

April 15, 1954

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*The Presbyterian*  
**G U A R D I A N**

*And the angels answered and said unto the women, Fear not ye; for I know that ye seek Jesus, who hath been crucified. He is not here; for he is risen, even as he said. Come, see the place where the Lord lay. And go quickly and tell his disciples, He is risen from the dead; and lo, he goeth before you into Galilee; there shall ye see him: lo, I have told you.*

**Matthew 28:5-7**

**J. Gresham Machen**  
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## Meditation

### The Great Awakening

"... the trumpet shall sound, and the dead shall be raised incorruptible."

—I CORINTHIANS 15:52.

**M**ANY people fight off the frustration they feel at the thought of dropping their tools before their task in life is finished with the hope that death will not end all but will rather usher them into a greater opportunity. It seems unbelievable that the soul of man should simply vanish into nothingness at death. Instinctively they look for a blessed immortality.

The sense of the endlessness of our existence is not an empty dream. Abraham accepted a pilgrim's existence and died contentedly because he looked for a city that has foundations, whose builder and maker is God. He accepted his privations because he believed in more than his eye could see. And Jesus makes plain by the parable of the rich man and the beggar that death is not the end of everything.

But the Gospel holds out the hope of something more than the immortality of the soul. The Church has always confessed her faith in the resurrection of the body. This has been her comfort in the presence of death. And with this hope she lays away her dead. She cannot sorrow as those that have no hope, for she is confident in the final conquest of the grave. Death is a falling asleep. They shall awake to see a better day.

Even the Old Testament hints at this. God calls himself the God of Abraham, Isaac, and Jacob. In the teaching of our Lord this is proof of the resurrection, for God is not the God of the dead but of the living. Isaiah has this hope in mind, at least in part, when he says, "Awake and sing, ye that dwell in the dust; for thy dew is as the dew of the herbs, and the earth shall cast forth the dead." So also Ezekiel, when he said, "Behold, I will open your graves, and cause you to come up out of your graves, O my people." These verses cannot be restricted in their application to the restoration of the Jewish nation. They have their complete fulfilment in the blessings of the new heavens and the new earth, and reach out to take in

all the people of God. For this reason, Martha of Bethany could reply to the promise of our Lord that her brother should live again by saying, "I know that he shall rise again in the resurrection at the last day."

But it is especially in the New Testament that this hope is held out the most openly and clearly. The triumph of the Church, body and soul is boldly foretold. "The hour cometh when all that are in the tombs shall hear his voice and shall come forth," is the promise of our Lord. This is more than immortality. It is an event to take place "at the last day," when the Lord shall descend from heaven with a shout. The trumpet of the Lord shall be heard, and the dead shall be raised incorruptible. The sea shall give up the dead that are in it, and those that sleep in the dust shall come forth to stand before the Judge of all the earth. The small and the great shall stand and give account of the lives they have lived in this world.

Biblical immortality is not restricted to the soul. Our mortal bodies too shall live again glorified, for redemption reaches the whole of man.

The resurrection of the body is a staggering promise. Many are not able to take it in. Will the dead really live again? We must stand in the presence of death, and ponder the remains of men long dead, to appreciate what we are asked to believe. The bones of many have been scattered. Others, reduced to ashes, have been blown by the four winds. Will they live again? An awful finality seems to mark their condition.

In the days of our Lord there were the Sadducees, who believed in nothing they could not see, it seems. For them there were no angels or spirits. And there was no resurrection. Paul met with the kind of reception at Athens that a father might give a little child with a childish idea, when he mentioned the resurrection. And even within the professing Church there were denials, and explanations that were really repudiations of this teaching. Yet the doctrine was maintained because it is the Word of God. It is a part of the Gospel. It is rejected by those who know not the Scriptures nor the power of God. But its truth and certainty of fulfilment are guaranteed

by the triumph of the Christ. He lives. —We too shall live!

HENRY P. TAVARES.

### Westminster Seminary Activities

**A** series of four lectures dealing with psychiatry and pastoral care of the mentally ill was delivered at Westminster Seminary in March by the Rev. William E. Hiemstra, Chaplain at the Christian Sanatorium in Wyckoff, N. J. Mr. Hiemstra has been Chaplain at the Christian Sanatorium for four years.

