

The Presbyterian GUARDIAN

J. GRESHAM MACHEN • EDITOR 1936-1937

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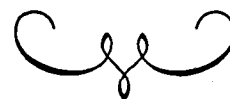
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**Guardian News
Commentator**



The doctrine of the deity of Christ is all-pervasive in the Epistles of Paul. It is by no means an isolated thing. You do not have to search for it to find it. On the contrary, you cannot get away from it. Open the Epistles where you will, and you will find the deity of Christ.

—J. Gresham Machen



May 25, 1948

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Your FAMILY ALTAR

Daily Bible Readings

Week of May 31

| | | |
|-----------|-------|-------------------------|
| Monday | | <i>I Samuel 3:1-10</i> |
| Tuesday | ..... | <i>I Samuel 3:11-21</i> |
| Wednesday | ..... | <i>I Samuel 16:1-13</i> |
| Thursday | ..... | <i>Isaiah 6</i> |
| Friday | ..... | <i>Matthew 9:1-13</i> |
| Saturday | ..... | <i>John 21:15-25</i> |
| Sunday | ..... | <i>Acts 9:1-15</i> |

Questions for Sabbath Meditation

1. What was the message that Samuel received from the Lord in the temple?
2. Why did Samuel think that Eliab was the Lord's anointed? Memorize *I Samuel 16:7b*.
3. What was to be the mission of Isaiah to the people of Israel?
4. What was the work of Matthew before he was called to be a disciple.

God's Call

"Jesus calls us; o'er the tumult
Of our life's wild restless sea,
Day by day His sweet voice soundeth,
Saying, 'Christian, follow me.'"

Our call to service for God does not come in the spectacular ways by which He set aside Moses and Isaiah to do His work. But our commission is none the less real. For God's Word rings out our call, "Follow me!" The youngest Christian may not excuse himself by belittling his abilities; nor may the strong in faith and talents refuse the lead that seems too great.

Like Moses of old we shrink from tasks which God places before us. But that outward call in the Bible finds an answer as we are constrained from within. Like Paul, we say, "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel." (*I Corinthians 9:16*) And happy is the man whose life is given in the service of God from his own inner compulsion. He will have a

vision of the glorious end to which the Lord has called him.

But with every summons from the throne of God there also comes the necessary equipment for the carrying out of the commission. "My grace is sufficient for thee" is the promise of God to all those who enlist under His banner. "Our sufficiency is of God." So in the ministry of the gospel to the world, whether from pulpit, in workshop, school, or field, enabling grace makes possible an effective witness.

Have you heard God's call? Don't look for a burning bush or a vision in the night, but hear God say in His Word, "If any man serve me, let him follow me; and where I am, there shall also my servant be; if any man serve me, him will my father honor." (*John 12:26*)

Week of June 7

| | | |
|-----------|-------|---------------------------|
| Monday | ..... | <i>Leviticus 16:1-10</i> |
| Tuesday | ..... | <i>Leviticus 16:11-22</i> |
| Wednesday | ..... | <i>Hebrews 9:1-12</i> |
| Thursday | ..... | <i>Hebrews 9:13-28</i> |
| Friday | ..... | <i>I Corinthians 5</i> |
| Saturday | ..... | <i>Luke 22:7-20</i> |
| Sunday | ..... | <i>Hebrews 11:20-29</i> |

Questions for Sabbath Meditation

1. What did Aaron have to do for himself before he could make atonement for Israel?
2. How was the old covenant sealed by Moses? How was the new covenant sealed?
3. On what occasion did Jesus institute the Lord's Supper? Is there any relation between these two events?
4. By what means was Moses able to lead the people in the Passover? See *Hebrews 11:28*.

The Protecting Blood

When Jesus shed His blood on Calvary He saved our bodies and souls from Hell. For no less punishment than that awaits those whose sins stand between them and a holy God. Hence, we esteem the blood of Christ of infinite value, and the Christian glories in its saving power for him.

When the Passover was instituted it is likely that some of the Egyptians

scoffed at the Hebrew father sprinkling the blood of one of the best lambs of his flock on the door of his house. And sometimes modern scoffers tell the child of God that his religion is one of the "slaughter-house." But woe shall come upon them as it did upon those who found themselves without the blood of a lamb on their houses.

Do we boast of any achievement when we trust in Christ's blood to deliver us from the penalty of the law? That death had to come to the Son of God because the Father willed to save His people calls not for pride. But rather

"Thus might I hide my blushing face,
While His dear cross appears,
Dissolve my heart in thankfulness
And melt my eyes to tears."

The death of the unblemished lamb brought protection from the Angel of Death. That death also made possible preparation to leave Egypt with its bondage for Canaan with its milk and honey. The death of Christ brings protection from the wrath of God and enables us to travel calmly on toward the heavenly Canaan. As the Hebrew family could depart from Egypt with an assurance of God's favor, so may we rest in His love as we walk our pilgrim journey. He delivered up His son for us; shall anything separate us from His love?

Some prayer suggestions

1. Pray that Miss Frances Healy may be soon sent to the Eritrean mission field.
2. Pray for Summer Bible Schools which will be held this month and next.

LEROY B. OLIVER

WE ARE EMBARRASSED!

Attention is called to the correction in a report, as noted on p. 144 of this issue. Our sincere apologies to all concerned.

ONCE A MONTH

For various sufficient reasons, it has been decided that hereafter *The Guardian* will appear just once a month, on or about the 15th.

The Presbyterian GUARDIAN

1505 Race Street, Philadelphia 2, Pa.

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Bishop Oxnam and Church Union Today

THE outstanding Modernist, Bishop Oxnam, has issued another call for the union of all churches. He wants it right now, without further exploration of possibilities. Since Rome will not cooperate the union must include all Protestants. If they "keep their eyes on the Christ rather than on the practices of a particular communion" then "agreement is possible".

Bishop Oxnam's call was made at the recent Methodist General Conference in Boston, in the "episcopal address" authorized in advance by all the bishops. Coming from the biggest Protestant body it warns us of a movement of growing momentum, whose advocates lose no chance to urge and press it. It is not union on the basis of truth. It is anti-doctrinal union; just "keep your eyes on the Christ". It is against the gospel; its great leaders are Modernists. It fails to honor the Word of God as the final rule and therefore threatens to impose a human religion which would smother many unawares.

At the present time there is a special danger of this false kind of church union. To be sure there is the modern resistance to the revealed system of doctrine, and the general gullibility as to nearly every other religious notion. There are other reasons back of the demand for anti-doctrinal union. But there is also a peculiar danger now confronting us, if we would learn from modern history. Many of the worst anti-doctrinal unions have been effected in the years just following the great wars.

A war exhausts people. It saps their mental and moral strength. It renders them more or less incapable of standing up for their rights; they can't even see what is right and don't care. They become easy marks for the plausible scheme to forget differences of conviction and unite the churches, lest convictions should interfere with brotherhood.

After the Civil War, in 1871, the Old School and New School Presbyterians, who had separated in 1837 because of great doctrinal errors in the New School, came together again without dealing with those errors which had divided them and which still existed. This union led directly to the present Modernist conditions in the Presbyterian Church in the U. S. A.

After World War I, in 1925, a Presbyterian - Methodist - Congregational union gave rise to the United Church of Canada. Further instances of doctrinal decline in the same period are the Auburn Affirmation of 1923 and the preamble to the Confessional Statement of the United Presbyterian Church of 1925, requiring forbearance in love toward ministers who do not "fully" subscribe to the standards of the church.

Today after World War II while the discernment of many is notably dull the same type of anti-doctrinal movement is in full swing. The new United Church of South India brings together Anglicans, Congregationalists, Presbyterians and Methodists on the basis of the Nicene Creed. In our country the Southern Presbyterians are threatened by union with the Northern Presbyterians. The Revised Plan of Union for the Reformed Church in America and the United Presbyterian Church sets up the Confessional Statement of the latter body as one of the doctrinal standards of the united church.

Bishop Oxnam's demand for immediate Protestant union is no light gesture. It is a realistic blow directed toward a soft and yielding substance. His bad cause has a good opportunity. He reminds us that Modernists know the times.

A. W. K.

Combatting Communism

THE political atmosphere is nearly saturated with the subject of communism. To the western world the question of questions is how communism is to be combatted, its sphere of in-

fluence restricted, and its threat of world-domination overcome. How shall we prepare for military eventualities? Shall the United Nations be recast or modified, with or without Russia, to open the way for effective handling of world problems? Shall the Communist party be outlawed, or shall the revolutionary strategy and tactics of the communists be counteracted some other way? These are all questions of urgent concern. To the extent that they are political, they do not concern us directly here. Since, however, they have profound implications for Christianity, we must take account of them. It is of especial timeliness that as Christians we shall ponder the deeper issues that are raised by the encounter of Christianity and communism as two completely irreconcilable ways of life.

