

# The Presbyterian GUARDIAN

J. GRESHAM MACHEN • EDITOR 1936-1937

**Ambassador of the King**

Miss Frances Healy

•

**Unbelief in the Presbyterian Church U.S.A.**

Leslie W. Sloat

•

**Book Review Club**

Robert K. Churchill

•

**Moses' Song of Deliverance**

Edward J. Young

•

**12 Facts About Westminster**

Robert S. Marsden

•

**Glory of the Christian Church**

R. B. Kuiper

•

**Visit to D.P. Camp**

W. Harlee Bordeaux

•

**Orthodox Presbyterian Church News**

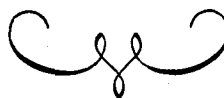
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**Guardian News Commentator**



*Modern liberalism . . . has lost sight of the two great presuppositions of the Christian message—the living God, and the fact of sin. The liberal doctrine of God and the liberal doctrine of man are both diametrically opposite to the Christian view.*

—J. Gresham Machen



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## Your FAMILY ALTAR

### Daily Bible Readings

#### Week of November 29 (continued)

Wednesday	James 1:1-12
Thursday	James 1:13-27
Friday	James 2:1-13
Saturday	James 2:14-26
Sunday	James 3

#### Questions for Sabbath Meditation

1. What does James say about trials? Have they value for the Christian?
2. What is the Christian's responsibility toward the poor?
3. What are the two kinds of wisdom spoken of in James 3?

#### Week of December 6

Monday	Malachi 3:1-12
Tuesday	Malachi 3:13-4:6
Wednesday	Isaiah 40:1-11
Thursday	I Kings 17:1-16
Friday	I Kings 18:1-15
Saturday	I Kings 18:16-35
Sunday	I Kings 18:36-46

#### Questions for Sabbath Meditation

1. Who is the messenger of the covenant spoken of by Malachi?
2. What task was given to John the Baptist to perform? How did he do it?
3. What was the message of Elijah to Ahab? What was the message of John the Baptist to his generation?

#### Week of December 13

Monday	Hebrews 1
Tuesday	Hebrews 2:1-9
Wednesday	Hebrews 2:10-18
Thursday	Hebrews 3
Friday	Colossians 1:1-14
Saturday	Colossians 1:15-29
Sunday	Micah 5

#### Questions for Sabbath Meditation

1. How is Jesus Christ superior to angels? In what relation do angels stand to Jesus?
2. Why did Jesus Christ take the nature of man when He came to this earth?

3. What attributes of God are ascribed to Jesus Christ in the first chapter of Colossians?

#### Week of December 20

Monday	Psalm 72:1-9
Tuesday	Psalm 72:10-20
Wednesday	Acts 3:11-26
Thursday	Luke 1:39-56
Friday	Luke 1:57-66
Saturday	Luke 1:67-80
Sunday	Revelation 19:11-21

#### Questions for Sabbath Meditation

1. In what ways is the kingdom of Christ like Solomon's?
2. Why does Mary the mother of Jesus rejoice?
3. What names are given to Christ in Revelation 19?

#### Week of December 27

Monday	Psalm 51
Tuesday	Psalm 19
Wednesday	Isaiah 6
Thursday	I Corinthians 6:1-11
Friday	I Corinthians 6:12-20

### A Thankful Heart

The practice of designating one day of the year for the giving of thanks to Almighty God for blessings received is commendable. But when the cold hand of formality rests upon the day, it loses its original significance. For

#### Mailing Address for Hunts

WORD has been received of certain changes in regulations governing mail to the Hunt family in Korea.

Only personal letters to Mr. Hunt himself may be sent through the address, APO 6, c/o Postmaster, San Francisco, Cal.

All packages, and all letters to other members of the family, must be sent c/o Korea Theological Seminary, Pusan, Korea.

Air mail to Korea is 25 cents a half ounce. An international air mail form may be purchased at the post office for 10 cents including postage.

gratitude to God must come from the heart. It cannot be generated by a presidential proclamation.

The Bible abounds with evidence to show that thankfulness is spontaneous. For one thing the man who fears God is aware that his needs must be supplied by God. Why be thankful to God if what we enjoy is the product of man's discovery and labor? Thanksgiving may degenerate into patting oneself on the back for one's achievements. But when the creature looks to heaven from whence come the rain and fruitful seasons, he must sing his songs of praise to heaven's King.

The Psalmist cries out, "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men! For he satisfieth the longing soul, and filleth the hungry soul with goodness." (Psalm 107:8,9) Men ought to thank God for what He has done, but only when they have been hungry and then fed will they acknowledge their obligation to God.

And this applies in the matter of spiritual blessings. The emphasis of men upon material blessings on Thanksgiving Day indicates that they hold physical bread to be valued above the living Bread. The truly thankful heart is the one that lives in constant awareness of his ill-desert and of God's mercy in Jesus Christ. Only the humble sinner from whom the burden of guilt has been lifted will see how great is God's goodness. The blind man made to see appreciates the leaves, the sunrise and sunset. The sinner conscious of God's condescending love will freely cry, "Thanks be unto God for His unspeakable gift."

"Come, all ye saints of God!  
Wide through the earth abroad,  
Spread Jesus' name;  
Tell what his love has done,  
Trust in his grace alone;  
Shout to his lofty throne,  
'Worthy the Lamb!'"

#### Prayer suggestions

Remember Rev. Lewis J. Grotenhuis in his work as Publications Secretary of the Committee on Christian Education.

Pray for Christians in Korea during this critical time in that country.

LEROY B. OLIVER

*The Presbyterian*  
**GUARDIAN**

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**Crossed Fingers**

**T**IME, in characterizing the average American on the eve of the national election says, "He catalogued the Russians with death and taxes, put his faith in the Marshall Plan, crossed his fingers and hoped for the best." The analysis of *Time* is all too accurate. Amid the threat of social revolution which is slowly, but surely, engulfing the world, the threat of atomic warfare which seems imminent, and the threat of financial depression, which is freely predicted by the "experts", Mr. Average American keeps his fingers crossed and hopes for the best. Yet, even with crossed fingers he celebrates Thanksgiving!

How the Christian attitude toward the world contrasts with that of the man with his fingers crossed! The Christian, too, sees the threat of social revolution and does not close his eyes to it, but observes it closely. He seeks to find in its forces any elements of Christian value which may be there and seeks to adjust the society in which he lives so that it more and more conforms to the revealed will of God. He does not hold that the social environments and mode of thought in which he was reared are sacrosanct. Nor does he attempt to preserve his way of life simply because it is convenient for him and grants him certain privileges. He is ever willing to question, in the light of the Word of God, the social structure of his day and is willing, yea, eager to make whatever adjustments

the Word of God warrants. He recognizes that progress in sociology and in economics is possible and seeks, through a better understanding of the Word of God, to discover what really is progress and what is hurtful change.

Nor is he blind to threats of atomic warfare. He realizes that it is just possible that in a moment, even in the twinkling of an eye, he and all those about him may be transported into the very presence of God. Death, whether it be by atomic warfare or by more normal means, is ever a present possibility to him. He does not regard it as absolutely inevitable. He does not feel that either death or taxes are absolutely certain. He looks forward to the coming again of the Lord Jesus Christ in power and great glory and he realizes that when Christ does return, then those who are alive will not see death. But, should the Lord tarry, he awaits death, not as a terrible visitor, but as the doorway to eternal life, even life in the very presence of his God and Saviour. Whether that death then come by atomic warfare or in some more accustomed form, he knows that his life is in the hands of one who loves him with an everlasting love and from whose love nothing in this world can ever separate him.

The Christian also realizes that economic depression is likewise a possibility. He knows that mankind has not been able to solve the most basic problems of his economic system. He knows that no one really understands the economic forces which are ever surrounding him and that while many experiments have been made it is just possible that none of them will succeed and terrible depression may again come upon this most prosperous land. But, again, he realizes that depression and prosperity are both the gifts of God, that both are for his good and for the glory of God, and that both can be received with thanksgiving. He knows both from the Word of God and from experience that that which seems to be adversity is often the best subject for thanksgiving.

To none of these forces is the Christian entirely passive. He doesn't simply resign himself to social change, to death, or to depression. He is active in avoiding these things. He is active in support of organizations such as the United Nations. He may realize full well that the United Nations cannot work in its present form. He may know that a league of sovereign states,

which makes laws for states, and not for individuals, cannot possibly work. He may, therefore, have no confidence whatsoever in the United Nations as such, and may even feel that depending upon an unworkable organization is much worse than having no organization at all. But, even when he comes to this conclusion he will still do everything in his power to effect cooperation among the peoples of the earth in order that war may be avoided and that social changes may come gradually. He will not resign himself to Communism's aggression, but in the midst of that aggression he will oppose it with all his heart. He will realize that Communism is essentially anti-Biblical and will do all in his power to stem its rise. He will not resign himself to death by atomic warfare or by any other means. He will be active in all those measures which are designed to avoid war and in all things which are designed to preserve his own life and that of his neighbor. Medical research will have his interest and his support and physicians will constantly be the subject of his prayers. He will attempt by frugality and industry to hedge himself against any coming depression. He will avoid those practices for himself which may lead to a personal financial depression. He will not overbuy, nor will he borrow to obtain things that are not essential.

But after he has achieved the right attitude toward threatening circumstances and has set himself to oppose those forces which may bring disaster upon him, then he gives thanks. He gives thanks, not to an unknown God, but to a God of whose love he is assured. He gives thanks to his God not only in times of prosperity, but he realizes that adversities may well be much greater blessings to him than times of ease. He has an abiding faith in a sovereign God and that faith enables him to receive the dispensations of God's providence with thanksgiving. He gives thanks unto the Lord because the Lord is good and because the mercy of the Lord endureth forever. He lives in the light of that mercy and that grace by which he has been saved from the wrath to come and has been made a child of the living God. He calmly goes through life with thanksgiving in his heart and also upon his lips. The superstition of crossed fingers is but a joke with him and his abiding faith is in One who orders all things according to the

counsel of His own will and for His own glory. He surveys life, and seeing in it the multitude of evidences of the goodness and mercy of God, he gives thanks.

In this spirit, then, let us celebrate Thanksgiving.

### Westminster Study Bible

OF all those things which the Presbyterian Church in the U.S.A. has done to provoke the Lord God to anger, the publication of this new *Westminster Study Edition* of the Holy Bible, may well appear among the most grievous. The great liberal denomination has tolerated the *Auburn Affirmation*. It has expelled the faithful, and honored modernists. And now it is willing to promote, in an edition of the Bible, views rejecting the divine authority of the Bible. Infidelity is circulated in the closest connection with Holy Scripture itself.

The new "reference" Bible is put out by the Westminster Press, publishing agency of the Board of Christian Education of the Presbyterian Church, U.S.A. It is a special feature of the new Sunday School curriculum of the denomination. Of its eleven editors, eight are faculty members of Presbyterian U.S.A. Seminaries. Included are President Mackay and Professors Gehman and Kuist of the formerly conservative Princeton.