On Monday, March 29, Dr. Jan Waterink, Professor of Pedagogy and Applied Psychology at the Free University of Amsterdam, was a guest lecturer at the Seminary. He addressed the Student body in the afternoon, was guest at dinner in the evening, and later gave a public lecture which, because of the large attendance, had to be held in neighboring Calvary Orthodox Presbyterian Church. Dr. Waterink is reputed to be the foremost Christian psychologist of the present time. He is in this country for a series of lectures at Calvin College and Seminary, and was also on the program of the First American Calvinistic Conference on Christianity, Psychology and Psychiatry, held at Calvin, April 7 and 8.

The Seminary authorities have decided to begin construction of the proposed new apartment building for married students in February of 1955. Plans for constructing the building this year were changed in the hope that funds available next year would make possible the construction of a more adequate and suitable building.

### Seminary Commencement

**T**HE Twenty-fifth annual commencement exercises of Westminster Theological Seminary are to be held on the Seminary Campus Wednesday afternoon, May 12, at 3 p.m. Guest speaker for the occasion will be the Rev. Robert S. Marsden, Executive Secretary of the Seminary, who will speak on *The Future of Westminster*.

The annual banquet of the alumni Association will be held Tuesday evening, May 11, in the ballroom of the Casa Conti Hotel in Glenside. The program for this gathering has not been announced in detail.

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# THE PRESBYTERIAN GUARDIAN

APRIL 15, 1954

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## *We Have Hope*

**T**HE heavens shall pass away with a great noise . . . the elements shall be dissolved with fervent heat . . . the earth . . . shall be burned up . . . the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat . . .

No, these are not excerpts from the latest report of the Atomic Energy Commission. Though they might well be. For the reports that body has given of recent tests in the Pacific certainly sound similar. We have been told of a fire ball over three and half miles in diameter. We have been told of an island dissolved, of a crater in the earth, of clouds of ashes covering the sky. The Commission picked a suitable time, we assume, for its tests, giving consideration to weather conditions, and other significant factors. But most significant of all, its report of the tremendous destructive power of its nuclear products is spreading across the face of the earth as men are preparing to celebrate the resurrection of Jesus Christ from the dead.

The phrases we quoted above were written many years ago, centuries before anyone dreamed of an atomic energy commission. They were written by the apostle Peter in the course of a letter to some Christian brethren. They, or similar words, appear on more than one occasion in the Scriptures which are the word of God to men. For the concept of human history which appears on the pages of Scripture is one which presents a beginning, and an end.

We have been very content to do our thinking in terms that involve no radical crisis to experience. There will be changes, of course, but no ultimate change. But suddenly, through scientific developments, we have been jolted out of that rut. Even though our scientists confidently assert that these nuclear forces with which they are playing can not possibly get out of control, their assurance is the product of a fallible human wisdom. And even if they be right, and the forces themselves cannot get out of control, we know all too well that the human factor involved can get out of control.

But actually we do not need to worry about such

matters. God has told us in no uncertain terms that the world as we know it will end one day. And even regardless of that, we know assuredly that our own lives, as we know them, will end one day. Yet neither of these events will mark a real "end."

For as Christians we have hope. We remember something more than flowers and rabbits and green trees and new clothes at this season of the year. We remember Jesus Christ, dead for our sins, buried in a tomb with a rock seal at the door, yet coming forth in mighty power, raised from the dead on the third day in the same body in which He had suffered. We remember Him ascending into the heavens, there according to the Word of God to sit at God's right hand until all His enemies are made the footstool of His feet. And we remember the promise He gave His people—Where I am, there ye shall be also.

That promise and that hope do not encourage complacency. That we shall see Christ, that we shall stand in His presence, these challenge us to our utmost that we may be well pleasing in His sight. But they challenge us just because we do have hope.

Human wisdom has no answer to the despair that grips men's minds when they read or hear or see the nature and consequences of nuclear power. But as Christians our trust is in God who brought into its being the world with all its latent powers, and our confidence is in the Son of God who Himself bare our sins in His body on the cross, and who rising from the dead manifested a power that even the scientists cannot duplicate.

"Seeing that these things are thus all to be dissolved, what manner of persons ought ye to be in all holy living and godliness, looking for and earnestly desiring the coming of the day of God, by reason of which the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? But according to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness" (2 Pet. 3:11-13).

L. W. S.

## Special Announcement

**T**HE Board of Trustees of THE PRESBYTERIAN GUARDIAN PUBLISHING CORPORATION, at a meeting held April 6, decided that the financial problems confronting the paper made it necessary to seek an increase in subscription income.

To this end, it was decided that the subscription price for individual copies should be increased, effective June 1, from \$2 per year to \$2.50 per year. It was also decided, however, that the price of \$2 per year would be maintained for "clubs" of ten or more subscribers, whose subscriptions would be handled locally by a "club secretary." Club subscriptions will be mailed to the individual subscribers, but the work of securing these subscriptions initially, and of getting renewals, will be in the hands of the local secretary, saving detail work for the GUARDIAN office.