How shall we as Christians more effectively combat communism? In the first place, it is important that we become better acquainted with its real character, and understand its inwardness. The international problem is one of power politics. The internal political problem posed by the foreign allegiance and the program of the Communist Party involves constitutional questions regarding protection of liberty of minorities and restraint of treason. But back of these is the deeper problem of communism as a social philosophy and way of life which cannot be kept behind an iron curtain nor legislated out of existence. Communism is not intelligible unless we take account of modern social conditions, oftentimes harshly inequitable social conditions, in which it took root and thrives. But it did not just grow in this soil; it is not the product of spontaneous conception. Rather it is specifically the consequence of a purely materialistic and secular view of life combined with the revolutionary technique of class-warfare. Those who are imbued with such a view of life, and use such a technique to attain their ends, while sometimes paying lip-service to democracy, actually can have in view only a tyranny of class over class, or the obliteration of all but one class, and can perpetuate their government only by the most ruthless secret-police methods.

When Communism is viewed in such terms, it is plain that its menace is not confined to that of the aggression of a foreign power or to that of the threat of a political party. Its menace

is due to the fact that it constitutes a godless and violently anti-Christian way of life which cannot be thwarted or subdued by armies or by legislation. It is a way of life that may take on various forms: it might take on the specifically American form. Indeed, in view of the strength of America, it would most certainly take on a distinctive color, and so might be embraced by millions who are violently anti-Russian.

When we get down to the facts, is it not evident that within our own so-called American way of life there have emerged all or most of the basic ingredients of the communistic pattern. No one can overlook our pervasive materialism, our determination of issues in terms of profits and wages, our feverish pursuit of financial security. There is also our worship of science. As someone has put it, science has become the opiate of the people. Moreover, one only needs to read the daily papers to observe how class distinctions and class warfare are cultivated studiously and effectively by certain spokesmen for powerful segments of our population. We must deplore the complacency with evil and injustice shown on the one hand, but we must also combat the tendency which has grown apace in our national life to view all issues in terms of the advantages to one's own political group. Pork-barrel legislation, the power of lobbies, catering to powerful voting groups in the present political campaigns—all these give abundant evidence of the truth of this observation. But deeper than materialism and class hatred is an underlying godlessness and lack of moral standards. Religion is being watered down so rapidly that it is an understatement to speak of it as weak and beggarly so far as its impact upon our national life is concerned. And leading teachers of ethics are advocating openly and belligerently that ethical standards be derived from human experience, and that consequently such standards as the Ten Commandments and the laws of Christ be repudiated or relaxed.

Our easy going attitude toward religion and ethics, engendered by and itself promoting a basic secularism, are no foundation for the preservation or establishment of a sound social and political life. It is in such an environment that a way of life in no way basically superior to Russian communism may come to fruition. Combine that with our typically American cru-

sading spirit and we may well consider it our mission to conquer the world for such a new Americanism!

Our eyes are not closed to the greatness of America. Nor are we oblivious to the strength of Christian conviction which still exists. But we should

be aroused to the danger of our being engulfed by a tidal wave of godless materialism. The Church has its own distinctive way of combatting communism. May it again be a mighty host armed with the panoply of God.
N. B. S.

To Our Covenant Children

Do you know what it means that you have been baptized?

By CALVIN A. BUSCH

IF YOU, dear child in Christ, were baptized in infancy you do not remember the happy moment when your parents gladly introduced you to the Christian faith and claimed all the wonderful promises of the Triune God for your special benefit. We hope that by now you are beginning to understand what was done for you and to you at that sacred point in your life. How fortunate, indeed, you are to have God satisfy you at such a tender age with His mercy. This should, as Moses reminds us in the 90th Psalm, cause us to rejoice and to be glad all our days. God came to you in a very mysterious manner and claimed you for Himself. You are a child of God. God has saved you because Jesus died for you upon the Cross of Calvary. He also has given you His Holy Spirit in order that He might lead you to know Jesus as your Saviour from sin and might help you to be good.

When you were baptized into the name of God the Father, God the Son, and God the Holy Spirit, you were also enrolled as a member of the Church of Jesus Christ. Sometimes you are known as a non-communicant member. This means that, although you are a member, you are not yet ready to take the Communion. You see, you are a citizen of the country in which you were born, but until you reach a certain age so that you understand more about your country, you are not permitted to vote in its elections. In much the same way, though you are a member of the church, you are not yet permitted to partake of the Lord's Supper.

This period between your baptism and the time when the church will allow you to take communion with the older members of the congregation is one of separation and instruction. How do you get this instruction, and prepare yourself for full membership?

First of all your parents taught you to pray. In this you learned that God was your heavenly Father, that He cared for you. Your parents also began to read Bible stories to you, so that you would know more about the book which tells us of God and of our Saviour, Jesus Christ. Then one Sunday morning you started attending Sunday school, where teachers taught you songs about Jesus and where you began to memorize Bible verses. Little by little you have come to know many things about the Bible. The church was good to you when it provided the Sunday school and the teachers and the lessons so that you might know more of your Father in Heaven.

Another important day in your life was when your parents took you to church to worship God, along with other people whom God had saved. Some of these people, like yourself, were baptized when they were tiny infants, and they grew up in the church just as you are doing. At the worship service you heard people sing beautiful hymns of praise to God. You listened while the minister read out loud from the Bible. Then this man of God prayed for the church, which included you. During the service you noticed that the people also worshiped God with their money. You learned from this that God is pleased with a cheerful giver, and that He gives us as members of the church an opportunity to have a part in sending the gospel
(See "Children", p. 138)

The Rev. Calvin A. Busch is pastor of the Second Parish Orthodox Presbyterian Church in Portland, Me.

A Day of Opportunity in Eritrea

Shall We Let it Pass?

By CLARENCE W. DUFF

FORTY years ago Dr. Samuel M. Zwemer concluded his book on the Moslem world with a chapter entitled, *The Day of Opportunity*. In a few countries Christians have made notable progress among Mohammedans since that time, but the Moslem world remains to a great extent unevangelized. In large measure the Church of Christ has failed to meet the challenge of Islam.

The opportunities for Christian work among Moslems, however, are still very great. In the providence of God the door has been opened for the Orthodox Presbyterian Church to work among certain tribes of Eritrea, tribes that are predominantly Moslem. Stations have been established in three different language areas with a missionary family in each. The missionaries sometimes wonder whether the church realizes what a day of opportunity there is for it in Eritrea and how urgent it is that she "buy up the opportunity" lest it pass.

It has always been most difficult to gain an entrance for Christian missions in Mohammedan areas. Not only Moslem governments, but often Christian governments ruling Moslem peoples, have forbidden Christian work. Frequently even educational, medical or other humanitarian work has been prohibited. In some countries only certain types of institutional work have been allowed, so that if the Christian message was to be given at all it could be given only by the most indirect methods. In other fields direct evangelism has not been forbidden, but permission to enter these fields has been given only on the agreement that the missionaries would engage in expensive educational programs or other institutional work requiring large and specialized staffs. Often the missions involved would much prefer not to tie up their men and money in such work. Frequently there are grave doubts in the minds of some of the missionaries as to the scripturalness or propriety of such activities as they are required to carry on; but they have the choice

between doing such work or being forbidden to work at all in such areas. Requirements such as the above are common not only in Moslem areas but often in pagan areas as well.

So far in Eritrea no restrictions as to the nature of our work have been put upon us. When asked by those in authority what we expected to do, we replied that for the present we contemplated direct evangelistic work, and no objections were expressed. We have not been asked to engage in educational or humanitarian activities. No attempt has been made by government officials to indicate what methods we should use in prosecuting our work. When approached concerning the acceptability of medical work in connection with our station, they were cordial but made no requirements that we have such. We have been to date left absolutely free to carry on our missionary work as we believe best. I think this is rather notably exceptional in modern mission history. While we have this opportunity for pure evangelistic missionary work ought we not "buy it up" with all the resources at our command? A mere skeleton staff of one missionary couple in a language area scarcely fits the situation.

There are other elements in this day of opportunity in Eritrea. It is no light matter that the chiefs of the peoples involved are willing to have us among their people. One or two of them have been uneasy at times, but they have not seriously objected to our being allowed to work in their tribes, and generally speaking they have been friendly to us personally. Where we have come into contact with the people and have had opportunity to make our message known to them in one way or another, there has been a remarkable readiness at least to hear what it is. Frequently frank discussions of the differences in our faiths have been possible without engendering antagonism. It has been possible to sell or distribute free Scripture portions or tracts to Mohammedans as well as to others. Mohammedan men, women and children have all

bought them openly in the presence of other Mohammedans even after being told they were not Mohammed's books, but the gospel of Jesus. Mohammedans have sat down in our preaching services or stood in the door to listen. There is considerable indifference to our message but not so much prejudice as to prevent a hearing. In the past there have been Christian converts from Islam to Eritrea and a fair number of these with their children live today among Mohammedan neighbors and carry on their Christian worship unmolested. For a Mohammedan to become a Christian does not mean here, as in so many places, complete ostracism and a living in peril of one's life. There is a large measure of tolerance between the religious communities.