The new Bible is attractive as a study edition, with footnotes, introductions, concordance and maps. Since it comes with such weighty ecclesiastical endorsement it is likely to deceive many who are unstable and to undermine the hope of many who are weak. We wish that all conservative Christians, in all denominations, might be informed of the nature of this edition and aroused to its assault upon the faith.

A fair sample of the bias prevailing in the new edition is to be found on page 164, New Testament, in the introduction to the gospel according to John. There within one paragraph a negative view of the Pentateuch is asserted, it is said to be dangerous to regard the written Bible as the Word of God, and the teaching of John 1:1-13 about the eternal Deity of our Lord is set aside.

First it is alleged that "the five books of the Law (the Torah) were

set apart as sacred . . . about 400 B.C." But this was a long time after the end of the Babylonian exile. In other words these five books were not officially recognized as the very Word of God until roughly one millennium after the time of Moses. This is in accord with the characteristic teaching of the new reference edition. It seeks to instill the negative criticism of the Bible, and in the case of the Pentateuch to affirm the full documentary hypothesis and to deny the Mosaic authorship (page 20).

## Ambassador of the King

By MISS FRANCES HEALY

"THEN the word of the Lord came unto me, saying, Before I formed thee in the belly I knew thee, and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations" (Jeremiah 1:45).

These words, spoken of Jeremiah, speak also in a sense of me and of every child of God. And although I may plead inability for my task, as Jeremiah did, I cannot answer God when He points out that in every step of my life He has been preparing me for the work of carrying physical and spiritual healing to His people in Eritrea.

My older sister and I were attending Sunday school at the Presbyterian

church in our community in East Los Angeles in 1936, at which time the minister and most of the congregation left a large and beautiful church building to form the Beverly Orthodox Presbyterian Church. I was only 10 years old at the time, but God was leading even then, though I did not yet know Him.

Shortly after this, the Rev. Dwight Poundstone, just out of Westminster Seminary, came to be our pastor, and (See "Healy", p. 256)

MISS Frances Healy, a member of the Beverly Orthodox Presbyterian Church, Los Angeles, was appointed to foreign mission service in the fall of 1947, by the Committee on Foreign Missions of The Orthodox Presbyterian Church. Arrangements have been made for her to leave New York on November 27th, traveling by ship to Alexandria, Egypt, and from there by plane to Asmara, whence she will join the Rev. and Mrs. Clarence W. Duff in their mission work at Ghinda, Eritrea. The whole trip is expected to take some 20 days.

During the ten days prior to her sailing, Miss Healy is filling a number of speaking engagements in Eastern United States.

At our request, she tells here briefly the story of her preparation and call to this work. We wish her God's richest blessing as she goes to serve with the ministry of healing in a distant portion of God's worldwide kingdom.



Miss Frances Healy

# Unbelief in the Presbyterian Church in the U. S. A.

*The New Sunday School Curriculum and the Bible*

By LESLIE W. SLOAT

**A**T no point is it more important to have a careful and accurate presentation of the Christian faith than in the teaching of covenant children. In childhood, more than we often realize, basic impressions, attitudes and convictions are formed. The Bible states the principle in well-known words: "Train up a child in the way he should go, and when he is old he will not depart from it."

It follows that a Sunday school curriculum, with its lesson helps and teacher aids, should be most carefully prepared. Though we often play down the influence of the Sunday school, since it is just one hour a week, we should remember that it is for nearly all children the only place outside the home (and all too often the only place) where the children actually engage, under teacher guidance, in a study of the facts and teachings of the Christian faith. If the materials provided for such a curriculum encourage careless, inaccurate and positively wrong thinking about the Bible and the Christian faith, children will be liable to carry through life similar attitudes and impressions. We cannot be too careful of the spiritual nourishment we give our children.

The Presbyterian Church in the U.S.A. has recently placed in use a new Sunday School curriculum. Prepared under the direction of the official Board of Christian Education, and published by its publishing agent, the Westminster Press, the material includes the various elements of a modern school curriculum, such as teacher's manuals, work sheets and reading books. Of the reading books, there are three so far available, two on the life of Christ and one on the early church. Since we consider these the real key to the courses, we shall in this series of articles limit ourselves to a consideration of them. They are designed, we are told, to tell about the Christian faith in language the children and young people can understand.

The first of these books is Norman Langford's *The King Nobody Wanted*,

a story of the life of Christ prepared for Juniors. The book claims to be at all times "true to the substance and spirit of the New Testament. The teachings of Jesus and the significance of his deeds are made crystal clear. Youngsters . . . will have an accurate picture of Jesus" (Jacket).

But can a book be true to the substance and spirit of the New Testament when it treats the words in an utterly casual fashion? We believe the Bible to be the Word of God, the only infallible rule of faith and practice. In its official Constitution the Presbyterian Church U.S.A. professes to hold the same high view of the Bible. But if the Bible is the very Word of God, then it should not be changed around to suit contemporary ideas. We may, indeed we must, devote time to the study, explanation and interpretation of its records. But we may not substitute for what it tells us something else as the basis of our interpretation.

The book under consideration does treat in a very casual fashion the gospel record. While preserving a formal adherence to the records, it reports them in such fashion that the original is almost completely lost sight of, and in many cases the form an incident receives in the book involves a serious misrepresentation of the gospel narrative.

## Disappearance of the Virgin Birth

No sooner do we open the book, than we are struck by a singular fact. It is the mysterious disappearance of the virgin birth narrative. Not only is there no reference to the gospel accounts concerning the miracle of Christ's nativity, but the idea of the virgin birth seems to be implicitly denied.

The book opens with a description of the supposed expectation of the Jewish people. They longed, we are told, for a Messiah who would come and drive out the hated Roman legions. Then we have the story of the shepherds on the hillside the night Jesus

was born. And presently, when the parents are returning from the presentation in the temple, we find this paragraph: "There was so much to think about. First there was the story of the shepherds. Then the Wise men had come with their wonderful gifts. And now there was this old man with his strange words of blessing and warning. Everything seemed to tell them that Jesus was the Messiah" (p.28). According to the Bible, however, it was not the shepherds, but the Angel before the conception, who provided the first intimation as to the nature of this Child, and even indicated the name He should bear. To introduce young people to Christ without pointing out His divine and sinless character, as established and exhibited in the Virgin birth, is to turn them from the Christ of history to a "liberal Jesus" who never existed in fact. It is to turn

**I**N 1936 a group of ministers and laymen left the Presbyterian Church in the U.S.A. because it was controlled by and was engaged in preaching modernist unbelief, rather than historic Presbyterianism. Has the situation changed in the last twelve years?

This is the first of a series of articles in which we will consider the new Sunday school curriculum, the new "Outline of the Christian Faith," and the new Westminster Study Bible, all official publications of that denomination. They show clearly that the Presbyterian Church in the U.S.A. has not turned back to the faith of its fathers.

There is no religious periodical in that denomination which seeks to present the truth concerning the modernism that features its work. Upon your order we will gladly send subscriptions to the Guardian to ministers or laymen of the Presbyterian Church U.S.A. whom you think should have the material presented here. \$2 per year. \$1 for five months.

them from the supernatural Son of God to a merely human teacher of righteousness who, even had he existed, could never have saved a single soul.

The miracle of the virgin birth is meaningless, except when viewed in the context of the Biblical doctrine of the triune God and the sinfulness of mankind. The Bible teaches us that God externally exists in three Persons, who are yet the same in substance, equal in power and glory. It also teaches us that man, through the sin of our first parents, became and has continued to be corrupted in all his parts. But by the creative act of God to which we refer when we speak of the virgin birth, the second person of the holy Trinity took unto Himself a true human nature, yet one which was free of the corruption that characterizes all who are born by ordinary generation. He was thus holy, harmless, undefiled, separate from sinners, while yet possessing true humanity and therefore being able to offer Himself a sacrifice for sinners acceptable to God, a "Lamb" without spot or blemish. Such is the Christ of Christian faith. This book starts off by omitting an essential element of that faith.

#### New Life for Jesus

But, as we indicated above, in a formal way the book appears to adhere to the gospel narrative. However even so it is not true to Scripture. Take for example the account of the baptism of Jesus. The rite which John performed was not a "Christian" baptism. It accompanied a call to Israel to repent and prepare for the Kingdom of God which was at hand. When Jesus came to be baptized, John recognized Him as one apart, for whom the appeal for repentance had no personal application. When Jesus said, "Suffer it to be so now, for thus it becomes us to fulfill all righteousness," He was admitting the correctness of John's views that this was not in the order of the other baptisms, but that it was yet in accordance with God's will for Him in His position as the representative of the people of God.

In Langford's narrative, however, Jesus is described as saying to John: "Treat me just like the rest of them. We shall all be baptized together into a new life" (p.52). The idea of Jesus, the sinless One, saying to the Baptist, "We shall all be baptized together into a new life," is repulsive. For Jesus there could be no baptism "into a new

life." Such a representation is entirely out of keeping with the gospel picture.

A significant feature of the Biblical narrative is the care which it shows Jesus to have exercised in the use of the pronouns "we", "us", and "our." Never did He join Himself with His hearers in speaking of His relation to God. They are to pray, "Our Father . . .", but He does not join with them in that prayer. Risen from the dead, He speaks of "My Father and your Father, My God and your God". Throughout, His relationship to God is recognized as something apart. Likewise His participation in religious exercises has a meaning for Him distinct from that for the disciples. To place Him collectively with others in a "baptism into a new life" is to deny that already "In Him was life, and the life was the light of men".

#### Tempted from Within

Another illustration of the way Langford treats the gospel narrative is in the account of the temptation. He pictures Jesus as musing with Himself over His future. "I am the Messiah, he thought. *There is no doubt that I am the Messiah. I must save my people. How should I begin . . .* There seemed to be a voice inside him which was not his own. The voice said, *If you are the Messiah, you oughtn't to be hungry . . .* Jesus shook his head to get rid of the thought. Some words of Scripture came into his mind . . ." (p.53).

Does not such an account suggest that Jesus only gradually came to the conviction that He was the Messiah? The Bible makes it clear that from the beginning the Messianic consciousness was fully developed. The most serious feature of this representation, however, is the suggestion that the voice of temptation came from within Jesus Himself. This in effect nullifies the Biblical and Christian—and Presbyterian—doctrine of the sinlessness of Christ.

Langford's description of the disciples credits them with too great a degree of understanding. As an example, when Jesus asked two of them to go for the animal to be used in the triumphal entry, we read that the disciples "did not need to be told twice. They knew what Jesus meant, for they knew the Scriptures . . ." (p.147). The gospel of John, however, states flatly, "These things understood not the dis-

ciples at the first, but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him" (John 12:16).