Subscriptions currently in effect will of course be continued to their present expiration, and such subscriptions may be extended for one year from their present expiration at the old rate of \$2.00, if such extension or renewal is received before June 1.

Clubs may be set up by groups joining together for the purpose, by individuals maintaining a club of gift subscriptions, or by organizations subscribing for their members as a group. The requirement is a club of ten subscriptions, handled so far as the GUARDIAN office is concerned through a single representative or club secretary.

Help us to increase the circulation of the GUARDIAN in your community by setting up a GUARDIAN "club" of ten or more subscribers, who will receive the GUARDIAN at the continued low price of only \$2 per year.

## Freedom Under God

**I**N an informal talk to the American people on April 5, the President of the United States placed emphasis, as he has frequently done, on the concept of human liberty. He quoted the well-known phrases of the Declaration of Independence, adding that they involved a "spiritual conception."

We prize liberty, and we do so rightly. But we must beware of making human liberty into an idol which stands by itself, and before which all men bow down and worship.

The phrase in the Declaration of Independence declares that all men have been endowed by their Creator with certain rights, including liberty. Human liberty, in other words, is a gift of God. It is a product of the Creator-creature relationship. It is derived, not original, and it is limited, not absolute. Only the Creator Himself is absolutely sovereign and therefore absolutely free. When He created man on the earth, He endowed that man with a creaturely sovereignty. Within pre-determined limits, man was free to determine his own thought and conduct. But only within those limits. To transgress those limits was to bring punishment and tragedy.

Actually our first parents did transgress those limits, imposed by divine authority. And the consequence was punishment, a punishment which took the form of further limitation of freedom—of bondage to sin. In the very exercise of his freedom, man was no longer able to serve his Creator, but only a creature.

Yet God in grace also intervened to bring deliverance from this bondage, and to restore that originally-given freedom. He did so by sending His own Son to enter into the bondage state, endure the punishment of sin for God's people, and bring them forgiveness and deliverance. In Christ, through faith in Him, we are freed from the limits, the bondage, of sin.

But sin has not yet been done away completely. Its effects are still present. And in this world that means that man is constantly tempted to violate the limitations which God has placed about his freedom. He is constantly tempted, in other words, to break God's laws and those human laws which properly derive from the laws of God. To talk about human freedom as existing in and of itself without limits is to promote a false idea of human freedom.

In fact, it is only under conditions of the most absolute submission, that man may exercise the most freedom. It is only as he is completely subject to the law of God, only as he is a member of the Kingdom of God and under the rule of God, that he may act freely. And this means that true freedom may characterize man only as he is in Christ, and therefore in the Kingdom of God.

The evangelistic work of the church, thus, is the only really effective way of promoting freedom among men. To

promote freedom on a political or social basis for men as men carries with it the threat of serious consequences in those areas where it is not recognized that freedom is from God, and that it is to be exercised in submission to God and for His glory. There is no ultimate freedom for evil or unbelief. Only that is true freedom which most fully knows, most heartily accepts, and most completely submits to, the truth of God.

Ye shall know the truth, said Christ to His disciples, and the truth shall make you free.

## Church News

**W**E try to keep our readers informed of the major developments that occur in the life of The Orthodox Presbyterian Church, and also of some of the minor developments. But we do not have reporters in the field, and there is undoubtedly much that we miss. Each month "news cards"—return postals, are sent to the pastors, with a request for local news of general interest. If "news" of a particular church does not appear in the GUARDIAN it is not because we haven't asked for it. We would urge the pastors to keep us informed of what is going on in their neighborhood. A good "news" section will help to maintain and promote mutual acquaintance among the churches.

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# God-Centered Preaching

*Substance of an address before  
Alumni of Westminster Seminary*

By NED B. STONEHOUSE

**O**N the occasion of the annual home-coming of Westminster Seminary alumni, February 9, the guest speaker at the evening meeting was Professor Ned B. Stonehouse, who spoke on the subject, "Keeping our Preaching God-centered." We are glad to present a condensation of the message, prepared from a tape-recording. After some introductory remarks, Dr. Stonehouse proceeded in substance as follows:—

I might have formulated the topic, Keeping our Preaching Reformed, or Biblical. But by using the term *God-centered* I think I concentrate just a little more on what we have in mind when as Reformed people we speak of keeping our preaching Reformed or Biblical.