All the above adds up to a real day of opportunity for our church. Do you realize how easily we may let the opportunity pass by unrealized? One day probably very soon the present provisional administration will come to a close, and who will govern the country then no one can tell. Protestant missions were excluded in the near past, and if a government controlled by Rome rules again we may expect more difficult days ahead. Political feeling has been growing and there is the possibility that nationalism or a desire for unity with Moslems in other parts of the world or some other political fad may change the situation for missions radically.

Today there is wide opportunity in Eritrea. Those of us who are here do not feel we can adequately meet its possibilities. We believe the fields entered call for more men and women. Our forces are thinly spread. So far we are in the initial stages only—language study, making friends, sowing seed. Even in these we need the help and counsel of others on our stations. If God is pleased to prosper our work many other phases will demand time and talent—the production of literature, the teaching of converts, the founding of churches. We have found it almost impossible to refuse

some simple medical help to those about us, even though we are not qualified for such work. A missionary doctor or nurse would find real scope for ministry to the physical and spiritual needs of multitudes in Eritrea.

Is it possible that there are no young men graduating from our seminary who will offer their lives in this service? Is there no man now in the ministry at home whose place could be taken by another to free him for service abroad? The Orthodox Presbyterian Church is not large, but can it not more adequately man its field abroad? When God opens a door the Church ought not to delay entering it. This is not a matter that may be put off indefinitely. The day of opportunity ought not be neglected. Let us redeem the time. Let us buy up the opportunity!

Westminster Seminary Commencement

THE annual commencement exercises of Westminster Theological Seminary began on Sunday afternoon, May 9th, with the Baccalaureate Service in the auditorium on the campus. There was an unusually large attendance, nearly filling the room.

The service was conducted by the Rev. Edward J. Young, Professor of Old Testament in the Seminary. Dr. Young took as his text Psalm 119:19, "I am a stranger in the earth; hide not thy commandments from me". In the first part of this verse, said Dr. Young, there is pointed out the need the believer has of a divine revelation. It is dangerous to trust to our own understanding as we go through our life in this world. We must have a sure guide, that we go not astray. The source of this guide is indicated in the second part of the verse, where the writer prays that the commandments of God may not be hid from him. By this is meant not simply certain laws, but the whole Word of God. This Word of God, Dr. Young emphasized, is not some inner feeling we may have, nor is it the Bible thought of apart from the words of the Bible. It is not for man to judge and decide what the Word of God is. Rather the whole of Scripture is the Word of God. Without it men are in darkness today. Dr.

Young urged the members of the graduating class never to forsake that Word, but to make it the subject and guide in all their preaching, as well as in their own living.

On Tuesday evening the annual banquet of the Westminster Alumni Association was held at the Central YM-CA in Philadelphia. Well over 100 former students and friends of the institution gathered for the occasion. Following the dinner and a brief business session, members of the graduating class were welcomed to the Association, and then two addresses were heard. Chaplain John W. Betzold, now stationed at Fort Knox, Kentucky, spoke on the subject, "A Chaplain Looks at UMT". Professor John Skilton of the Seminary spoke on the subject, "Progressive Conservatism". A devotional service closed the evening program. The Rev. Robert L. Atwell, president of the Association, presided over the gathering.

The regular Commencement program was held on Wednesday afternoon, May 12th. Speaker for the occasion was Dr. W. Stanford Reid of Mount Royal, Quebec, Canada.

Eight persons received Bachelor of Theology degrees, and six received Master of Theology degrees. The graduates are:

Bachelor of Theology: Raymond Commeret, Herbert DuMont, T. J. Georjian, Calvin S. Malefyt, Lambert Mulder, Henry Tavares, Marten Woudstra, and Earl E. Zetterholm.

Master of Theology: Alexander C. DeJong, J. F. Gates, Fred H. Clooster, Roy F. Lambert, Howard B. Spaan, and Henry A. Venema.

Home Study Course on Prophecy

THE Rev. Edward J. Young, professor of Old Testament at Westminster Theological Seminary has prepared, and the Committee on Christian Education of the Orthodox Presbyterian Church has published in mimeographed form, a home study course on Old Testament Prophecy.

There are thirty-four lessons in the course. Each lesson includes notes on the passage or subject being studied, and a number of questions the student is to answer in writing.

This should not be mistaken as a course in eschatology. It is concerned with the nature of Old Testament prophecy in general, and with a study of the prophetic work of the major Old Testament characters. In the course of these studies, however, consideration is given to many passages definitely Messianic in character, and which are frequently given a prominent place in eschatological schemes.

Nor should it be thought that this is a course that one can cover adequately by reading through once. It is expected of the student that he will study, that he will spend some time on each lesson and master the material thoroughly.

In these days when there is so much superficial thinking about prophecy and the interpretation of prophecy, we believe a course such as this should prove most valuable. It should be in the hands of every person interested in the Old Testament teachings, especially those who engage in teaching others.

The material is in mimeographed form, bound with a spiral binder in covers of blue leatherette. It may be ordered directly from the Committee on Christian Education, or through The Presbyterian Guardian, 1505 Race Street, Philadelphia, Pa. The price is \$2.00.

Children

(Continued from p. 136)

out to the whole world. The minister also preached a sermon, explaining some part of the Bible so the people, including yourself, might understand it better. As he stood in the pulpit, he was a servant of Christ to warn us against sin, to comfort us with God's promises, and to show us from God's own Word how we ought to live in this world. He pointed out the terror of hell, from which Christ has saved us, and told us of the beauties of heaven to which all the saved will finally go.

All of these wonderful privileges and benefits have been provided for you by Christ working in His church. Some day you will be granted the right, after careful instruction from your friend the pastor, of taking communion,—of becoming a full member of the church. When this time comes,

you will understand even better, and rejoice even the more, over the good things in store for you in the church which is the Body of Jesus Christ on earth.

Although you may not be a communicant member yet, there are many good things for you to do for the church to which you belong. In addition to obeying your parents, the pastor, and the teachers, you can help your church by praying for it. In your own way ask God to bless the pastor and the elders. Pray also that if it be God's will the church may grow in numbers, and that people who do not know about Jesus Christ may come to trust and obey Him through the work of the church. Along this line, you can ask your playmates to come to the Sunday school with you and to stay for the church services with you. Would it not be thrilling to tell some of your playmates who perhaps don't know about Jesus, of His wonderful love and His saving work? Also let your pastor know about your friends and neighbors so that he may call on them and help them to know about Jesus.

Perhaps you have reached the age when you are able to earn a little money. What do you do with this money? You may have a part in keeping the work of your church going, through your gifts. Many people give one-tenth of all they earn to the Lord for the work of the church. Suppose you earn one dollar a week. Would it not be well to consider that one-tenth of it, or ten cents, belongs to God. And so each week you could bring to Him that portion of what He has given you, and ask Him to use it in the work of His and your church. Remember the little boy who had just five loaves and two fishes? How many people did Jesus feed with this "small" amount? That's right—He fed five thousand people. Don't think your dime or nickel doesn't amount to much. Jesus is able to take and bless that gift of yours, in a way that will make you very glad.

These are just suggestions to help you realize what the church is doing for you and what you ought to be doing for your church. Remember, the church loves you because God loves you. And the church wants to help you in every way to be the kind of member Jesus would want you to be, so that you will be happy in serving Him.

Orthodox Presbyterian Church News

Seattle, Wash.: Attendance at the regular services of First Church has been increasing regularly. Several new members are to be received shortly. At the annual meeting Byron Wood was elected Sunday School superintendent, Mrs. Alda Wicks assistant superintendent, Wendell Dawson trustee, Mrs. Clara Blair president of the Women's Missionary Society, and Mrs. R. W. Soll treasurer.

San Francisco, Calif.: "Friendship Night" was observed at First Church on Sunday evening, April 4th. The evening service began forty-five minutes earlier than usual. There was a program of special music, a brief message by Mr. Jack Miller, followed by a sermon by the pastor. Following the service there was a time of fellowship. During the afternoon a group of workers visited the homes of Sunday school children.

