial means. We understand that her school was not supported by her church in any official way. She had no school society backing the school project. She had neither a school board nor a publicity committee to help her. She is without a financial agent. What is still more surprising, she charges no tuition. I asked her how it was possible for her to meet her financial obligations—she is employing at least three regular teachers. Her answer was, "We take up a monthly love offering from the children and this averages about \$5.00 per pupil per month". If a woman is operating a four-room Christian day school single handedly, should we forego such an undertaking for lack of funds? If this woman of vision—without advertising (except for the Christian school sign on the building)—fills four classrooms to capacity; if this consecrated woman is now (as she told us) making plans to build, equip and man additional quarters to accommodate those who are clamoring for admittance, shall we hesitate to seize this mission opportunity because of financial considerations?

In launching out upon this type of mission work, we should not assume that a mission Christian day school

project can be undertaken with little or no finances. The initial outlay would be considerable. The building, its equipment, a playground and campus should, if at all possible, be equal to those of our better public schools. But since the tuition charged could approximate the operating cost, this mission project, in distinction from other mission stations, would be unparalleled as to low cost of upkeep. Who of us has the vision to invest some of his God-given money for this kingdom project which is designed to prepare Christian citizens for our beloved country as well as consecrated citizens of the heavenly

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kingdom? What investment would reap greater dividends?

In these evil days, Satan, not being content to make popular education neutral, is scheming to make it a force of positive evil. And in prosecuting his diabolical purpose, he would include the Christian school in the sweep of his evil design. Let us not allow retrogressive — misnamed “progressive” — educational ideas to go unchallenged. Let us not water our stock of Christian school distinctiveness by introducing foreign elements into our pupil groups. Let us constantly be on our guard lest we all be caught up in the undertow of the current of modern educational philosophy. With God let us foil the plans of the evil one. Let us make capital of his evil connivings. On the other hand, let us take the necessary measures to free our pupil body of subversive influence and, on the other hand, let us exert upon those we do not admit into our covenant school a type of Christian influence which is consistent with their spiritual status.

(THE END)

**PHILA. PRESBYTERY HEARS COMPLAINT IN CLARK CASE**

**T**HE regular meeting of the Presbytery of Philadelphia of The Orthodox Presbyterian Church was held on

Monday, November 20th, at Eastlake Church, Wilmington, Del. The morning devotional service was conducted by the Rev. Samuel J. Allen of Philadelphia.

The Rev. Glenn R. Coie, pastor-elect of Knox Church, Silver Spring, Md., was received from the Presbytery of California. Mr. David W. Kerr, a senior at Westminster Seminary, was examined and taken under care of presbytery as a candidate for the gospel ministry. The amendment to the Book of Discipline, Chapter II, Section 3, proposed by the last general assembly, was approved by the presbytery.

By far the largest portion of the day was consumed in hearing and in taking actions in connection with a complaint filed by thirteen members of the presbytery against actions of that body in the matter of the licensure and ordination of the Rev. Gordon H. Clark, Ph.D.

The actions complained against were taken in connection with the meeting of presbytery on July 7, 1944. The complaint, which was read in full to the presbytery, states that in the opinion of the complainants the meeting itself was illegal and that the theological views of Dr. Clark as indicated in his examination were of such a character as not to warrant presbytery in proceeding to his licensure and ordination.

In support of the claim that the meeting itself was illegal, the com-

plainants state that it was called as a special meeting, but that there was no good reason why a special meeting should have been called, since the matter was neither an emergency nor something newly arisen since the previous meeting of presbytery. The history of the calling of special meetings in the Presbyterian Church in the U. S. A. from 1789 to 1936 is reviewed, as well as the special meetings of the Presbytery of Philadelphia since its formation, with a view to showing that the calling of a special meeting for a purpose such as this has no parallel in the past. In support of the second part of the complaint, four considerations were advanced, which are summarized near the end of the text of the complaint itself as follows: “The very doctrine of God is undermined by a failure to maintain a qualitative distinction between the knowledge of God and the knowledge possible to man, thus denying the doctrine of the incomprehensibility of God and impinging in a most serious fashion upon the transcendence of the Creator over the creature. The interpretation of Christianity as being fundamentally intellectualism subordinates the volition to the intellect in a manner that is flagrantly in violation of the teaching of Scripture and of the Reformed theology. Similarly emotion as an element in the mind of God and in the mind of the Christian is disallowed. And the views concerning human responsibility and of the free offer of the gospel likewise clearly affect decisively one’s conception of matters that are of the greatest possible moment to every Christian.

“Nor do these errors concern only isolated details. In all of these matters there is manifest a rationalistic approach to Christian theology. The highest activity in man is the intellectual activity; his highest goal is the intellectual contemplation of God. In connection with his answer to the question as to the extent to which man may comprehend God, Clark admits the dependence of man upon the revelation of God but, on the basis of a rationalistic dialectic, maintains that any knowledge that man possesses of any item must coincide with God’s knowledge of the same item in order to be true knowledge, thus failing to distinguish with respect to content between the Creator’s knowledge of any thing and creaturely knowledge of the same thing. And, even though he

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speaks of the infinity of God's knowledge, he does not rise above a quantitative distinction between the content of the knowledge of God and the content of the knowledge which man may possess. And in pursuance of his effort to penetrate into the mind of God he sets aside, or attempts to set aside, by resort to reason, the paradoxes which Reformed theology has recognized as existing for the human mind between the divine foreordination and human responsibility and between predestination and the divine offer of salvation to all men, with the consequences that the doctrines of human responsibility and of the free offer of salvation to all fail to be set forth in any adequate way. These innovations are then not curiosities of an innocent sort, but concern some of the most central doctrines of the Christian faith, including even the all-decisive subject of the doctrine of God. And the result of this rationalistic approach to theology is a failure to maintain the balanced, comprehensively Biblical, character of historic, classic Calvinism which is set forth in the standards of The Orthodox Presbyterian Church."