In fairness it should be said that Langford has reported a number of the miracles, and describes the resurrection in terms of an event that happened. He has not sought to explain these events, nor to explain them away. They remain as strange events in the life of a man of strange spiritual dynamic. What their significance is supposed to have been we do not know. Many professed Modernists of our day are willing to acknowledge that strange events took place in the presence of Jesus, and even that He arose physically from the dead. But such acknowledgment does not establish a basic loyalty to Scripture.

#### His Sacrifice and Ours

The fact that the basic religion presented in this book is not the Christian religion of redemption through the sacrifice of Christ, but another religion whereby the individual saves himself by following the ethical and religious example of Jesus, stands out in the interpretation Langford gives of Jesus' conversation with the two on the Emmaus road after the resurrection. He is supposedly explaining Isaiah 53. "The stranger explained that Isaiah was talking about the Messiah. The Messiah was to be humble, and sacrifice himself, like one of the lambs at the Passover feast. Isaiah meant that the only one who could help others was the one who was willing to suffer for others. The Messiah never wanted to be a king like other kings. He did not want to lord it over others. He wanted to love them and to give his life for them. 'And so', the stranger went on, 'You ought not to be sad, thinking that Jesus is not the Messiah after all. Jesus has lived and died as the Scriptures said the Messiah would. His love and His sufferings prove that he is really the Messiah. And if his believers love one another as He has loved them, and sacrifice themselves as He has done, they will have peace and joy" (p.180). Instead of the believer's joy and peace being grounded in the finished atoning work of Christ wrought for them, it is here grounded in their own following of the example of Jesus. His love and theirs, His sacrifice and theirs are placed on the same level. For Christian faith, how-

ever, the sacrifice of Christ stands unique, a saving event without parallel. The Modernist bias of the book shows clearly in a passage such as this. Incidentally, of course, there is nothing in Jesus' words on the Emmaus road, as recorded by Luke, which even remotely compares with the closing sentences of the above quotation and this indicates the freedom Langford has taken throughout in putting words into the mouths of his characters,—

and in taking words from their mouths.

The Christ that children in the Presbyterian U.S.A. Church will learn about through this book is a vastly different individual than the Saviour who is presented in the gospels and the entire New Testament. In the interests of an up-to-the-minute pedagogical method, and an ethico-religious interpretation of Christianity, the church has here turned aside from the faith of its fathers.

## Young People Start Book Review Club

By ROBERT K. CHURCHILL

**M**ILLIONS of miles away on the planet Malacandra (Mars) things and creatures have a queer look indeed. There is a lake and the waves rise almost perpendicular; far away over the horizon are rose-colored clouds. Dr. Ransom learns the strange language of the 'Hross', 'Sorns', and even the busy 'Pfflugggi'; converses with the transparent-bodied eldils, and even with the mighty Oyarsa. But the real point is how strange our ways, customs, civilization, and so on, appear to the beings on Malacandra. When you become detached from the world you see things in a different light—you must get the Malacandrian point of view, and then you conclude with the great Oyarsa that we must be "wounded in the brain".

This is just a sample of high interest and entertainment in the monthly book review by the young people of The Covenant Orthodox Presbyterian Church in Berkeley.

Along with the above bit which is from a review of "Out of the Silent Planet" by C. S. Lewis, the "Screw Tape Letters" and "That Hideous Strength" (also by Lewis) are also reviewed. The devil's advice on how to win people into Hell is very up to date. For instance the devil does not mind in the least if people become religious; in fact a little religion is a good thing. It rather insures a man's entrance into Hell, eventually. The modern church is one of our great allies at present, says Screwtape. But, advises Satan to his nephew on earth, you must get your patient at once to thinking that religion is o.k. up to a

certain point—a moderated religion is as good for us as no religion at all, and far more amusing.

No wonder the crowd of young people, with a sprinkling of elders (for the meeting has been advertised in the papers) are deeply interested and want more. And there is more—another novel by Lewis called "That Hideous Strength." What an arresting title! The ultra-modernistic and progressive scientists at Belbury are out to remake the world and the human race. All objective truths or standards must perish forever. The universe is irrational; therefore the unnatural, not the

**M**OST churches find it difficult to develop a program for senior young people's groups. To challenge their thinking in Christian things, and to hold their interest calls for time and effort and understanding. One of the most interesting projects of this kind we have heard of is here reported from the Covenant Orthodox Presbyterian Church of Berkeley, California, where the Rev. Robert K. Churchill has been pastor. Mr. Churchill was fortunate in having a group of young people who are exceptional, in that they are not scared of such fields as philosophy, history, and ethics, and are willing to spend time reading and discussing books in these fields, in relation to the Christian faith.

(We would be glad to have reports of other youth programs which have proven especially interesting and worthwhile. ED.)

natural or supernatural is the order of the age. Unnatural means must cope with all situations—how like the Russian procedure of today. A criminal scientist was decapitated and these scientists succeed in keeping the bodiless head alive by chemicals, artificial salivation and air currents. Furthermore, this gruesome head speaks and its word is law. This is a god—a god which men have created and the first outline of a new race. With the help of the "Readers Guide" which the industrious reviewer has consulted in the Public Library, we learn how to apply this weird scene to our own day. A politico-economic-materialistic ethic is sponsoring modern education which is education of the head divorced from anything spiritual, emotional or humanitarian. "That Hideous Strength" is simply godless philosophy or science, godless business; in fact anything or everything without God. It disrupts University life, takes over a town by ruthless, though planned riots, and drives innocent people from their homes. It establishes a police force to keep down the planned riots, captures the press by the superfine art of literary lying, and brings down the black night of despair. The people listening to the review can easily see the timeliness of the subject in hand, and a new insight is given as they hear how confusion of tongues is brought to this modern "Tower of Babel".

The Book Review Club started with the tremendous task of reviewing the work of A. Toynbee, a modern historian. Fortunately one of our young people who is a school teacher undertook this and did admirable work in pointing out the revolutionary concepts and sometimes Christian conclusions in the six volume work. This was followed by the more popular book by DuNouy on "Human Destiny". The young people were surprised to learn of the uneasy conscience of the evolutionists today, and how that theory appears to be more bankrupt now than ever. Revolutionary is the only word to describe some of the findings of this book. For instance, the reviewer discovered that this late scientist of recognized scholarship believes that man descended not from some animal but from a mal-adjusted and discontented sandworm.

The Book Review Club was begun in the conviction that revolutionary currents of thought were appearing in our day—especially among the so-



called intelligentsia. There is, for instance, a breaking up of the old incurable optimism of evolutionary views. The older moderism is also becoming obsolete, and a new type of unbelief is emerging. Also there are definite tendencies toward the orthodox Christian position. As Calvinists, we should be aware of the contemporary trends. Future historians will no doubt call our immediate age one of tremendous intellectual upheavals. It is frightening to be alive today, but it's great to be a Calvinist. For we may tremble on the Rock of Ages, but the Rock of Ages will never tremble under us.

Books for future review are, "Common Grace" by Van Til, "Beyond the Atom" by DeVries, "Stop Looking and Listen" by Chad Welsh, "The Gathering Storm" by Winston Churchill, "Christianity and Liberalism" by Machen, "Prophecy and the Church" by Allis, "Revivalism in America" by Sweet, "The Plight of Modern Man" by David Lloyd Jones, "Confessions of St Augustine" (Fuller edition), "Institutes of Christianity" by Calvin (Fuller edition).

The books, with the name of the reviewer, are posted several months in advance. Meetings are held on a week night.

such was the case. Soon enough the nation would forget the Lord and His goodness. Only a journey of three days in the wilderness would bring them to a spring whose waters were brackish. Already they would forget that the Lord was with them, and they would murmur against Moses, saying, "What shall we drink?" It was well indeed that at this time the people should express their gratitude to the Lord.

For the heart even of the redeemed is a sinful heart. The remains of the old nature are ever present, and we are prone to wander, prone to leave the God we love. The redeemed heart is all too often an ungrateful heart. Is it not true that the blessed doctrine of the Atonement too frequently becomes commonplace to us? How often do we really stand in utter amazement before the magnitude of the price that was paid for our deliverance? How frequently do we even begin to realize the greatness of the salvation that was wrought for us at Calvary? It is well indeed that the redeemed sing unto the Lord.

It is clear that Moses took the lead in this song. "Then sang Moses and the sons of Israel." Moses is mentioned first for a number of reasons, one of which no doubt is that he took the lead in the song. Moses at this time was the spiritual leader of the people, and this position weighed heavily upon his heart. He had been deeply concerned about the position of his people when they were but slaves in Egypt. Indeed, it was his precipitate action on behalf of a countryman that brought about his flight from the land. And while in the wilderness of Sinai he doubtless meditated much upon the condition of his people. When God finally appeared to him at the burning bush, Moses was very hesitant. At last however, he went back to Egypt, ready there to serve the purposes of the Lord. He knew well the great responsibility that lay upon his heart, and at a later time he could even cry out to the Lord, "Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written" (Exodus 32:32). A man who could speak this way was a true spiritual leader. Hence, we are correct in saying that Moses took the lead in singing at this time.

#### How Did The People Sing?

We have already said that Moses took the lead in the singing of this

## Moses' Song of Deliverance

*On the Far Bank of the Red Sea*

*Israel Sang the Praise of Her Covenant God*

By EDWARD J. YOUNG

WHEN Pilgrim in the allegory stood before the Cross and the burden of sin tumbled from off his back into a sepulchre by the way, he sang for joy. Redemption brings joy and gladness to the heart. In the Old Testament we read that after the Israelites had been brought safely through the Red Sea, their first act was to sing to God. Men who have been delivered from danger can lift their hearts lightly and in gladness to the Lord. And if this is true of deliverance from the pursuing Egyptian army, how much more true is it when one has been delivered from the vindicating wrath of God.

The Israelites had indeed seen a mighty deliverance. For a time it had seemed to them as though there were no hope. Before them lay the sea, the wide, forbidding Red Sea. And behind them came the pursuers, intent upon checking their flight from the land of bondage. Israel was lost; she could do nothing for herself. And then came deliverance. It came not from within Israel. She did not work out her own salvation; she did not devise a means of security, for she was unable to devise such means. The deliverance came from God, Who, when His people are in distress, always intervenes upon their behalf. It was a remarkable salvation, wrought by a miracle.

The people were now standing upon

the shores of the Sinai wilderness. The first great stage in their march toward the promised land had been completed, and it had been completed through the gracious intervention of the Lord. It was well indeed that the congregation in the wilderness should sing, thus expressing the blessed relief that comes to those whom the Lord has saved.

#### The Song of Moses

We read in Exodus 15:1, "Then sang Moses and the children of Israel this song unto the Lord, and spake, saying." This introductory sentence is filled with rich meaning. Before we proceed further in its discussion, however, let us note that the One unto Whom the people sang was the Lord Himself. The song was one of joy and gladness, but it was directed unto the Lord. The people were not merely celebrating. They were deeply conscious of the fact that they had been saved by grace, and hence they were directing the expression of their happiness unto the One who had saved them.