Denver, Col.: A series of special services was held at Park Hill Church (formerly First Church) the week of April 13th. The Rev. Arthur O. Olson of Volga was the preacher for the occasion. The messages dealt with the great fundamentals of the Christian faith. The Hallelujah Choral Society and the Hollandaires Male quartet provided special music, together with the regular choir of the church.

Waterloo, Iowa: At the recent congregational meeting of First Church Mr. Harold Kluver was elected a deacon. Mrs. John Roskamp is the new president of the Women's missionary society. Two new families have affiliated with the church, and attendance is regularly increasing. At the mid-week services, a course in Applied Christianity, prepared by the Rev. Robert L. Atwell, is being used.

Lincoln, Neb.: The Rev. Edward F. Hills of Chicago was guest preacher at Faith Church April 11th. Among those at the service was Professor Herman Hoeksema of the Protestant Reformed Church. The young people held a fellowship supper on May 4th with the Rev. C. Vis of the Christian Reformed Church as guest speaker.

The work at Pioneer Chapel was resumed the end of April. Four young people of the church act as teachers of the Sunday school. On May 2nd there were 30 persons in attendance at the Chapel.

Gresham, Wis.: Trustees of the Old Stockbridge Church have made a financial canvass of the congregation, and the results are most encouraging. The church will soon begin making payments on the building that has been used as a manse for some time. Plans are under way for an early completion of the church building, so that it may be dedicated. The church plans to increase its support of missionaries of the denomination.

Oostburg, Wis.: Bethel Church was host to the spring meeting of Wisconsin Presbytery on April 13th. The Rev. Oscar Holkeboer delivered the sermon at the popular meeting the evening before Presbytery met. The third annual Missionary Conference was held at Calvary Church, Cedar Grove, on April 22. A number of ladies from Bethel Church, and from Grace Chapel in Milwaukee and the Old Stockbridge Church, were present for the meeting. A special musical program was presented by the choir of Bethel Church on May 9th. The Oostburg Christian School held Open House recently, and a large crowd visited the school.

Evergreen Park, Ill.: Westminster Chapel has purchased a plot of ground at the corner of 96th and St. Louis avenues as the site for its church building. The lot has a frontage of 167 feet. Roy Stott, who designed the local Christian Reformed Church building, has been retained as architect for the Westminster Chapel. The building is to be a three-unit structure, the first unit of which is expected to be built this fall. Since the beginning of the Evergreen Park work in October, 1945, the congregation has grown and now includes 57 families. The church is meeting at present in the auditorium of the public school. Plans are under way for a daily vacation Bible School in July.

Westchester, Ill.: A daily vacation Bible School is to be conducted by the Westchester chapel the last two weeks of June.

Cincinnati, Ohio: The Rev. Charles Ellis of First Church has accepted a call to the Covenant Orthodox Presbyterian Church of East Orange, N. J., and will be leaving shortly to take up the new charge. A capacity crowd attended the sacred concert at First Church on April 14th, presented by the Men's Glee Club of Wheaton College. The concert was sponsored by the Greater Cincinnati Chapter of the N.A.E. Mr. Robert Cowell, who operates a fleet of trucks for the city of Cincinnati, has been using one of his trucks as a "bus" to carry children to and from Sunday school. This has resulted in a marked improvement in attendance. Two elders and two deacons were elected at the annual congregational meeting April 21st. They are receiving a special course of instruction prior to their being ordained and installed.

Pittsburgh, Pa.: Two persons were received by confession of faith, and one by reaffirmation, at a recent communion service of Covenant Church. Mr. James Greer and Miss Virginia Marks, both members of Covenant Church, were recently united in marriage.

Baltimore, Md.: The annual meeting of St. Andrews church was held on April 15th, following a fellowship supper. Reports were received from the various organizations of the church, and there were special musical numbers as well as group singing. The whole was a most enjoyable evening.

Silver Spring, Md.: At the morning service on Sunday, April 18th, Knox church formally acknowledged its attainment of full self-support, as of April 1st. Special speaker for the occasion was the Rev. Franklin Dyrness of Faith Church, Quarryville. Faith Church, and Calvary Church of Willow Grove have over the past several years contributed generously to help the work in Silver Spring. Average attendance at the Sunday School during April was 209.

Franklin Square, N. Y.: The Franklin Square church has paid the final installment on a loan of \$1,500

from the Home Missions Committee, made five years ago to help in the purchase of a church home. A week of special children's meetings was held recently with leaders from the Child Evangelism fellowship in charge. A gospel service was conducted April 25th at the Wayside Home for girls in Valley Stream. Men and boys of the Bible school distributed a number of tracts to homes in the vicinity of the church on a recent Sunday morning. Miss Olga Hovanec was elected president of the N. J. Machen League at the spring conference of the league in Westfield.

Portland, Me.: The congregation of Second Parish Church tendered a reception to the newly installed pastor, the Rev. Calvin A. Busch, and his wife, in the church vestry on Friday evening, April 23rd. There was a program of music and messages of greeting, and the pastor and his wife were also presented with a generous purse. Mr. Busch spoke at the chapel exercises of Gorham State Teachers College on April 22. On Sunday morning, May 2nd, Mr. Earl Maier was ordained and installed as an elder of the congregation. Elders John MacDonald and Emil Ek were reinstated for another three year term. Mr. Maier was also elected elder delegate to the General Assembly.

California Presbyterial

THE Women's Presbyterial of the Presbyterial of California held its spring meeting in Los Angeles, April 21 and 22, with some of the meetings at Westminster and some at Grace Church.

On the afternoon of April 21st the ladies enjoyed an informative and inspiring talk by Mrs. Dorothy W. Smoker of the Mennonite Mission in East Africa. At the afternoon session the next day Miss Frances Healy, missionary appointee to Eritrea, addressed the gathering. Miss Healy spoke of the "great and effectual door" which is open in Eritrea for our church, and asked for the earnest prayer support of the women of the Presbyterial. Offerings taken at both afternoon meetings were to help meet Miss Healy's travel expense.

Daughter to Petersens

THE Rev. and Mrs. Herman T. Petersen of Covenant Church, Albany, N. Y., are rejoicing in the birth, May 16th, of a daughter. Both child and mother are reported doing nicely.

Miss Viola E. Hughes

THE Orthodox Presbyterian Church lost a sincere and devoted friend in the death, the latter part of April, of Miss Viola E. Hughes of New York City.

Prior to 1936 Miss Hughes was a member of the Broadway Presbyterian Church of New York. With the formation of the new denomination she left the Broadway Church. She joined with others in New York in early attempts to establish a congregation of the new denomination in that city. When these attempts proved unsuccessful, and when a church was established at Franklin Square on Long Island, she became a member there, and was a faithful and generous friend of that work for the remainder of her life. Although her home was in the city, making it difficult for her to attend the church, she was very regular in her attendance, and it took some special circumstance to keep her from the services of worship.

Miss Hughes was the last of her family line. She had no kin.

Funeral services were held on Saturday, April 24th, in New York. The Rev. Robert L. Vining, pastor of the Franklin Square Orthodox Presbyterian Church, conducted the services, assisted by the Rev. Bruce A. Coie, former pastor of the church, and by the Rev. George J. Willis, field representative of Westminster Theological Seminary.

Miss Hughes was 69 years of age. She had been ill for a number of weeks prior to her death.

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124 N. Bright Ave., Whittier, Calif., Dept. 16

The Life of Jesus Christ

By LESLIE W. SLOAT

LESSON 32

The Resurrection and Ascension

SCRIPTURE: *Matt. 28:1-20; Mark 16:1-20; Luke 24:1-53; John 20:1-21:25; Acts 1:1-14; I Cor. 15:1-8.*

THE Sabbath day (our Saturday) following the crucifixion passed in quietness. Then early on the morning of the next day (our Sunday) which was the first day of the Jewish week, a band of women came to the tomb of Jesus. In the group were Mary Magdalene, Mary the mother of James, Salome, and perhaps several others. They were carrying the spices they had prepared, in order that they might anoint the body of Jesus.

As the women moved along the road, the chief question in their minds seemed to be how they could roll away the heavy stone which had been placed at the entrance of the tomb. But when they reached the garden, they found that problem solved. The stone was already rolled away. And when they looked into the tomb they discovered to their amazement that the body of Jesus was not there. What should they do?

Mary Magdalene instantly decided the thing for her to do was to go find Peter and John and tell them. She hastened off on this mission.

As the others stood hesitating, they became aware that someone was in the tomb. The story seems to indicate clearly that it was an angel, appearing in a human form. He spoke to the women: "I know that you seek Jesus the crucified one. He is not here. He is risen, as He said. But come, see the place where He lay, and then go quickly and tell the disciples . . ." What confused thoughts may have entered the minds of these women we do not know, but they too now hurriedly left the tomb to tell the disciples.