## The Situation Today

There is a special need that we be reminded of our duty, in this regard, in view of the times in which we live. I could cite numerous examples of preaching and of positions that are not God-centered. I have often mentioned Rudolf Bultmann. He is as much in the center of attention today as he ever was. There is in fact quite a controversy going on as to whether a man who holds as little of the gospel of Christ as he does should be recognized as having a place in the Christian church.

But my particular observation now is that Bultmann, in a more emphatic way than any modern student of the New Testament, has presented a view which is the opposite of God-centered. Thus in his work on theology he speaks of *anthropology* as being what he is really teaching. All we can hope to present is man's understanding of his existence. Though he still uses the Christian proclamation, he uses it as a way of presenting man's understanding of man.

Here in our own country there is much preaching that seems to take almost no account of the Christian proclamation. Recently I have heard some brief radio talks by Norman Vincent Peale. One, just a few days ago, was

to the effect that we are to have faith—faith in God, faith in ourselves, faith in our country. Somehow, if we just have faith, that is all we need, and we "never walk alone." That is certainly one message without God and without Christ. It is distressing that that kind of message is being associated with a back-to-God movement sponsored by the American Legion, and supported by Eisenhower. There is little of what we would call God-centered preaching in it.

For us here tonight, however, perhaps a greater danger is that our preaching, rather than being God-centered, should be Christo-centric in a sense that is not God-centered. We're living in a time when many people insist that theology and the understanding of the Bible must be Christo-centric. To a point, of course, we would agree, but there is also a danger that we be deceived on this score.

In this connection I would like to mention Professor Oscar Cullmann of both Basel and the Sorbonne. Several of his books have been published in English, particularly his *Christ and Time*, which has attracted much attention.

I have here his little book called *The Earliest Christian Confessions*, an instructive study of certain aspects of the Apostles' Creed and the development of Christian faith in the early times. A central contention of this book is that the Christian creed from its beginning was basically Christo-centric. In particular he means that it was *not* Trinitarian. To the extent that the Father and the Spirit were introduced into the creed, it was to illuminate the central theme of the creed which was Christ.

Near the end of the book he expresses vigorously the thesis that Christianity began with a distinctly Christo-centric message, and to the extent that it has developed in the creed into a tri-partite or Trinitarian position, there has been a turning aside from that original purity and strength of the first confessions. At one point he says that faith in the Father and the Holy Spirit really con-

stitutes a part of the essential substance of faith in Christ, who stands as *the sole object of confession* in the majority of the earliest formulas. And in his book *Christ and Time* he develops the notion that we are to understand history in terms of its mid-point, which is Christ.

I think one of the great weaknesses of this position is that it is not grounded and rooted in the doctrine of creation. Though there are differences from Barth, there is much also that is like Barth who insists on a Christo-centric interpretation of theology and the Bible.

Now I wonder if it is not true that in our average service of worship, our hymns, and even our preaching, there is not a tendency to be Christo-centric in a fashion that impoverishes very grievously the presentation of Christ and the gospel.

As one example, isn't it true that even Reformed ministers and preachers in referring to eschatology are likely to speak simply about the return of Christ, the blessed hope, centering their attention almost exclusively on that event. Not that the event is not important, but should not eschatology be more basically conceived in terms of the consummation of the Kingdom of God in the new heavens and new earth wherein dwelleth righteousness, and where God is all in all? Surely we must preach the return of Christ on the clouds of heaven with great power and glory, but must not these broader aspects of eschatology have their proper place.

## The New Testament is God-Centered

Perhaps, though, some of you feel that the New Testament — and all Scripture—is really Christo-centric after all. I was once asked, by a man known as a representative of the Reformed faith, whether it wasn't true, after all, that the Lutheran emphasis on the gospel of salvation through Christ wasn't just a little truer to the New Testament.

Well, I don't think so at all. I think indeed that the New Testament is concerned with Jesus Christ, but not with a Christo-centric emphasis, at least certainly not with an exclusively Christo-centric approach to the truth.

Let us look briefly, first, at the apostolic preaching as recorded in Acts. At the beginning, there in the second chapter, our attention is centered on Christ as the one slain by wicked rulers, but whom *God* raised up. The prophecy

of Joel is introduced as *God's word* to men. Jesus is presented as the Nazarene, a man *approved by God* unto you, by miracles and wonders and signs which *God did* through him. And it was by the foreknowledge of *God* that Jesus was delivered up. God, you see, is very much at the center. Jesus, whom God raised up, is exalted to God's right hand, and God hath made him both Lord and Christ. And the message is to as many as the Lord our God shall call.