In other words, we should regard this remarkable song of Exodus 15 as an act of public worship. Here the people are assembled under their leader Moses, and the expression of heartfelt gratitude which comes from them is directed to the Lord. They are a grateful people, and they follow the example of their leader Moses in expressing this gratitude. It is well that



song of praise, but the question arises as to precisely how Moses did this. And here we must consider whether or no Moses was also the author of the Song. The Scripture does not say explicitly that Moses himself was the author, and yet there seems to be no doubt but that such was the case. The fact that Moses is mentioned first shows that he took a prominent part. Furthermore, the use of the first person singular in the Song itself shows that it is the work of one individual, and evidently that it reflected the praise of one individual's heart. Thus, we read, "I will sing unto the Lord—the Lord is my strength—he is my God, etc." The New Testament speaks also of the Song of Moses and the Lamb. We may assume therefore that this Song was actually composed by Moses himself.

Moses, of course, was a true poet, as is shown by the matchless Psalm 90. Further, we note that the theme of this Song is such that only a great person like Moses could have composed it. For the theme is Redemption; it vividly portrays the glorious deliverance which the Lord had just wrought for His needy people. The spiritual content of the piece, therefore, argues well for the Mosaic authorship.

But it must not be thought, however, that Moses dashed off this remarkable poem in some careless, hasty manner. No doubt, the great deliverance which Moses and the nation had just experienced, made a profound impression upon the leader of Israel. And as he sat to compose, his poetic abilities came to his aid. Hence, laboring, he finally produced this remarkable composition which could then be taught to the nation.

No doubt, then, Moses as a poet did labor, and from a heart overflowing with gratitude to God, brought forth out of the travail of his soul the great Song of Exodus 15. But it would be utterly incorrect to think of this piece merely as a human composition. It is a human composition, of course. And it is a very beautiful and gracious human composition. It exhibits the essential characteristics of all good Hebrew poetry. But whereas it is a truly human composition, it is also a Divine one. Its human author was Moses, but its Divine author is God. The words which the Israelites sang were words which came from the noble heart of Moses, but they were words which were placed in that noble heart by the Holy Spirit of God. Is this a

mystery? Does it surpass our comprehension? Is not Moses sitting busily in his tent? Or it may be, he has wandered off alone into the grim wilderness of Sinai. Is he not struggling in his soul to produce just the correct word, just the exact relationship of the verses of his poem? Is not Moses, the man, at work?

Indeed, this was so. But, in a manner that far surpasses our finite intelligence, the Third Person of the Trinity was with Moses. Moses strove to compose—and how difficult the task is. But in that striving God was present. And when the finished poem was brought forth, it was exactly that which God desired to have produced. It was, indeed, the very word of the living God.

This is indeed a mystery, and try as we may, we cannot fathom it. The ways of God are inscrutable, and far surpass our weak ability to grasp and comprehend. But in faith we may believe that there in the desert God was with Moses, and inspired his writing, just as He has been with all the writers of the Sacred Scripture. Hence, the poem or song which Moses prepared for the Israelites was an inspired or God-breathed composition.

There is a further matter which arouses our interest. We read in Exodus, "Then sang Moses". And in Psalm 106:12 we read "they (i.e., the Israelites) sang his praise." But is it not strange to read again "And they spake saying"? In fact, what the Bible really says is "And they said, saying." Now what does this mean? Did the Israelites sing this song to the accompaniment of beautiful music, or, rather, did they chant it, or simply pronounce it in a rhythmical manner?

These questions are very difficult to answer, and possibly they cannot be answered with any finality. But there is one circumstance which we should not forget. The Hebrews were Oriental people, and Oriental music and song is very different from that of the West. We should never forget that fact. If one today will listen to the "monotonous" song of the Bedouin in the desert, he will see that it is a fit vehicle for the singing or the saying of such a song as this of Moses. It may be then that the words of the Bible are to be understood in a literal manner, "And they said, saying." If that is the case, we are to picture the people, under the leadership of Moses, speaking in Oriental fashion (for want

of a better word, let us call it a chant) the words of this sublime Song.

But whether that was the case or not, at any rate we see here the nation pouring out its gratitude to God in the words which He Himself had given them for this very occasion. The Song then is a further gift of Grace. The deliverance is of God, and the words in which to sing that deliverance are also from God. Thus, Israel is step by step in the hands of the Lord. This people He is leading, in order that in time she may be formally organized into a nation, from whom the true Deliverer is to come.

### Hunt Family Arrives Safely

WORD has been received telling of the safe arrival of Mrs. Bruce Hunt and the children at Pusan, Korea. In a letter reaching the Foreign Missions office on October 25th, Mr. Hunt told of going to Inchon, Korea on September 28th to meet the boat, and of traveling with the family to Pusan, where they arrived October 1st. The September 28th date was just two years to the day from the departure of Mr. Hunt for Korea in 1946.

The whole student body and faculty of Korea Theological Seminary went down to meet the boat in Pusan, and helped carry the baggage up to Mr. Hunt's house. This was the first American family to enter Korea since the setting up of the new Korean government, and it took a little more time than usual to get everything straightened out.

After arriving at the house, the Hunts together with their Korean friends enjoyed their first party—with Coca Cola and cookies from the army store. The children sang, and President Park of the Seminary offered prayer.

Living, even in a house, has its difficulties in Korea. According to Mr. Hunt's letter, water runs only every other day from 11 p.m. to 5 a.m. So they have to stay up those nights and fill up their water vessels to have a supply when needed. Likewise electricity is not plentiful, and they have been asked to limit their use of it by keeping the number of lights to three and not using the electric refrigerator. But adjustments are under way, and home life is being settled into a routine.

## Churchill to Cedar Grove

**T**HE Rev. Robert K. Churchill, pastor of the Covenant Orthodox Presbyterian Church, Berkeley, California, has accepted a call to become the pastor of the Calvary Orthodox Presbyterian Church, Cedar Grove, Wisconsin. Calvary Church has been vacant since the death of its former pastor, the Rev. Dean Adair, last December.

Mr. Churchill came to Berkeley in April, 1937, to take up the duty of

ministering to a small missionary congregation, then consisting of only seven members. The congregation has moved several times since that date, and about four years ago it became fully self-supporting, took on large missionary responsibilities, and at present owns property at 1623 University Avenue.

For a number of years Mr. Churchill has held special classes for University students, on the general subject of Christian philosophy and apologetics.

Mr. Churchill plans to move to Cedar Grove sometime in November.

circles. *The Westminster Theological Journal* ranks with the leading periodicals in its field. The Seminary has a sizable library with a full time librarian, and well over a million volumes in the Philadelphia area are available to its students, without charge.

Westminster graduates now number about three hundred. These have been awarded the degree of Bachelor of Theology and Master of Theology. Its graduates include about twenty-five missionaries, sixteen theological professors and teachers, 200 pastors, and others in a variety of Christian callings that demand sound theological training.

Westminster graduates are in great demand as ministers in many denominations. A large number of them are ministers of The Orthodox Presbyterian Church. Graduates from foreign lands have taken the gospel back to their own people. Whatever their ecclesiastical relationships, the Seminary teaches them that their chief aim as ministers of the gospel is the proclamation of the whole counsel of God.

Westminster follows the Presbyterian tradition and does not charge tuition. All personal expenses of a student can be confined to about \$500 a year. Limited scholarship aid is available to needy students.

Westminster has the finest of physical equipment. An estate of twenty-two acres provides recreational facilities, and the spacious buildings provide accommodations for about sixty-five students. Some thirteen apartments are available to married students, and rooms are provided in Machen Hall for single students.

Westminster is wholly supported by the voluntary gifts of friends. It requires about \$100,000 a year to operate and maintain the Seminary. Here you can be assured that your contributions will be used to train ministers who love God's Word, and who are fully equipped to be workmen who need not be ashamed, rightly dividing the Word of Truth. Financial reports are annually available to regular donors.

## Twelve Facts About Westminster

By ROBERT S. MARSDEN

**W**ESTMINSTER was founded in 1929 by the late Dr. J. Gresham Machen, leader of the conservatives in the Presbyterian Church in the U. S. A., the late Dr. Robert Dick Wilson, Dr. Oswald T. Allis, and Dr. Cornelius Van Til, who is now senior member of the faculty. These men withdrew from their teaching positions at Princeton Theological Seminary, and they associated with themselves several other men, thus forming the first faculty of the Seminary. They were supported by a board of Presbyterian ministers and laymen, and numerous friends throughout the world.

Westminster was founded to carry on the tradition of Biblical scholarship for which Princeton had long been noted. The reorganization of Princeton Seminary in 1929 presaged an abandonment of its historic position, and modernists and indifferentists were included on its Board of Trustees and, ultimately, on its faculty.

Westminster is thus a Presbyterian Seminary, all its teaching being in accordance with the Word of God as interpreted by the Confession of Faith and Catechisms of the Westminster Assembly of Divines (1643-48). Each member of its faculty and of its Board of Trustees is committed by a solemn pledge to this Calvinistic system of doctrine and the Presbyterian system of church government.

Westminster has a complete theological faculty of seven full-time professors. All of these are specialists in their fields. Their average tenure is

**T**HE REV. Robert S. Marsden, formerly general secretary of the Home and Foreign Missions Committees of The Orthodox Presbyterian Church, has begun his new duties as Executive Secretary of Westminster Theological Seminary. This is the text of a promotional leaflet he prepared in the interests of that institution. We believe our readers will be interested in its concise statement concerning the Seminary.

now nearly fifteen years, and this makes for continuity of instruction and policy.

Westminster has a student body recruited from many denominations, and currently from about fifteen colleges and universities. Wheaton College in Illinois and Calvin College in Michigan in recent years have had the largest number of graduates in the Seminary student body.

Westminster is primarily a training school for ministers of the gospel. It is a place where they learn to preach and teach the Word, and where their love for the Lord is fostered and their respect for His Word is enhanced. It is a place where they learn to recognize those forms of doctrine which are not the truth of God, and intelligently to oppose them.

Westminster is recognized as a seminary of the very highest scholarship, the scholarly works of its faculty being widely read and used in theological

## Daughter to Phillips

**T**HE Rev. and Mrs. Henry D. Phillips of Bethany Orthodox Presbyterian Church, Nottingham, Pa., are rejoicing in the birth of a daughter, Susan Rebecca, on October 20th.

## The Glory of the Christian Church

By the REV. PROFESSOR R. B. KUIPER

### XIV

#### THE APOSTOLICITY OF THE CHURCH

**I**S apostolicity an attribute of the Christian church? Some have answered that question in the affirmative, others in the negative. The correct answer is both Yes and No. In a very real sense the church of the new dispensation has the distinction of being apostolic; in certain other senses it is not apostolic.

##### The Apostolic Foundation

When Peter had confessed Jesus to be the Christ, the Son of the living God, the Lord pronounced him blessed and then went on to say: "I say unto thee that thou art Peter, and upon this rock I will build my church" (Matth. 16:18). Just what is "this rock"?