And then, as they were going on their way, Jesus Himself met them. He whom they had seen crucified, dead and buried on Friday, now fully alive, stopped them and talked with them. Little wonder that they knelt at His feet and worshipped Him. And then He too sent them on their way to tell the disciples. Those disciples had all forsaken Jesus and fled at the time of

the arrest and crucifixion. But His first concern on this resurrection morning is that they shall know, as soon as possible, that He is risen and is alive.

Meanwhile Mary had found Peter and John. When they heard what she said, they hastened to the tomb. That one arrived before the other suggests that they ran as fast as they could. Otherwise they would have gone along side by side. It was John who arrived first, and he waited outside. Peter came and immediately went in and looked around, and John followed him. What they saw was simply the interior of a sepulchre, with burial clothes lying as though that which they had enclosed had just disappeared. The clothes had not been folded up and piled together. The head napkin was lying by itself. Seemingly the body of Jesus had passed through these cloths as later He passed through closed doors. It was the same body, in which Jesus arose, but with great differences. Peter and John, having looked the place over thoroughly, returned to the city.

Mary had come back to the tomb also. She remained after Peter and John left, silently weeping. She stooped and looked into the tomb, and she became aware of two persons there—another appearance of angels, if we grasp the narrative correctly. They asked why she was weeping, and she said, not realizing they were angels, that someone had taken away the body of her Lord, and she did not know where it had been laid. Turning from the tomb, she saw another person, whom she took to be the gardener. He too asked why she was weeping and for whom she was seeking. She replied as she had to the two in the tomb, also offering herself to take away the body of Jesus, if perchance this gardener had removed it. Then the gardener addressed her quietly by her name, but in a familiar voice. It was Jesus Himself, as she immediately recognized. She bowed to worship Him, and reached out to take hold of Him. This He forbade, but again told her to go carry a message to the disciples.

While all this was going on, the guard which had been placed at the tomb had gone to the city in great excitement. They reported to their su-

periors that there had been an earthquake, that they had been dazed for a time, and that when they came to their senses the tomb was open and the body gone. Their superiors persuaded them to accept a bribe and go and say that the body had been stolen by the disciples while they were asleep. Some such story has been believed by many people ever since.

On the afternoon of this same first day of the week, two disciples, though not of the inner circle of eleven, left Jerusalem by the Emmaus road, on their way home. Their hearts were sad. And their minds were troubled by the reports of the women. They talked of these things. As they went along, a stranger joined them and after listening to their conversation, joined in. They described their hopes concerning this Jesus of Nazareth. Then the stranger, who seemed to have a wonderful understanding of Scripture, started explaining the things said in the Old Testament about the sufferings of the promised Christ. As never before their eyes were opened to the meaning of Scripture.

When the three reached Emmaus, the disciples persuaded this stranger to stop with them at a local inn. As they sat at the table, the stranger blessed the bread, and suddenly their eyes were opened and they recognized Him as Jesus. He disappeared from their sight. And though it was near evening, they hastened back to Jerusalem and found the disciples. Before they could tell their own story, however, they had to listen to Peter, who was telling how he too had met the living Jesus that afternoon. Then they reported their own experience. And suddenly, as they were all together there with the doors locked, Jesus Himself was standing in their midst. He talked with them. He comforted them. To show that He was there, he took some fish they had and ate it. What a day this had been for the disciples! What a day this had been—and would ever be—for the whole world. Jesus Christ, God's Son, having finished the work of redemption wrought in the sacrifice of Himself, had risen from the dead by the power of God, and the justification of sinners who trusted in Him was now assured.

The disciple Thomas was not with the others that first Sunday night. When they told him what had happened, he wouldn't believe. But the

next Sunday night he was with them. Again Jesus appeared in their midst, and this time addressing Himself directly to Thomas removed all doubts from the mind of that disciple. Thomas' response to Jesus was immediate—"My Lord, and my God".

Following these six appearances in or near Jerusalem, Jesus appeared twice to the disciples in Galilee. One appearance was to seven of the disciples by the lakeside. They had spent a night in fruitless fishing. As morning dawned they found Jesus on the shore, with fish already cooking on the coals. It was on this occasion that there took place that memorable conversation between Jesus and Peter—where the Saviour thrice asks "Lovest thou me . . .?" and Peter thrice affirms his love for his Master, and then receives the commission, "Feed My Sheep".

There was another appearance in Galilee, when Jesus was seen by some five hundred of the brethren at once. Perhaps it was on this occasion that the words of the great commission, recorded at the close of Matthew's gospel, were spoken.

Paul tells us that Jesus also appeared to His own brother James. This alone explains the conversion of James, who before the crucifixion had been like the other brothers unbelieving.

Finally there was an appearance, forty days after the resurrection, when Jesus met the disciples in Jerusalem, went with them out of the city, and at some point on the road to Bethany was taken up into Heaven, a cloud receiving Him as they watched. Two angels who appeared immediately afterwards, told them that Jesus would come again in the same manner as they had seen Him go away into heaven. So the earthly life of our Lord was brought to a close with the promise of His coming again at some future time. Of this Jesus Himself had earlier spoken, describing that as the time of the judgment and the end of the age.

The ascension taking place as it did was necessary in order to establish the fact that the appearances had definitely ceased, and that the disciples were not to look for more, but were to go to Jerusalem and wait for the promised Spirit, so that they might begin their work of telling to all the world the message of the crucified and risen Saviour, and of redemption through His blood for all who trusted in Him.

On this message the Church was to be built.

There was one other appearance of Jesus, which must be placed in the same category as those listed above. That was His appearance to Paul on the road to Damascus, an appearance which Paul himself describes as to one "born out of due time". This special event wrought the conversion of Paul, and established him as the great missionary to the Gentiles.

Aside from this, our Lord's earthly ministry terminated at the Ascension. He now sits at the right hand of the Heavenly Father, in wondrous glory, waiting until all His enemies shall be subdued under Him, and He shall return to judge the world and to consummate His all glorious kingdom of righteousness.

QUESTIONS ON LESSON 32

Detail Questions:

1. What was the first indication to those who had been close to Jesus, that something had happened to the body? Who do you think first saw the risen Christ?
2. Describe what Peter and John found when they first reached the empty tomb.
3. List the appearances of Jesus to His acquaintances on the first day of His resurrection. How many people, all together, saw Jesus alive that day?
4. What evidences did Jesus give to identify Himself to Mary, the two at Emmaus, the disciple group, others? Do you think any of these could have been mistaken?
5. What brought the appearances of Jesus to a close, and when? Who saw Him after this?

Discussion Questions:

1. What would your answer be to someone who accepted the Jewish claim that the body of Jesus had been stolen?
2. What is the significance of the resurrection for Christian faith?
3. Of what significance is it that when Jesus ascended to heaven, He ascended in the same body in which He had lived on earth?

Philadelphia Presbyterial

THE spring meeting of the Presbyterial Auxiliary of the Presbytery of Philadelphia was held at Bethany Orthodox Presbyterian Church in Nottingham, Pa., on Thursday, April 29th.

Mrs. John P. Galbraith presided over the meetings. The morning program began at 10:30 a.m. with a devotional service conducted by delegates from St. Andrews Church in Baltimore. The speaker at the morning session was the Rev. Professor Edward J. Young of Westminster Seminary. He gave a talk concerning the work of the Committee on Christian Education of the denomination.

Lunch was served at 12:30, the ladies of the host church providing the dessert and coffee.

At the afternoon session letters from the denomination's foreign missionaries were read, giving those present a more intimate picture of life and work on the foreign field. The speaker in the afternoon was the Rev. George J. Willis, field representative of Westminster Seminary. He gave an interesting and profitable talk concerning the work of that institution.

Special music was provided at each session of the gathering by Mrs. Clyde Johnson of Kirkwood, Penna.

About 80 persons attended the Presbyterial. An offering was received and forwarded to the Christian Education Committee to help in the purchase of its new printing equipment.

(Information provided by Mrs. Sterling Horner of Wilmington, Del.)

TEACHER WANTED

San Diego Christian School, opening this fall, is in need of principal and teacher for lower grades. Real opportunity for pioneering among evangelical Christians. Send applications to Delbert Schowalter, Route 2, Box 318, Santee, California.

TEACHER WANTED

Oostburg Christian School is in need of a principal-teacher for 7-8 grades inclusive, beginning September, 1948. Please correspond with Harley Hui-bregtse, Sec., Box 74, Oostburg, Wisconsin.