The complaint was signed by John Wistar Betzold; Eugene Bradford; R. B. Kuiper; LeRoy B. Oliver; N. B. Stonehouse; Murray Forst Thompson; William E. Welmers; Paul Woolley; Cornelius Van Til; Edward J. Young; David Freeman; Arthur W. Kuschke, Jr.; and in a limited fashion by Leslie W. Sloat.

Following the reading of the complaint, Dr. Clark read a brief statement in lieu of a full answer which he had not yet had time to prepare. He charged that the complaint was characterized by "poor logic", "false statement", "intemperate words", and "ambiguities", while remarking at the end, "There is no doubt a difference between my views and those of the complainants":

The presbytery elected the following members to serve as a committee to reply to the complaint, with instructions to report to the presbytery not later than March 19, 1945, and to prepare the reply for distribution to the presbyters at least two weeks prior to the meeting: *Ministers:* Gordon H. Clark; Robert Strong; Floyd E. Hamilton; and Edwin H. Rian. *Elder:* Charles A. Tichenor.

An overture had been received from the session of Calvary Church, Willow Grove, asking that the presbytery re-

quest THE PRESBYTERIAN GUARDIAN not to publish the text of the complaint. After lengthy debate, the presbytery, by the close vote of fourteen to thirteen, advised THE PRESBYTERIAN GUARDIAN not to publish the complaint until an answer had been prepared.

Although THE PRESBYTERIAN GUARDIAN is not including the text of the complaint in the magazine, it is glad to announce that the full text is being privately printed and that copies may be had at ten cents each upon application to THE PRESBYTERIAN GUARDIAN, 1505 Race Street, Philadelphia 2, Pa.

Attention is also called to the editorial, "Issues and Convictions", on page 349 of this copy of the GUARDIAN.

### Parent-Society Schools

THE Christian school movement embraces ninety-six elementary schools and eight high schools. These schools are located in eighteen different states of the United States and Canada, and two of them are in Pennsylvania, organized under Orthodox Presbyterian auspices. These are the Willow Grove Christian School and the Middletown Christian School.

The one hundred four schools represent a total of 16,970 pupils taught by five hundred forty-one teachers. Christian school enrollment this year is characterized by a growth of eight per cent., which is the largest increase in the movement during the past score of years.

What is the system of organization and control of these schools? Wherein does the operational principle of the Christian school differ from that of the parochial school or the public school? These are questions of fundamental importance to parents who are weighing the advantages of Christian school education for their children.

The parent-society school system, under which these schools operate, proceeds from parents and is sponsored by local school organizations commonly known as "school societies". The membership of a school society is not confined to parents; it seeks to embrace all those who are interested in the moral and spiritual uplift of the community. The local school society—on the basis of its constitution—originates, operates and controls the local school project.

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The parent-society school system differs from the parochial or church school system: Whereas the parochial school system is operated by means of the established church organization, the parent-society school is operated by the private initiative of persons within the church. The advocates of the parent-society school hold that the church is a "spiritual commonwealth". As such it is ill-suited to educate children in the natural affairs of life.

The parent-society school differs fundamentally from the state or public school system: The instruction given in a parent-society school is the voluntary expression of the religious convictions of the supporting organization.

Public school authorities define public instruction in purely secular terms. Accordingly our public educational

wards, appointed to hand down the heritage of the fathers to succeeding generations, censor that which is spiritual and give safe passage only to that which is secular. The result is unavoidable. Daily secular instruction must needs stifle and—in the course of generations—rob the Christian youth of the faith of their fathers.

To send our children to present-day public schools is to indoctrinate them in a secular world- and life-view. Now—as never before—Christian parents should provide Christian daily instruction for their children.

Practically all the schools of the parent-society movement are united in the national organization known as the National Union of Christian Schools. One of the latest activities of this national organization is the organizing of a board whose duty it is to operate a pension trust fund in the interest of the teachers.

This trust fund was put in operation last year. Although the necessary funds are obtained from the various school centers, it is felt that a contingency fund of twenty-five thousand dollars should be provided. A campaign is now being conducted to raise the necessary monies for this emergency fund. Mr. William J. Dykstra, chairman of the Pension Fund Committee, in a letter addressed to friends of the Christian school movement, said, "No group of individuals has sacrificed so much for the cause of Christian Education as the teachers themselves. . . . Yet until recently nothing satisfactory had been done to provide for these worthy servants of the Kingdom in case of disability or superannuation.

"A few years ago a plan for correcting this wrong was adopted and real progress achieved during the intervening years. To make the plan thoroughly operative, however, a contingency fund of twenty-five thousand dollars is urgently needed. This apparently can be raised in only one way—by appealing to the generosity and fair-mindedness of those who are able and desirous of seeing that our teachers obtain in part, at least, what they so richly deserve".

Persons willing to make contributions to this most necessary cause may send their gifts to: The Pension Fund, The National Union of Christian Schools, 11005 South Michigan Avenue, Chicago 28, Illinois.

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