Rome says that the rock is the apostle Peter, and it makes this statement of Jesus the cornerstone of its doctrine of the papacy. Peter, it insists, was the first pope. In view of the fact that the name Peter means rock, it must be admitted that at first blush it seems logical to identify Peter with the rock on which the church is built. However, there are weighty objections to that interpretation. To name but one, the New Testament says elsewhere that the church is built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone (Eph. 2:20). Significantly the church is here said to be built upon all the apostles, not just one of them. No preeminence is ascribed to Peter over the others.

Many Fundamentalists are certain that the rock of Matthew 16:18 is none other than Christ Himself. But that interpretation is far fetched and fanciful. Jesus was of course speaking to Peter—as well as of him—when He said, "I say unto thee that thou art Peter", that is "rock". Now the disciples could not possibly have understood Him to refer no longer to Peter but to Himself when He added, "And upon this rock I will build my church," unless He accompanied the latter state-

ment with the gesture of pointing to Himself. But the text contains not the slightest inkling of such a gesture.

Is this "rock" the confession that Peter had made? That Peter's confession elicited from the Lord the words under consideration is self-evident. Beyond doubt, the confession and the rock are closely related to each other. It does not follow, however, that they must be identified. When Jesus said, "I say unto thee that thou art Peter", that is "rock", and then added: "Upon this rock I will build my church", He was obviously thinking not only of Peter's confession, but also of his person.

Very likely "this rock" is none other than the confessing Peter as representative of the apostles. That interpretation puts the emphasis demanded by the verse on both Peter's confession and his person. It fits admirably into the context. Peter made his confession in reply to Jesus' question: "Who say ye that I am?" "Ye" is plural. Peter answered not for himself alone but for the twelve. That makes it likely that in His response the Lord regarded Peter as representing his fellow-apostles. Then, too, this interpretation harmonizes perfectly with Ephesians 2:20, which in describing the foundation of the church speaks not of one apostle, but of "the apostles."

The conclusion is warranted that Matthew 16:18, as well as Ephesians 2:20, teaches that the foundation of the church is apostolic.

##### Doctrinal Apostolicity

In what sense is the foundation of the New Testament church apostolic? A perfectly safe answer is that the church is founded upon the *teaching* of the apostles.

That is unmistakably implied in the Matthew passage, which was just considered. It was not merely on the occasion of Peter's stating the doctrine that Jesus is the Christ, the Son of God, but much more precisely *because* of Peter's confessing this doctrine, that Jesus said: "I say unto thee that thou art Peter, and upon this rock I will

build my church". Specifically as confessors of that truth the apostles are the foundation of the church.

That the teaching of the apostles is the foundation of the Christian church is no less patently implicit in the Saviour's high-priestly prayer. Said He: "Neither pray I for these alone, but for them also which shall believe on me through their word" (John 17:20). No doubt, He had in mind, in addition to the apostles, the church of succeeding ages. It consists of all who believe on Christ through the teaching of the apostles. And that is only another way of saying that acceptance of apostolic doctrine is of the very essence of the church.

The question might be asked whether the statement that the foundation of the church is apostolic does not contradict Paul's emphatic declaration, "Other foundation can no man lay than that is laid, which is Jesus Christ" (I Cor. 3:11). But that difficulty vanishes quickly and completely when one recalls that the church is founded upon the *teaching* of the apostles. What did they teach but Christ? Christ was the sum and substance of their teaching. Did not Paul say that he determined to know nothing save Jesus Christ and Him crucified (I Cor. 2:2)? To say that the teaching of the apostles is the foundation of the church is the exact equivalent of saying that Christ is its foundation.

It is highly significant that one of the so-called ecumenical creeds, the confessions of faith to which all truly Christian churches subscribe, has come to be known as "the apostles' creed". To be sure, the apostles did not compose this creed. The idea that it consists of twelve articles because each of the twelve apostles contributed one article must be dismissed as ridiculous. The truth is that it is the product of gradual growth and did not acquire its present form until the fifth century. Nevertheless its name says precisely what it is,—a summary of the beliefs and teachings of the apostles.

Obviously this brief creed is nothing

like a complete summary of apostolic teaching. For instance, it does not name that view of the atonement which the apostles taught so unmistakably—that the death of Christ was a substitutionary sacrifice for the expiation of sin by the satisfaction of divine justice. Nor does this creed dwell on the teaching of the apostles on such important matters as Christian conduct and the government of the church. The foundation of the Christian Church includes many apostolic teachings, besides those which are enumerated in the apostles' creed.

It may not be concluded, however, that in order to merit the distinction of apostolicity the church of succeeding times must be patterned in every detail after the church of the apostolic age. There are those who teach this, but it is a position which the apostles themselves never took. For instance, in the apostolic church there were charisms so-called, special gifts of the Holy Spirit, such as speaking with tongues and miraculous healings. In I Corinthians 12 the apostle Paul discouraged the use of at least one of these gifts, and there is abundant evidence that they ceased when special revelation was completed. For another example, there is not a shred of evidence that the apostles intended that the apostolic office should be continued in the church after their death. They never appointed men to succeed them in their office. The apostolic office was confined to the church of the apostolic age. The popes are not Peter's successors. There are no successors of the apostles.

### Organizational Succession

Certain churches lay claim to apostolicity in the sense of their being exclusively, or nearly so, the uninterrupted continuation of the organized church as it existed in the days of the apostles. Particularly do they boast of their clergy as the unbroken succession of the bishops ordained by the apostles. This view is known as "apostolic succession" and is held by the Greek Catholic, the Roman Catholic and the Anglican churches. It is interesting that the last named body asserts that all three possess apostolic succession, the second concedes it to the first but not to the last, while the first regards its possession by either of the other two as exceedingly doubtful.

One serious fallacy in these claims to apostolic succession is that they com-

pletely overlook the fact that organizational succession does not guarantee doctrinal succession. To say nothing of the other two communions just named, the Roman Catholic Church has departed very far from the teaching of the apostles. Does it not deny that doctrine which lies at the very heart of apostolic teaching—justification by faith only? For that reason the reformers of the sixteenth century did not hesitate to pronounce Rome a false church. Organizational succession without doctrinal succession is worthless. A church that possesses the former but has lost the latter is no longer a church of Jesus Christ. Our Reformed fathers were right when they said that "succession of doctrine" rather than "succession of persons and places" is a mark of the true church.

Nevertheless it must be maintained that a true church of any time and any place has the distinction of possessing organizational as well as doctrinal apostolicity. The apostles themselves constituted the nucleus of the organized church of the new dispensation, and during their life-time they built the organized church. The church which they organized has never passed out of existence, and never will. The divine Head of the church has promised that the gates of hell will not prevail against it. To be sure, it has experienced many upheavals, but no upheaval has ever destroyed it. That holds even of the great upheaval known as the Protestant Reformation. The simple fact is that the Protestant churches which emerged from that upheaval were the continuation of the apostolic church. It must be admitted that the organized church today does not manifest that unity which marked it in the days of the apostles but is marred by divisions. And yet it remains true that every church which is truly a Christian church, and not a synagogue of Satan or a mere sect, is the organizational succession of the apostolic church.

Perhaps an illustration will help clarify this point. Think of a tree. It has one trunk. The trunk divides into let us say two branches. These again divide into smaller branches. As the tree keeps growing, more and more branches appear. However, every once in a while dead wood has to be pruned away. It may even be that a considerable part of one or both of the two large branches that issue directly from the trunk must be sawed off. What-

ever may happen to this tree, is it not true that at all times all its living branches, whether great or small, are a continuation of the one trunk? In much the same way every true church since the apostolic age is a succession of the church of the apostles.

The true church is founded upon the apostles. It has the twofold distinction of possessing doctrinal and organizational apostolicity.

### Healy

(Continued from p. 248)

he has been faithfully ministering to our congregation ever since. Mr. and Mrs. Poundstone have been like spiritual parents to me, and to many young people in our church.

I made a profession of faith in Christ at the age of 12, and joined the Church a few years later, when I was in high school. Like many young people, I was more or less a "Sunday Christian" in those days, but God was patient and faithful, even when I was unfaithful to Him.

After high school I attended the University of California at Los Angeles, and through Mr. Poundstone and others I made contacts with Christian organizations which were a source of many rich friendships.

The only real reason I can give for entering training at the University of California School of Nursing is that God knew that in five years a nurse would be needed in Eritrea. My family and friends were quite surprised when I chose to enter nursing; in fact, I was rather surprised myself! It was just at this time that I met the Rev. Bruce Hunt, who took an interest in my plans. He suggested the need for nurses on the mission field. I did not think too seriously about his suggestion at the time, but I often thought of it in the months that followed.

In nursing school two upperclassmen who were both planning to go to the mission field (and who are there now) became my closest friends. These nurses, Miss Beth Brunemeier of Jhansi, India, and Miss Lois Uhlinger of the Belgian Congo, both attended the First Orthodox Presbyterian

Mrs. R. B. Gaffin has been compelled to remain in this country pending clarification of the political and economic situation in China.

Church of San Francisco, where the fellowship, and the ministry of the Rev. Carl Ahlfeldt were a great source of strength and inspiration to us during the trials of nurses' training. At this time I became a member of the Student Foreign Missions Fellowship, but still I was not quite ready to commit myself to the life of an "old maid missionary".

After graduating from nursing school, I worked for a time and then, in the summer of 1947, I spent two wonderful months at Inter-Varsity's summer training school, Campus-in-the-Woods, in Ontario. It was there that I had time to think much about God's plan for my life, and I came to realize the glory and honor of being a missionary. I determined that if God might count me worthy of such a high calling, I would endeavor to become a foreign missionary.

That fall I applied to the Committee on Foreign Missions of The Orthodox Presbyterian Church, not knowing whether or not a nurse would be accepted, or to what area I might be sent. I confess that when Eritrea was suggested, I felt that I would rather go almost any place but there. However, the Committee had kindly offered to send me to Peru, to work in the hospital of another society. I had always been interested in Latin America, but the more I studied about the need in Eritrea, and the work to be done there, the more certain I became that it was God's place for me.

Words cannot express my feeling when I was appointed a missionary. I felt that it was the greatest and most undeserved honor that a King could confer upon His subject: to appoint her an Ambassador to a far country.

I feel very inadequate for the task in many ways. In Eritrea I will be doing things that only a doctor would do in this country. The language will be difficult to master, I am sure. The climate may not always be pleasant. I do not expect to lead a glamorous, exciting life. But as I go, I will be taking my passports. One is from the Department of State of the United States, of which country I am a citizen. It requests that I be permitted to pass, and be given aid and protection. The other, which I value even more highly, is from another government, in the realm of which I am also a citizen. It reads: "Go ye . . . and lo, I am with you always, even unto the end of the world".