The Glory of the Christian Church

By the REV. PROFESSOR R. B. KUIPER

VIII

VISIBLE UNITY AS AN IDEAL

Realistic Idealism

IT CAN hardly be denied that ideally the church of Christ should be *one* in outward appearance as well as inner reality. In that respect it ought to resemble the apostolic church, which certainly was intended in the main as a pattern for the church of succeeding ages. What needs to be emphasized is that visibility and invisibility are two aspects of the one church and that, therefore, the visible church should manifest the attributes of the invisible. Indisputably one of the most glorious attributes of the invisible church is its unity. In the measure in which the visible church fails to manifest that attribute, outward appearance belies inner reality.

For that reason the notion which has long been prevalent in orthodox circles, that denominationalism is perfectly proper in so far as it is occasioned by natural or God-appointed factors, must be rejected. The fact that Christians speak different languages is a poor excuse for their dwelling apart in different denominations. As it is, there are denominations in which several languages are employed. It is difficult to see why a dozen or more could not be used in one communion. Again, if geographical distance ever was a valid reason for denominationalism, it can hardly be so regarded in this age of fast travel and almost instantaneous communication. It is not as far from New York to Shanghai today as it was from Jerusalem to Rome in the days of the apostle Paul. And as for differences in racial traits, Christians do well to remember that in Christ there is neither Greek nor Jew, barbarian nor Scythian, white man nor colored.

The ideal is clear. However, no less clear is the fact that the basic cause of division within the church of Christ, namely sin, is operating as powerfully today as in the past and beyond all doubt will continue to operate as powerfully in time to come. That is indeed

a hard fact which must be faced with utmost realism. He who does that will, to put it mildly, deem exceedingly unlikely a united church at any time before the Lord's return. It is hardly an exaggeration to assert that the expectation of a united church in this dispensation is an unwarranted anticipation of the new heavens and the new earth.

Idealistic Realism

Shall we then discard the ideal? God forbid. It is of the essence of Christianity to strive for the unattainable. Fully aware that he will not reach the goal of moral perfection in this life, the Christian must yet press with might and main toward that very mark. Likewise, though convinced that it will continue divided until its Head comes back, the church must labor incessantly at healing its breaches. In a word, in the matter of Church union we surely should not permit idealism to run wild, but neither may we make realism an excuse for a do-nothing policy. On the one hand, we must see to it that our idealism remains realistic; on the other hand, it is no less important that our realism remain idealistic.

A few suggestions are in order as to how we may, with both of our feet on solid ground, strive toward the ideal of visible unity for the church of Christ.

First, we must have the courage to refuse to recognize as Christian certain self-styled Christian churches. The truly Christian denominations should declare apostate such churches so called as have officially denied cardinal Christian truths. Most assuredly, this should be done only after a most careful study of all the facts involved. But if Unitarianism by its denial of the Holy Trinity has patently forfeited every claim to the Christian name, it is difficult indeed to see how a church which has accepted the control of Modernism, with its denial of the essential Deity of Christ and such supernatural events as His virgin birth and bodily resur-

rection, has any right to be called Christian. Such a church should unhesitatingly be denominated a false church, a synagogue of Satan, and thus be removed from the Christian fold. If that were done, one of the greatest obstacles to the unification of the visible church would be eliminated. For Modernism, in spite of all its clamor for ecumenicism and church union, is working more effectively toward the disruption of the church of Christ than is any other force.

Second, those denominations on which Modernism has made inroads but which have not yet surrendered to this enemy of Christianity should forthwith bring the doctrinal issue to a head. If that were done, almost every denomination in our land would presently be in the throes of doctrinal strife. In fact, before long many of them would no doubt be split wide open. But precisely that must occur if the visible church is ever to present a united front. When the Prince of peace declared that He had come not to send peace on earth but a sword (Matthew 10:34), He had in mind the fact that the one and only way in which true peace can come is by the destruction of false peace. Almost without exception the denominations of our land and day are enjoying—or pretending to enjoy—a false peace. Truth and falsehood are walking hand in hand. So vigorously must falsehood be condemned and truth upheld that their respective adherents will part company. That will mean division, but division which is prerequisite to unity.

Third, conservatives must confess that they too have sinned and done violence to the visible unity of the body of Christ. Their sin has taken many forms but has usually been rooted in a failure to bow unreservedly before the Word of God. While avowedly accepting the Bible as the Word of God, conservatives have often set up human reason instead of Scripture itself as the ultimate interpreter of Scripture. For instance, instead of permit-

ting the sovereignty of God and the responsibility of man to stand alongside each other for the simple reason that both are taught unmistakably in the Word of God, many who would be known as Bible-believers have done violence to divine sovereignty in a determined effort to square it with human responsibility before the bar of human reason. By this type of rationalism the visible church has been disrupted. Again, it is not unusual for conservatives to place human tradition on a par with divine revelation. The Pharisees of Jesus' day had nothing like a monopoly on the sin of thus denying the sufficiency of Holy Scripture. Churches have been split by the demand of serious-minded Christians that church members live by eleven or twelve commandments instead of ten. It is at this point that the virtue of piety degenerates into the vice of piosity. At the same point the sin of sectarianism has frequently raised its ugly head. To divide the church on issues concerning which the Word of God permits differences is the essence of sectarianism. Once more, failure to keep the various teachings of Scripture in balance with each other, and the consequent stressing of one or another of them out of all proportion to the rest, have frequently destroyed the visible unity of Christ's church. Riding a theological hobby is by no means an innocent pastime. Of such sins it behooves Christian churches everywhere to repent, and from them they must desist.

Finally, a very concrete suggestion is in order. The truly Reformed and Presbyterian churches could make a large contribution toward the realization of the ideal of the visible unity of the Christian church, if they would give serious consideration to merging with one another. It may be said without a moment's hesitation that such is their solemn duty. For them to continue divided is sin. For them to continue in their *laissez-faire* attitude is likewise sin. Recently a few of these churches met in a Reformed Ecumenical Synod. It is planned that in the near future more of them will gather in a similar assembly. That is a step in the right direction—but only a step.

To strive lawfully for the visible unity of the Christian church is to enhance its glory.

Ockenga Leaves U. S. A. Church

DR. HAROLD J. OCKENGA, pastor of the Park Street Church of Boston, Mass., has left the Presbyterian U. S. A. denomination, and asked to have his membership transferred to the Congregational-Christian denomination.

According to a letter published in *The Presbyterian* of February 21, Dr. Ockenga followed the suggestion of the clerk of the Pittsburgh Presbytery, in taking this action. It seems that after he became President of Fuller Seminary in California, Los Angeles Presbytery decided to object, and so asked the Pittsburgh Presbytery to prohibit Dr. Ockenga from laboring outside its bounds. Since for the last eleven years Dr. Ockenga has been laboring outside of the bounds of Pittsburgh Presbytery, serving as pastor of the Park Street (Congregational) Church, this request seems somewhat strange. Since moreover, Dr. Ockenga had declared in his address at Fuller Seminary that he repudiated the "come-out-ism" movement, his relationship to that institution certainly did not look to a repudiation of the Presbyterian denomination. Still, apparently, Los Angeles Presbytery decided it didn't like the looks of Fuller Seminary, and so decided this was one way to get at it and its president (president *in absentia*, you notice!). And Pittsburgh Presbytery decided to play the game, and suggested that Ockenga become in fact what he had been in name for eleven years. And Dr. Ockenga apparently decided the easiest thing to do was to play the game also, and at the suggestion of the clerk of Presbytery, he asked for his transfer.

MINORITY REPORT

A Correction

On Page 126 of the last (May 10th) issue of the GUARDIAN we published a minority report of the Doctrines Committee concerning the Free Offer of the Gospel. Unfortunately a section of the report was inadvertently omitted. We are very sorry this happened, and we are herewith publishing the balance of the report. The entire report, of course, appeared among the documents

sent to the commissioners of the Assembly.

We start this remaining section of the report with the paragraph marked (a), column 3, page 126:

(a) There is frequent employment of anthropopathic language in Scripture, in which grief, anger, jealousy, curiosity, and repentance are ascribed to Deity. Such Scripture passages teach that God acts in a manner which we are taught to view as corresponding to the manner of action of human beings moved by such passions. From these Scriptures the presence of such passions in God cannot be inferred.

(b) Elements in human desire unsuited to the perfection of God can be mentioned. Desire suggests a want or lack in the one who desires which can be fulfilled only be the gratifying of the desire. This is incompatible with the self-sufficiency of God. Desire is something weaker than the firm determination of the will. No such weak wishing can properly be ascribed to God, whose will is firmly fixed and fixes all things. God has not a will that can be frustrated as well as one that cannot be.

(c) The particular passages of Scripture alleged to support frustrable desires no more prove desire as an emotion or passion in God than the assertion "it repented God . . ." etc. proves a real change of His mind, or that God actually desired to know that the wickedness of Sodom was as it had been represented to him.

This position, far from being rationalism, as the *Complaint* alleges, is in accord with the teaching of the Confession of Faith that God is without parts and passions. The eminent Westminster divine, Samuel Rutherford, says in connection with representations of distress, grief or sorrow in God: "Tis a speech borrowed from man for there is no disappointing of the Lord's will, nor sorrow in him for the not-fulfilling of it" (*Christ Dying . . .*, p. 511) In connection with Ps. LXXXI:13 Rutherford remarks: "Which wish, as relating to disobeying Israel, is a figure, or metaphor borrowed from men, but otherwise showeth how acceptable the duty is to God, how obligating to the creature" (*ibid* p. 513). (Note *Complaint*, p 13 col. 2).

(2) That God desires the salvation of the reprobate viewed as reprobate is an absurdity not sanctioned by the

language of the Scripture nor predated by the language of Reformed theologians. Two points are here involved:

A) Does God desire the *salvation* of the reprobate, or is the object of His desire not rather the *connection* between the compliance of sinners with the terms of the gospel offer and their salvation? The Ezekiel passages make express the divine approbation of the connection between repentance and salvation. Samuel Rutherford, in reference to passages of gospel invitation, speaks of 'A vehemence, and a serious and unfeigned ardency of desire, that we do what is our duty; and the concatenation of these two, extremely desired of God, our coming to Christ, and our salvation: This moral connection between faith and salvation, is desired of God with His will of approbation, complacency, and moral

liking; without all dissimulation, most unfeignedly. And whereas Arminians say we make counterfeit, feigned and hypocritical desires in God; they calumniate and cavil egregiously, as their custom is' (*ibid.* p. 511). Of God's revealed will in the gospel offer Rutherford asserts, 'it formally is the expression only of the good liking of that moral and duty-conjunction between the obedience of the creature and the reward, but holdeth forth not any intention or decree of God that any shall obey, or that all shall obey, or that none at all should obey' (*ibid.* p. 512). To say absolutely, God desires the repentance and salvation of the reprobate, is to go beyond the mode of expression. To say God desires the salvation of the penitent sinner, God desires that if any sinner repent, he be saved, is to give expression to the meaning of the Ezekiel and similar

passages as understood by Rutherford. The gospel offer, in other words, is conditional or hypothetical and as such it is universal. This leads to a consideration of the second point:

(B) Does God desire the salvation of the *reprobate*, or is it the salvation of sinners as sinners which Scripture represents to be the object of the Divine approbation and complacency? Surely it is the latter. Nowhere in the invitations, exhortations, commands, exhortations or offers in Scripture are the reprobate singled out and made the objects of special Divine concern. Sinners without distinction or discrimination are invited in the external call of the Word.

(3) When God's free offer of salvation to sinners is understood in these terms, . . . (This concluding paragraph appeared on page 126 of the May 10th issue).

We May Say We Believe in God, Yet Perish.

By ROBERT K. CHURCHILL

ACCORDING to a recent poll, 96% of the people in this country believe in God. Lest we become too confident over this, let the story of I Samuel 4:3-11 instruct us.

Israel had been defeated. To save the situation God was called in; the beautiful ark of the Covenant was sent into the battle with the hosts. There was a great shout of confidence by the people of God, but trembling came upon their enemies. Yet strange things happened. Israel suffered an overwhelming defeat; 30,000 footmen were slain; and the Ark of God's presence was actually captured.

We can almost feel the shock. Here was a people apparently trusting God, and yet they went down to ignominious defeat. Our so-called faith will likewise bring evil upon us if it is merely utilitarianism. Let us return to God, we say, not because it is right or because He alone should be worshipped; but we must revive religion in order to save democracy, to preserve our way of life. If we examine this noble sentiment carefully we see that we now value something as more important than God; God becomes merely useful for a "higher" end, namely democracy. In a very religious way we have made the State our God. This is idolatry on a grand scale.

Israel had sinned against God, and trouble came upon

them. But how modern they acted. They were more concerned about the trouble than about their sins. They turned to God, not to confess sin, but to help them out of their trouble. Theirs was an unrepentant trust in God and it was fatal. An unrepentant belief in God is the curse of modern Christendom.

We feel we are the most Christian nation in the world. But if there is no conviction of our sins, no fleeing to the blood of Christ from the wrath of God, then this so-called faith will be overwhelmed by God's judgments; the nation will perish in its religion. God is no mere sponsor of the status quo.

Israel had also an ignorant trust in God. The prescribed way was not followed, so disaster came. Today, people's knowledge of the sacred Scriptures is almost nil. People neglect the preaching of the Word, and the result is spiritual stupidity. We have brought up a generation of religious illiterates. Well did the prophet say, "My people are destroyed for lack of knowledge". An ignorant faith puts a nation in the path of the destroyer.

Finally today's faith is largely unchristian. We do not give a high enough place to Jesus Christ. Let us not suppose we can trust God if we have a low view of Christ. The Scriptures do not hesitate to call Jesus *God*. Jesus said, "he that honoreth not the Son, honoreth not the Father".

Condensation of a sermon preached in Covenant Orthodox Presbyterian Church, Berkeley, California, on March 7th. This condensation was published in the Berkeley Daily Gazette on March 8th, as part of their policy of publishing each Monday a summary of a sermon preached the preceding day. All ministers in the community, of whatever faith, have been asked to participate in this program.

The GUARDIAN NEWS COMMENTATOR

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

Russia and the Church

IT IS difficult to discover just what attitude, if any, Russia is officially adopting toward various branches of the Christian Church. *The New York Times* for April 2nd carried a report suggesting further curbs upon the church and further attacks upon the concept of religion. According to this report, the top hierarchy of the Russian Orthodox Church is in complete sympathy with the Communist government, but the lesser clergy and the rural priests are often apparently not in agreement with their hierarchy. Since the political government is committed openly to atheism, this means that the top hierarchy is really supporting atheism while the lesser clergy in many instances are trying to retain the concepts of religion.

The Young Communists have issued a new decree on this subject. An analysis of this decree, appearing in newspapers in Moscow, summed up the government attitude in this way—"With the triumph of socialism in our country, the social roots of religion have been eliminated but religious convictions exist in the form of survivals from the past in the consciousness of the backward and as a rule still inadequately educated and cultured persons. Although these remainders are withering away they will not disappear by themselves because within the country church leaders are trying to strengthen their religious influence over the backward part of the people and especially over the politically immature youths . . . The movement of our society forward to communism . . . demands an intensified struggle against all survivals of bourgeois ideology and morals, including religious superstitions and prejudices".

Along these lines, it is reported that severe restrictions are being used against the church in the Russian zone

of Germany. Although open violence is forbidden, there is the prohibition of Catholic Action, the limiting of religious instruction, and restrictions on publications of a religious nature.

Yet after reports of this sort, we are confronted with the following recent developments. In April Soviet authorities in Berlin issued a license for the publication of a new monthly magazine by the Evangelical Church in Germany. The magazine is devoted to promoting religious instruction in schools, and each issue will be in 300,000 copies, far more circulation than is permitted any other religious periodical licensed by the Western Powers in Berlin. Reported on April 26 was the arrival in Berlin of one "Comrade Sharnov" to serve as political and ideological adviser. In connection with his coming, plans for a revised strategy towards the churches were intimated. The new policy will be to "exploit the so-called revolutionary tendencies in Christ's teachings for Soviet propaganda . . .". It is recalled that in Italy a last minute attempt was made by Communists through using selected Biblical quotations to influence the voters toward communism and against Catholicism. Under Sharnov more new religious books are to be permitted and churches are to be given full freedom of action "within the limits of Soviet aims". The expectation is said to be that churches will "disintegrate by inner contradiction". A later directive from Sharnov, reported April 28th, was that all Soviet occupation personnel shall avoid friction with the German church and its believers, either in personal contact or official business.

But on April 26th it was reported from Moscow that the Russian Church hierarchy had blessed the Soviet Army as "just", "serving exclusively the purpose of popular gains". "The Church is praying for victory for the Soviet

Army. God save the Soviet Army, defender of peace throughout the world for many years to come".

It may well be that Russia has decided that the best way to destroy religion is to promote and exploit the differences in doctrine between branches of the church, thus bringing confusion to the popular mind. This method, as well as open persecution, has been tried in the history of the church. From it, as from all enemies, we believe God will preserve His true church.

Non-Controversial Religious Broadcasting

THE National Association of Broadcasting has adopted a revised set of standards governing religious broadcasting. These "self-imposed, self-guided and self-perpetuated" standards declare that broadcasting, "which reaches all men of all creeds simultaneously, should avoid attacks upon religion". Among the specific statements are:

Religious programs should be presented respectfully and accurately, and without prejudice or ridicule.

Religious programs should be presented by recognized and responsible groups and organizations.