## Visit to a D. P. Camp

### *Christians in Need on the Outer Edge of the Iron Curtain*

By W. HARLLEE BORDEAUX

**T**HE poor D. P. feels himself most unwanted, the most unwelcome person in the world. The German populace about him is even unfriendly to fellow-Germans who have moved there from other parts of the country. You can imagine how even more bitter, then, many of the local Germans are towards the D. P. They want all who were not previously natives of that part of Germany to move on, supposing then that there would be larger food supply for those who belong there.

There are D. P.s good and bad. They are that much like Americans or people of any nationality. The D. P. of a right attitude—and there are godly ones whose attitude it would be difficult to improve upon—is grieved over his dependence upon others. His heart is made heavy and sad by insufficient work or income to meet his family's

**A**S the Thanksgiving and Christmas seasons come around, and we render thanks to our sovereign God for His bountiful mercies to us, it is well to remember also those who, in His sovereign providence, are less fortunate than we, and thus can be the objects of our love and our gifts.

Concern over the D. P.s has in America largely centered on the question of getting a group of them into this country. And we have often forgotten that there are many in those camps in Europe who cannot and will not be brought to this country, regardless of what admission program may be effected. Many are Protestants, earnest Christians, suffering serious deprivation.

We publish here a portion of an article prepared by the Rev. W. Harlee Bordeaux, Orthodox Presbyterian minister and General Secretary of the American Council, telling of his own visit to one of these camps during his trip to Europe this summer, and of that which can be done even now to help a little bit in easing the difficult situation of these people.

needs or by a health condition which makes him even more dependent upon charity. In many cases, the poor refugee is one who has known the finer things of life before being driven from country and kindred. People of culture and refinement we met in D. P. Camps; people many of whom had attained to deserved places of leadership and prominence in their fields of endeavour during their happier years; people of a brand of patriotism the equal of anything we have ever seen; people who mourn the loss of life's dearest ones torn from them in a moment of time; people who wish to write loved ones in the homeland but who dare not do so, knowing the harm they might bring to one receiving such a letter from outside the Iron Curtain; people, some of whom know they are on Russia's black list, and that to fall into her hands would mean certain death; people who know what it is to be hungry, and though pitifully ill clad, at times compelled to sell a garment to buy food. With malnutrition is its inevitable companion, disease of every kind. Diseases of heart and lungs and nerves which will never in this life know repair greet one on every hand. But for the grace of God in Jesus Christ, *fear* is the dark monster which would have its fangs buried deep in every soul.

Picture yourself a fugitive from Russian tyranny, living in a city perhaps only 100 miles, or even 20 miles, from the Russian lines. How would you feel to awaken some morning to read the slogans Communists had plastered over the town during the hours of night: "*Courage, Comrades, soon the Americans will be driven out. Soon you will enjoy the full use of all your homes. Soon will the liberating Russian benefactors arrive. Food in abundance they will bring for all. Courage; soon the hour of freedom strikes*". You can imagine with what terror fugitives from Stalin read such lines; with what earnestness they pray that the Americans may never leave until the Bear is chained securely. . . .

While the re-evaluation of the mark is widely acclaimed as an outstanding

blessing to Germany (and in some ways it seems to be, for we see goods long hidden by merchants when the mark was almost worthless now brought out and made available), yet it meant the impoverishment of hosts of people. As a partial payment for food and rent, the D. P. must have 70 DM (Deutsches Mark) deducted monthly from his wages. Yet we hold in our hands the official report of a certain Municipal Laboratory declaring that 50% of the food given D. P.s in a certain area one month was unfit for eating. To read this report would make one thank God for the blessing of a diet for days of nothing but bread, margerine and the wholesome milk we know in the U. S. A. Yet we shall never forget what would happen when we would hand a D. P. a candy bar. Though he had none of the food delights so common to us in America, as soon as our back was turned he began to seek out some young people or children among whom he would divide that small candy bar. After all, as a Christian man he did not feel right to indulge himself in such; he must give it to others. His reaction was the same as that of a beloved Christian brother who was our guest in Amsterdam. He told of how he purchased in Holland some of the abundant fruit at prices he could afford to pay (but too high to buy in Germany). Famished for it, he plunged into it. "But", said he to me, "at once with the delicious fruit in my mouth, the thought came to me, 'What are you doing?' This is not for you; this is children's food. How can you sit here enjoying such delicacies when your dear wife and children back in Germany have none?" "Mr. Bordeaux", he continued, "tears came to my eyes. I seemed to lose all desire for this rare treat in my greater desire to hurry back to my dear ones in their place of deprivation and want".

This same man told me of his mother and sister behind the Iron Curtain, to whom he dared not write. Though he had cause to fear they were in dire need for food (and gladly he and his family would make any sacrifices for them), to send them a parcel might mean their death. Their Soviet masters would insist that they had been complaining about conditions there. He told how dearly his mother had always loved him, and yet how in the letter which ended all further letters of his to her he was told how delight-

ful life was with his mother and sister—in fact so pleasant that they found no interest in thinking about those in other places in the world. "This", he explained, "was what they had to write for the letter to get past the censor and reach me. But at the conclusion of the letter, they told me the sad truth of their condition in such a way that the censor would not detect their meaning. They told me that they had just been reading Exodus 10:14,15 (which tells of the devastation the locusts brought Egypt) and Psalm 69. This was their way, in a sort of Scripture code, of telling me how sorrowful was their plight; but that I might make it worse if I wrote again; that I must not write to them". As he talked to us, we turned to Psalm 69 and read their message. Let us quote the first four verses: "Save me, O God, for the waters are come in unto my soul. I sink in deep mire, where there is no standing; I am come into deep waters, where the floods overflow me. I am weary of my crying; my throat is dried; mine eyes fail while I wait for my God. They that hate me without a cause are more than the hairs of mine head: They that would destroy me, being mine enemies wrongfully, are mighty".

It was this same godly, soul-winning Christian pastor who was our interpreter in all our preaching to the D. P.s in Germany. God is wonderfully using him, and those of like precious faith about him among their fellow refugees. . . .

The first time we spoke to the D. P.s was in Camp Hochfeld in Augsburg. The Dean of the camp, the Rev. J. Kullitis, introduced us by mentioning that we had just arrived from Amsterdam. True Protestants as they were, this necessitated our explaining the important contrasts between the World Council of Churches which we rightly oppose, and the International Council of Christian Churches of which we are a part. With deep interest and sympathy all present followed the message. Then, thinking it might be the last time in the flesh we should ever look in their faces, we spoke to them earnestly of "God's Message through His Son" (Heb. 1:1,2) as highlighted in that whole wonderful book. As parched lips gulp water on the desert sand, so did they drink in that message. They were greatly moved. It was obvious that the Spirit of God was answering much prayer

for those there. It was not surprising that God saved a number of souls. Was it because the Lord had spoken to their hearts that even the aged and infirm walked as much as one hour each way from the Camp to later meetings held in that area? The second message was given in a hospital, with the prayer that God would use it to bring comfort, courage, good cheer and strength through faith in Jesus Christ. The scripture used was II Cor. 4:6—5:10. God used it as we asked that He would. The expression of one patient seemed to be the sentiment of all, "I am so glad God let me be sick for the sake of the rich blessing He has brought to me in this glad hour".

At the next service, in St. Paul's Evangelical Lutheran Church of Augsburg, we preached for only twenty minutes (for it was communion) on "God, the Portion of His people" (Psalm 73). Again God worked in answer to prayer. Word now reaches us of the memorization of the entire psalm by at least one person present that morning. A fourth and last message to those particular D. P.s was at the vesper hour. A number were present who were leaving the next day for Australia. "Be a Good Soldier of Jesus Christ" was the topic (II Tim. 2:1-15). Before the service concluded, it seemed that everyone there yearned to be a good soldier of Jesus Christ, that he recognized the place Christ and His Word must have in his life if such he were to be. As, amid their tears, they bade us farewell, one had the feeling they never expected that we would meet again this side of the heavenly presence of Christ—but, that should martyrdom come to them, by the sufficiency of the grace of God they would be good soldiers of Jesus Christ—*just that*, whether in life or in death. So it was a joyous, sacred and triumphant parting, one never to be forgotten.

The Roman Catholics and Jews are doing a wonderful job in getting their people out of the yawning jaws of threatening death, a far better job than Protestants are doing. The burning desire of our soul is to return to the D. P.s; to return armed with the promise of Christians in the U. S. A. to receive these fine Latvians (75% of whom are Protestants) and Estonians (90% of whom are Protestants) as their employees on farms and for other types of work; armed with the assur-



ance of the U. S. A. that those who pass the physical examination will be permitted to come to our country for refuge; above all armed with the believing prayers of God's blood-bought people for these refugees whom we love and whom God loves.

There is a further way in which you may immediately help. Let us send all the good, warm clothing we can to two splendid Christian leaders among the D. P.s. They need food too, for others, not just for themselves, but with your donations we can probably secure more delivered for the dollar than you could. Therefore, for food, it is better that your cash donations should be sent to *The American Council of Christian Churches, 15 Park Row, New York 7, N. Y.* For clothing parcels, we will send you all the for-

eign labels you, your friends, and your church can use. There is no charge for this, of course. It is very important that every parcel be marked **Unsolicited U. S. A. Gift Parcel**, (meaning unsolicited by the recipient) to avoid his payment of duty he cannot afford to pay. These are the two men to whom we referred: *The Rev. Rudolfs Krafts, Jahnstr. 5, (13-B) Augsburg, USA Zone, Germany*, and *The Rev. Arthurs Dumini, Hochfeld D.P. Camp, Richthofenstr. 48; (13-B) Augsburg, USA Zone, Germany*.

Should the Spirit of God lead you to have a part in this blessed work through prayer or giving, or both, accept our heart-felt thanks as we ask enrichment of your life through such a ministry performed for Christ's dear sake.

Presbyterian denomination. The pastor, the Rev. Raymond Meiners, has spoken several times recently at college chapters of the Inter-Varsity Christian Fellowship.

**Los Angeles, Calif.:** Morning worship attendance at Grace Church during August and September has been better than in any previous year. However, Sunday school attendance is slightly below that of last year, which means that the present building is better able to care for the classes. The pastor and Mrs. Robert Graham, together with the Rev. and Mrs. Dwight Poundstone and the Rev. Delbert Schwalter made the 1400 mile trip to Portland, Oregon, for the meeting of California Presbytery on September 22 and 23.

**Pittsburgh, Pa.:** At a recent communion service the Covenant Church received into its membership a man who until recently had been an elder in a Presbyterian U.S.A. Church, and his wife. The couple withdrew from the U.S.A. Church because they had become convinced that that denomination, locally and nationally, was firmly in the hands of the Modernists. They are finding much joy in their new church fellowship.

**Denver, Colorado:** The young people of Denver's Orthodox Presbyterian Church joined with those of the Congregational Church of Steamboat Springs on Labor Day weekend for an outing at the Seed House Camp near the latter place. The Rev. Edward Wybenga of the Westminster Church of Hamill, S.D., taught a course at the camp on "Building a Christian Home". The group enjoyed many happy hours of discussion and Christian fellowship.