Religious programs should place emphasis on broad religious truths, excluding the presentation of controversial or partisan views not directly or necessarily related to religion or morality.

Offers contained in religious programs should be confined to free copies of religious literature or free mementos of a religious nature.

We wonder how far the church would have gotten in the early centuries if such regulations as 2 and 3 above had governed the preaching of the gospel. There is no such thing as "broad religious truths". Statements

about religion are either true or false, and true statements about religion are liable to be very specific and particular in character.

Holland Church Will Not Join World Council

THE Synod of the Reformed Churches in the Netherlands has decided not to accept an invitation to join the World Council of Churches. Although that Council is holding its initial meeting in Amsterdam in September, it will definitely receive the cold shoulder from a large portion of Holland Christendom.

In an article appearing in a Dutch church paper, and distributed in this country by the American Council of Christian Churches, Professor K. Dijk, a frequent spokesman for the Synod, explains the action of the Synod:

"Our churches fully and wholeheartedly recognize the calling to experience the unity of the Church of Jesus Christ in fellowship and cooperation with other churches; they reject all exclusivism, they do not pretend to be the one true church; with all their heart they desire to be bound together with others and deplore the dissension and discord of Christendom; as they have done already for years, they also now desire to seek contact with those churches which have the same basis of faith and they follow after the fulfillment of their oecumenical task. But they may not do this in connection with the Oecumenical movement and the Oecumenical Council (World Council). These have as their foundation the confession of Jesus Christ as God and Saviour, and this sounds beautifully, but the world council leaves every denomination free to interpret this confession as they like, and the Dutch Council is following the same line of conduct. This means that in this Council those who do not consider Christ's deity in this sense of our Saviour Himself being God, God of God and Light of Light and who do not confess Him as the Saviour in the sense of the Redeemer, Who alone reconciles us by His blood, are receiving a position with the same rights as those who do confess the above, according to the Holy Scriptures; these two conceptions, which are diametrically opposed to each other, are tolerated side by side, and so there is no thought

of unity of faith; and so the denial of Jesus Christ as God and Saviour according to the Scriptures is recognized to be of equal value. Because of that the Synod decided that we could not participate.

"This participation would have meant that we, too, would have yielded to abandon the antithesis between two 'conceptions' that absolutely exclude each other and that we can be in unity of faith with those who deny the bodily resurrection, the ascension and the second coming of the Saviour. In this 'breaking through' of the antithesis, as it is being called with a heavy term, we are not permitted for God's sake to participate, and, therefore, the Synod decided to decline the request to sit in the Oecumenical Council

"The Synod was faced with an either-or. Either participating, and then a unity in which the real unity is lacking, or abstaining, but then an isolation regarding this particular oecumenical fellowship.

"The Synod has, for Christ's sake, chosen the latter position, and their 'no' was also a witness, very courageous and strong and full of compassion with a Christendom that is going to forget that in abandoning the antithesis it is playing with the eternal salvation of the souls which only can be saved by Him, Who is the eternal God, raised from the dead for our justification".

Southern Vote on F. C.

FINAL tabulation of the vote in the Southern Presbyterian Church on continued affiliation with the Federal Council of Churches shows that 62 presbyteries favor the continued relationship and 24 oppose it. The tabulated vote of ministers and elders shows 1,847 for, and 1,117 against. The constituency of the presbyteries voting suggests that the people are represented 424,000 in favor, and 186,000 opposed.

Congregationalists Favor Merger

IN THE voting on the proposed Congregational-Reformed Church union, returns from about one-third of the Congregational Church vote show about 65% of the votes favoring the merger. In this case individual

members, local congregations, and state synods must all express themselves on the matter. So far 57,000 individual members have registered in favor and 31,000 against, and 843 churches have approved and 439 opposed. The state reports are not yet available. Opposition to the merger seems so far to center mainly in Michigan and Iowa.

9,000 Sermons and Going Strong

DR. LUDWIG J. PEDERSEN of the Salem Evangelical Free Church in Minneapolis claims to have preached 9,000 sermons—so far. He is only 80 years old, in very good health, and has no thought of retiring. He says, "You don't run out of ideas when you preach the Bible as the Word of God and Christ as the means of salvation". The happiest part of his long ministry has been watching members of his flock "grow in spiritual grace and accept Christ as their personal Savior".

The oldest active minister in the Evangelical Free Church Association, Dr. Pedersen was ordained 56 years ago. He has been active in numerous projects of the church, and was the founder and for many years the president of Trinity Seminary in Minneapolis.

Sunday Schools and Crime

JUDGE HARRY W. Lindeman of the juvenile and domestic relations courts of Essex County, N. J., speaking at a meeting of the National Association of Training Schools, declared recently that ninety-five percent of youthful offenders arriving at the reception centers of training schools have had no regular religious training. "They say they know right from wrong, but have no sense of sin when they are wrong. Certainly some few are repentant, but most of them seem to be only sorry they got caught. Invariably they blame someone else for their trouble". Oftentimes, added the judge, "the homes from which they come have, from the time of the child's infancy, set a pattern of indifference to moral standards. Secularism has left its imprint".

And in Philadelphia a special agent of the FBI told a meeting of Sunday school superintendents that the FBI looks upon Sunday schools as "crime

prevention laboratories", and views Sunday school teachers as "honorary members of the law enforcement profession because you are potential crusaders against crime". Said Agent Suttler, "It is a pretty safe bet that a child living in an un-religious home is headed not only for a life of misery and trouble but has a very good chance for future contact with law enforcement officials."

The Minister and Divorce

HOLLYWOOD is but one of the many places in our country where what the Bible considers as adulterous and immoral "unions" are continually taking place in the name of marriage and under the sanction of state laws. When individuals, within a few days after securing a divorce from one partner, rush off and with great publicity marry another, we are witnessing one of the grossest evidences of the moral decline of the nation that can come to any people.

But if such conduct is in itself thoroughly reprehensible, what shall we think of the ministers who participate in such affairs by conducting the ceremony and blessing the parties involved? This question was pointed up when Dr. Stewart P. McLennan, retired Presbyterian (USA) minister conducted the ceremony for Henry J. Topping and actress Lana Turner. It was the fourth marriage for each of them, and just three days after Topping had received his divorce from his third wife. Dr. MacLennan was once a militant conservative in the USA church.

Catholics and UMT

DISAGREEMENT on important matters of national policy is rare among leaders of the Roman Catholic Church. It is therefore of special interest to find American Catholic archbishops at odds among themselves on the subject of UMT. Cardinal Spellman has come out publicly in favor of the proposal for compulsory training of all American youth. It is thought he probably represents the papal viewpoint. But Archbishop Dougherty of Philadelphia and Archbishop Cushing of Boston have both come out publicly and strongly in opposition to the mili-

tary training proposal, chiefly on moral grounds. It will be interesting to see what decision the church finally reaches. It may be more than interesting, however, because a united opinion on the part of the Catholic church can have strong influence on Capitol Hill.

"Green Hill"

THE well known and deeply loved hymn, "There is a green hill far away" has passed its one-hundredth birthday. The words were written by Mrs. Cecil Alexander, wife of a minister of the Church of Ireland (Anglican). The music was composed by Charles Gounod. Centenary celebrations were held in Belfast, Ireland, and at Armagh where the hymn was written.

This particular hymn was a special favorite of Dr. J. Gresham Machen, who felt that its statements of Christian truth were clearer and reached greater heights of Christian devotion than do the words of many familiar and commonly used Christian hymns.

What Is Myron Taylor Doing?

OBJECTION to the appointment of Myron Taylor as the President's personal representative to the Vatican has been voiced by Protestant religious groups ever since the original appointment was made by President Roosevelt. In answer it has been stated that Mr. Taylor's mission is to gather information for the use of the President, through consultation with religious leaders of all faiths in Europe.

It appears, however, that Mr. Taylor is engaged in something more than this. Recently he visited Spain and had a talk with Generalissimo Franco. And now we are informed that plans are under way to inaugurate a Christian Democrat party in Spain. "Christian Democrat" is the name of the Catholic party approved by the Pope, the party which recently won the Italian election. There is a Christian Democrat party in France. Mr. Taylor is reported to have sought Franco's approval for the formation of such a party in Spain. According to the report, it is believed that the new Spanish party would help solve certain internal

problems in Spain and would also help establish a "Latin Bloc" in Europe by linking up Christian Democrat parties in Italy, Spain and France.

Thus does the President's "personal representative to the Vatican" become the ambassador for the Pope in the furtherance of the Papal political ambitions on the continent. We may be opposed to Communism—and we certainly are—but to sell out to Roman Catholicism in the process will not help much. Is it the business of the United States government to provide political agents who shall trot about Europe in the service of the politically-minded "Vicar of Christ"?

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