**Indianapolis, Indiana:** The pastoral relationship between the Rev. Martin J. Bohn and Covenant Church was dissolved by the Presbytery of Ohio at its meeting on October 14th. No announcement has been made as to the future plans of the church or its former pastor.

**Gresham, Wis.:** The choir of Old Stockbridge Church is spending some of its weekly rehearsal time learning suitable music for the dedication services of the new church building, being planned for this fall. The work of installing a heating plant in the new building is making progress. The man-

## Orthodox Presbyterian Church News

### From the Churches

**Baltimore, Md.:** The Rev. Edwards E. Elliott of St. Andrews Church has been teaching a Bible class at McDonogh Military Academy. On a recent Sunday afternoon he conducted a religious service at the Baltimore county jail. The audience proved to be very attentive, and joined heartily in the singing.

**Collingswood, N. J.:** The Rev. Donald Graham of Westfield conducted a week-long series of special services in the Immanuel Church of West Collingswood the week of October 11th. On October 19th the Presbytery of New Jersey met at Immanuel Church. A special feature of the gathering was a popular service in the evening, when the Rev. W. Harlee Bordeaux and Dr. Ned B. Stonehouse reported on their trips to Europe this summer and the formation of the International Council of Christian Churches. Beginning November 3rd, the Church will sponsor another weekly "Bible institute". Courses this year will be taught by Professor John Skilton of Westminster Seminary, and the Rev. Leslie W. Sloat.

**Franklin Square, N. Y.:** Ninety-five persons were present for the com-

bined rally day and promotion day program held in the Franklin Square church. The pastor, the Rev. Robert L. Vining, is preaching a series of sermons Sunday evenings on "The Letters to the Seven Churches".

**Los Angeles, Calif.:** On October 24th Westminster Church observed the twelfth anniversary of its organization with a special service which included the burning of the mortgage, the church being now debt free. The anniversary sermon was preached by the Rev. Henry W. Coray of San Francisco. Miss Frances Healy spoke at a missionary rally in the church on October 14th, at which time she was presented with gifts which will be useful to her in Eritrea.

**Schenectady, N. Y.:** Guest preachers during the summer months at Calvary Church were the Rev. Calvin Malefyt of the Clarkstown Reformed Church, the Rev. Herbert DuMont of Rochester, and Mr. G. Travers Sloyer, Westminster Seminary student. On September 24th over 100 persons attended the showing of the Missouri Lutheran Church sound film, "Reaching from Heaven". On November 4th the Church had a Tenth Anniversary Dinner commemorating the entrance of the congregation into the Orthodox



doing the work is a young Christian who is at present preparing to go to Africa as a missionary. So far \$125 of the needed \$900 for the furnace is on hand.

**Middletown, Pa.:** Seven children from as many families were baptised at Calvary Church on October 10th. Ground was broken on October 11th for a new Sunday school—Day school building, with various members of the official groups concerned participating. The pastor, the Rev. Robert L. Atwell, delivered a brief message suitable for the occasion. The fall Rally of the Christian Day School was held October 28th with Dr. N. B. Stonehouse as the principal speaker. The school this year has 51 pupils, and the need for a new building and enlarged facilities is very pressing. There has been enthusiastic interest in the school on the part of a number of parents who are not members of the local congregation.

### Burton L. Schumacher

(The following statement was read at the first fall meeting of the Men's Society of Memorial Orthodox Presbyterian Church, Rochester, N.Y.)

**R**ECENTLY the Men's Society of the Memorial Orthodox Presbyterian Church of Rochester, N. Y., suffered a great loss through death of one of its charter members, Mr. Burton L. Schumacher. Mr. Schumacher had been president of the Society until the time of his death. He entered into his reward July 14th, 1948, after a long and extremely painful illness, which however he endured with patience, looking unto Jesus, the author and finisher of his faith. The Men's Society which he helped organize and to which he gave so much of his time and talent, studies the Word of God according to the principles set forth in the Standards of the Church. During the last year, when Mr. Schumacher was present at every meeting, the specific doctrines of the Reformed Faith were the subject of study.

"In addition to his work in the Men's Society, our brother and leader was also active in other church work. He was a member of the Chorus, he taught in the Sunday school, and with great regularity he was twice in church each Lord's day. In our society, in our church, we miss him greatly. As

a man who encouraged us all, setting a worthy example, we do and shall continue to miss him.

"Although the latter part of his earthly life was marked by intense physical suffering, the steadfastness of his faith was an inspiration to all his friends. The Saviour called him home. We weep, but not without comfort; we are bereaved as a church and as a Society, but not without the hope of meeting again."

### Dr. Clark Dismissed to U. P. Church

**W**ORD has been received, without further details, that at a meeting of the Presbytery of Ohio of the Orthodox Presbyterian Church, held October 14th in Indianapolis, the Rev. Dr. Gordon H. Clark, a minister of the church and professor of Philosophy at Butler University was dismissed to the Presbytery of Indiana of the United Presbyterian Church.

Dr. Clark's theological views have been a subject of controversy in the Orthodox Presbyterian Church since his ordination to the ministry in that denomination in 1944. A minority of the Presbytery of Philadelphia opposed his licensure and ordination, holding that his views were not in accord with the faith of the church at significant points. A complaint against the action of the Presbytery in licensing and ordaining him was carried to the church's General Assembly which, however, failed to sustain the complaint. A committee appointed by the General Assembly has made a study of the doctrines involved, and its reports are now before the presbyteries for consideration.

### Study Bible

(Continued from p. 248)

new sense of the word "Holy" is to be understood in the name, *The Westminster Study Edition of the Holy Bible*.

Third, the prologue of John is explained in the following manner: in the "Jewish writings that belong to the beginning of the Christian Era . . . the Torah was exalted to an extravagant degree. It was depicted as having existed before the world began, as being the agent through which the heaven and the earth were created, as

lying on God's bosom while God sat on the throne of his glory. Now the author of The Gospel According to John may well have been familiar with a hymn extolling the divine Word. He may even have taken it over and used it—though in a quite different setting. The Word is still glorified as the agent of creation and the source of life and the bearer of light—claims that Jews would readily have made for their Torah. But with dramatic suddenness the whole reference of the passage is changed. "The Word" is identified! No longer are the written words of the Torah in view. "The Word" is the living Word, who took on human form and appeared among men, "full of grace and truth".

But if "the written words of the Torah", that is the five books of the law, are in view in John 1:1-13, it is plain that the second Person of the Trinity is *not* in view, until "the whole reference of the passage is changed" at verse 14. This extravagant interpretation seems really to be an attempt to avoid the doctrine of the eternal and essential Deity of our Lord, which is taught so unmistakably and so wonderfully in the first thirteen verses. To avoid that doctrine is to stumble at the stumblingstone Christ Jesus.

How the glory has departed from the Presbyterian Church U.S.A.! Its work outwardly goes on, but it is engaged in the vigorous promotion of error. Its ministers very generally proclaim "another gospel". In its flourishing Sunday schools children are widely taught the doctrines of men, and for the promising scholars among them what could be a more natural "award" than the *Westminster Study Edition*? And will any within the denomination protest this Edition? Or will all be content to bear joint responsibility for it?

Can the U.S.A. Church ever return to the faith of the fathers? Will it ever forsake its artificial, broken cisterns that can hold no water, and return to the Fountain of living waters? The whole head seems sick, and the whole heart faint. We would be surprised to see any serious attempt at real Presbyterian discipline, on the ground of the *Westminster Study Edition*. And if disciplinary efforts are futile the only recourse of Presbyterians is to turn to another communion, a communion which is earnestly seeking to be faithful.

A. W. K.

## Books

**T**HE following list of worthwhile books, which we unhesitatingly recommend for instructive reading, is presented for the information of persons interested either in building up their own libraries or in making gifts to friends. All of these volumes may be ordered through THE PRESBYTERIAN GUARDIAN, 1505 Race Street, Philadelphia 2, Pa.

**THE INFALLIBLE WORD**—a Symposium by members of the faculty of Westminster Theological Seminary. Contains a study of the first chapter of the Westminster Confession of Faith in its teaching concerning the "only infallible rule of faith and practice." Invaluable for ministers. Excellent for general reading. \$2.50.

**THE WITNESS OF MATTHEW AND MARK TO CHRIST**, by Dr. Ned B. Stonehouse, Professor of New Testament in Westminster. The first of two volumes devoted to a study of the testimony of the gospel writers to the Saviour. \$2.00.

**THE NEW MODERNISM**, by Dr. C. VanTil, Professor of Apologetics in Westminster Theological Seminary. Examines the foundations and the fundamentally non-Christian character of the currently popular Barthian theology. \$3.75.

**COMMON GRACE**, by Dr. C. VanTil, a discussion of the problem which has occasioned much dispute in the Netherlands and among the Reformed people of this country. \$1.25.

Books by the late Dr. J. Gresham Machen:

**THE ORIGIN OF PAUL'S RELIGION**, a study in the beginnings of Christianity. Dr. Machen's first book, a volume which established his high standing in the world of conservative scholarship. \$3.00.

**THE VIRGIN BIRTH OF CHRIST**, a masterly study and refutation of critical theories attempting to avoid and evade the supernatural in the birth of Christ. This book has yet to be answered. \$3.00.

**CHRISTIANITY AND LIBERALISM**, a little book that dropped like a bombshell into the fundamentalist-modernist controversy of the early 1920's, and which has continued to be in great demand as a competent statement of the real issues between these two interpretations of the faith. \$2.50.

**WHAT IS FAITH?** This book occasioned an extended editorial discussion in *The British Weekly* following its publication in 1924. \$3.00.

**THE CHRISTIAN FAITH IN THE MODERN WORLD**, and **THE CHRISTIAN VIEW OF MAN**, two books containing radio sermons on the great doctrines of the faith, delivered by Dr. Machen during the years immediately prior to his death. \$3.00 each.

**THE INSPIRATION AND AUTHORITY OF THE BIBLE**, by B. B. Warfield, the great Calvinist scholar and theologian who taught at Princeton for many years prior to his death in 1921. This volume contains much of the material which appeared in *Revelation and Inspiration* (now out of print) but has some substitutions. \$3.75.

**BIBLICAL THEOLOGY**, by Geerhardus Vos. Students at old Princeton, at Westminster, and at numerous other seminaries are familiar with this work in unwieldy mimeographed form. It has now been slightly edited by Dr. Vos' son, the Rev. J. G. Vos, and is published in book form. The outstanding work of its kind in this century. \$5.00.

**THE PLAN OF SALVATION**, by B. B. Warfield. A study of the basic and essential differences between various interpretations of the Christian religion. Shows the superiority of the Reformed over other interpretations, as the Biblical teaching. \$1.50.

**CALVINISM**, by A. Kuyper, the Stone Lectures at Princeton Seminary, in which the famous Dutch theologian presents Calvinism as a world and life view in its implications for every sphere of human endeavor. \$2.50.

**PROPHECY AND THE CHURCH**, by Oswald T. Allis. An examination of the claims of Modern Dispensationalism that the church is a parenthesis in the history of the people of Israel, something not in view in the O. T. prophets. Indispensable for those who have been confused by the notes of the Scofield Bible, and by similar works. \$2.50.

**CALVIN'S COMMENTARIES**. The reprinting of these works has proceeded to the point where ten or twelve titles of them are available. Included are Hebrews (\$3.50), Isaiah (4v., \$3.50 each), Romans (\$4.50), Corinthians (2 v., \$3.50 each), Genesis (2 v., \$4.50 and \$3.50), Philippians etc. (\$3.00), Pastoral Epistles, (\$3.00).

Suggestions for children include Catherine Vos' **CHILD'S STORY BIBLE** (\$3.95), **MARIAN'S BIG BOOK OF BIBLE**

**STORIES** (\$3.00), Paul Hutchens' **SUGAR CREEK GANG** series (11 titles available, \$.75 each), Bertha B. Moore's **THE TRIPLETS SERIES** (11 titles, \$.75), Marian Schoolland's **NATURE STORIES** (7 titles, \$.75).

Any of these books may be ordered through THE PRESBYTERIAN GUARDIAN.

## DuMont Installed in Rochester

**A** SPECIAL meeting of the Presbytery of New York and New England was held at Covenant Church, Rochester, N.Y., for the purpose of ordaining to the gospel ministry Mr. Herbert DuMont, and installing him as pastor of Covenant Church.

The Rev. John J. DeWaard of Memorial Church, Rochester, presided, and delivered the charge to the newly installed pastor. Mr. DeWaard emphasized the place of the creed in the gospel ministry. The Rev. Raymond Meiners of Calvary Church, Schenectady, brought the sermon of the evening, speaking on the miracle of the loaves and fishes, and God's use of small things in His Kingdom. The Rev. William J. Kouwe, pastor of the Gospel Tabernacle of Rochester, by request of the session, delivered the charge to the congregation.

The Covenant Church has moved its location to 1387 Ridge Road, West, in the center of a new community. Services at present are being held in the manse, but lots have been purchased and plans are under way for the erection of a church building in the near future.

In the early part of the summer a Daily Vacation Bible school was held, with 49 children enrolled. Since then a Sunday School has been held, and the average attendance is about 35. Elder John Garland is superintendent of the school.

## Article on Barthianism Reprinted

**T**HE article by Professor C. VanTil on Barthianism, entitled "Christianity and Crisis Theology", which was published in the March 10 issue of THE PRESBYTERIAN GUARDIAN, has been reproduced by the Committee on Christian Education in a leaflet form. Copies are available at 1 cent each or 110 for \$1. They may be ordered through the office of THE PRESBYTERIAN GUARDIAN, 1505 Race St., Phila. 2, Pa.

# The GUARDIAN NEWS COMMENTATOR

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

## God and the UN

THE UN convention preparing the draft of a Declaration on Human Rights has faced the first problem connected with such a declaration, and has decided not to mention the name of God. Brazil proposed an amendment to the first article, which would have stated that all human beings are "created in the image and likeness of God". But after appeals from several nations, the proposal was withdrawn. Russia declared that the postulate that man is created in God's image is "much disputed" in the Soviet union. Other nations also, because of differing religious beliefs, opposed the inclusion of the statement.

The question the UN convention apparently has not decided, is the question of where man gets any "human rights" at all, except as a creature placed by God in His universe to serve Him. There can really be no authoritative rules or laws governing social relationships, and behavior except the universe as a whole be under authority. Common human experience does not provide a sufficiently unitary concept of human life and conduct to be the source of a declaration of Human Rights that shall be of world-wide validity. And no individual, government, or institution of human origin has the right of itself to demand universal submission to its ideas.

The problem of finding a sound basis for politics or ethics apart from the Christian view of God and the world has not yet been solved—especially by the UN.

## New Mexico Case Ends Abruptly

THE hearings concerning Catholic teaching in the public schools of New Mexico came to an abrupt end early in October when the presiding Judge bluntly declared that there was

"no separation of the church and state" in some New Mexico schools. While granting attorneys 30 days in which to submit findings for the final judgment, he indicated that he would rule generally in favor of the Protestant plaintiffs. Witnesses had agreed that catechism classes, religious pictures, Catholic prayers, religious garb, etc., formed a part of the educational life. There is no indication as yet that the Catholics plan to appeal the case.

## Goodspeed New Testament Collection

THE University of Chicago collection of New Testament manuscripts was officially named for Edgar J. Goodspeed, during ceremonies held in Chicago on October 22nd. Professor Goodspeed has been for 25 years chairman of the University's New Testament department. He is perhaps best known for his "American Translation" of the New Testament, published in 1923. He has been active in finding and securing for the University New Testament Manuscripts. The University's collection is now the largest in this country.

The ceremonies at Chicago were held in the presence of a group of leading New Testament scholars from the United States and Canada, who had been called together for a conference on matters relating to N. T. study. One of the subjects discussed was the preparation of a comprehensive New Testament critical apparatus, showing the variant readings of available manuscripts, to be produced in cooperation with British scholars. Such a project, if carried out faithfully, would be of great value to conservative as well as liberal students.

Among those present at the Chicago meetings was Professor Ned B. Stonehouse of the New Testament department of Westminster Theological Seminary.

## Federal Council on Reformation Day

THE Federal Council of Churches this year promoted the plan of having "missions of Protestant Witness" on Reformation Day, October 31. In the announcement concerning this, it was stressed that "The missions are not to be anti-Roman Catholic, but, on the contrary, they are to be pro-Protestant". Only the Federal Council could succeed in preparing a program that was pro-Protestant without being anti-Catholic! For ordinary people, Protestantism is in its very essence, when true to its heritage, anti-Romanist, even though the Roman Catholic church is not specifically mentioned.

## American Council Convention

THE seventh annual convention of the American Council of Christian Churches convened in Philadelphia on Thursday, October 28th, for its four-day meeting. Speakers on the program included Dr. Harold T. Commons of the Association of Baptists for World Evangelism, Dr. J. Gordon Holdcroft of the Independent Board for Presbyterian Foreign Missions, Dr. William L. Pettingill of New York, Dr. T. T. Shields of Toronto, and others. The concluding session was a Mass Meeting at Town Hall on Sunday afternoon. General theme of the convention was "Echoes of Amsterdam".

## Atheism on the Radio

IN 1946 the Federal Communications Commission ruled that atheists, who felt that their views had been misinterpreted on radio programs, had a right to time for reply. The particular decision related to the case of a man in California, who demanded

time to air his views as an atheist in reply to certain religious broadcasts.

This decision has not been widely held to mean that atheists should be granted time equal to that given for religious broadcasts. However, religious groups have protested the decision, and a Congressional Committee assailed the ruling as "dangerous and mischievous".

Commissioner Hyde of the FCC assured the Congressional Committee, however, that radio stations need fear no reprisals from the Commission if they refuse time, or grant less time, to atheists, while giving time to religious programs.

### National Union Fund Growing

THE campaign for \$100,000, sponsored by the National Union of Christian Schools, the fund to be used for Christian Textbooks and an administration center, is receiving splendid support, according to information from the campaign's chairman, James La Grand of Grand Rapids. The dates originally set for solicitation were October 4 to 8, but the campaign is being continued through November to allow more churches and societies to participate. So far over \$67,000 has been received in cash and pledges, with many sections reporting active participation but amounts received unknown. The report concludes: "May our Covenant God so incline the hearts of His people that the total requested may be oversubscribed—so that the cause of Christian education everywhere may be strengthened. 'Speak unto the children of Israel that they go forward'".

### Miscellaneous Church News

The Board of American Lutheran Missions of the United Lutheran Church reported that during the past two years a new Lutheran congregation has been formed every two weeks. Average charter membership of these new congregation has been 75. Congregations have met in private homes, theaters, garages, dance studios, public schools and even renovated barns.

A Catholic professor in St. Peter's College in Jersey City, N.J., has suggested a moratorium for one year on

minor controversies between religious groups. He deplored the tendency of many clergymen to worry about "brush fires" when all the world is on fire. He suggested among other things that Catholic priests stop defending Franco and that Protestant ministers stop talking about the "Spanish inquisition". Rabbis should denounce anti-Christianity as well as anti-Semitism.

*A recent visitor to Spain reports 189 Protestant centers in that country: 92 for Plymouth Brethren, 56 for the Evangelical Church, and 32 for a Baptist group, with nine for the Spanish Reformed Church, an Anglican body.*

Cardinal Hlond, primate of Poland, ardent foe of the Communist dominated government and much in the news during discussions between the government and the church, died in October at the age of 67. Death followed an operation for appendicitis.

*The Missouri Synod Lutheran Church, sponsor of the Lutheran Hour broadcasts with Dr. Walter Maier, has dedicated a new office and studio building for the station it operates, located on Concordia Seminary campus. Radio expansion plans call for improvement in both AM and FM broadcasting, a television department, and short wave stations in foreign countries.*

In Rome a young man was given a ten-month suspended prison sentence for—of all things—exercising the (in this country) time honored privilege of whistling at a movie. It happened that the movie was showing Pope Pius bestowing his apostolic blessing. The youth was accused of disrespect to the Pope.

*The Episcopal Church is sponsoring a radio broadcast designed to interest unchurched Americans. The broadcast is of "Great Scenes" from outstanding dramas, and includes neither hymns, sermons nor prayers. No doubt many people could be interested in a church without religion.*

After an interruption of six years, work is to be resumed on construction of the National Cathedral of the Episcopal Church in Washington, D.C. Work was begun in 1907 and at last reports the cathedral, to be the sixth largest in the world, was two-fifths completed.



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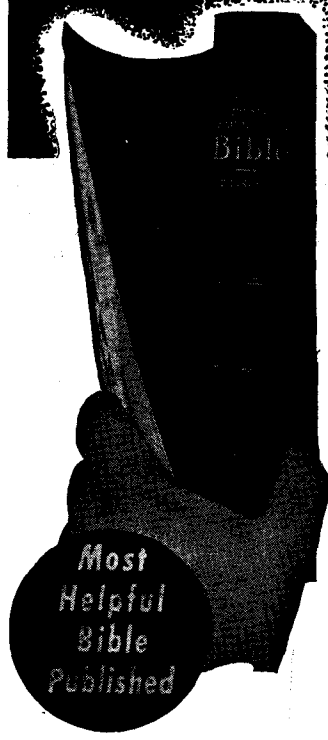
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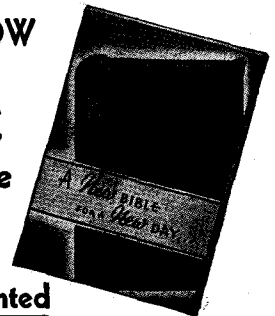
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