Again in the third chapter Peter declares—vs. 13—that the God of Abraham and Isaac and Jacob, the God of our fathers, glorified Jesus. Christ is put in the context of the covenant God and his revelation and his redemptive activity. This, I am insisting, is the emphasis of the apostolic preaching. It appears throughout the preaching recorded in Acts. The message was a message of God's doing in Christ, not a narrowly exclusive presentation of salvation in terms of Christ alone.

This point could be reinforced in many ways throughout the New Testament. The Gospels present Jesus Christ as the fulfillment of the promises of God to David and to Abraham. Paul speaks in similar terms, for example in Galatians 3 and Romans 4. Even in Philippians 2, which Cullmann dwells on because of its strong Christological emphasis, we note that it is God who exalted Jesus and gave him his great Name. And he is to be acknowledged as Lord, to the glory of God the Father.

Again if we turn to Jesus' own message concerning himself, as presented in the gospels, the same thought prevails. Christ presents himself as the *Christ of God*, as God's anointed. This means many things, but it certainly means that Christ's relationship to God is basic, and only if we recognize that will we have a key to understanding many of the details that are given.

How can we understand the Baptism or temptation of Christ without this thought, that he is God's anointed, come to do God's will as God's servant. The miracles are not "show" miracles, but by them he discloses the power and authority of God with which he works in the world to accomplish the purpose for which he came. Likewise all of his life, his going to the cross, and the resurrection cannot be expounded in the perspective which they have in the Gospels, unless we take account of this

basic thought, that Jesus is the anointed of God.

We also notice that Jesus' own message is summed up in the message of the Kingdom of God, and the coming of that Kingdom. What could be more God-centered than that? And Christ presented his own person in relationship to that all encompassing theme of the coming of the Kingdom of God. When we think of the Kingdom of God, we must think of its consummation. For the rule and the realm of God are only perfectly present when God himself is all in all, and when the petition of the Lord's prayer is fully answered—thy kingdom come, but also, thy will be done, and thy name be hallowed. Only in the consummation will this be truly accomplished. And our concern for the glory of God must be a concern that his Kingdom shall

indeed come, according to his promise.

So I am saying that the New Testament message is not, in the sense in which Cullmann and others assert, a Christo-centric message, but is a thoroughly God-centered message.

### How to Keep Preaching God-Centered

In conclusion I would suggest ways in which we may keep our messages God-centered, or make them more God-centered. And my main suggestion is that we take account of the way in which details of Scripture find their integration in terms of great ruling concepts, such as the covenant and the Kingdom of God. We won't keep our preaching God-centered by an occasional series of sermons on specific Reformed doctrines. In every sermon,

(See "Stonehouse," p. 75)

## Orthodox Presbyterian Church News

### Brief Church Notes

**Portland, Me.:** A large audience gathered on Sunday afternoon, April 4, in Second Parish church for the dedication of the memorial pipe organ. Following a Scripture reading and prayer, the choir under the direction of Mr. Warren Marshall sang "Praise to the Lord," by Gesangbuch. The congregation joined in repeating the dedication form. Then Mr. Charles Finney, F.A.G.O., Chairman of the division of Music and Art of Houghton College, presented the dedicatory concert on the organ. Total cost of the organ reconstruction was \$7,800, of which about \$5,000 has been raised through offerings . . . Two elders of the church, Lenville Hawkes and Ernest Klieman, had their personal testimonies published in the *Portland Morning Herald* in a series of articles by laymen during the Lenten season.

**Rural Maine:** Mr. and Mrs. Herbert Oliver and his family have come to Ludlow to take charge of the work in that area. Services have been held in Ludlow since last July, though no church has yet been formally organized there . . . Plans are under way for erecting a more permanent organization to supervise the Cornville Bible Conference. A tract of some 85 acres

of land bordering on a nearby lake has been secured. A building suitable for chapel and dining hall is also being provided. Conference sessions have been held in each of the past two years and another is being planned for this summer.

**Schenectady, N. Y.:** The pastor of Calvary Church, the Rev. Raymond M. Meiners, has been preaching a series of sermons on the Seven Last Words of Christ, during the period preceding Easter. On the evening of March 28 a film, *Land of Heartbreak*, depicting the work of the Pocket Testament League in Korea, was shown. More than 100 persons attended the service the evening of March 7, when the senior choir presented the sacred cantata, *Penitence, Pardon and Peace*, by Mainer.

**East Orange, N. J.:** By means of a generous offering on March 14, the people of Covenant church wiped out the indebtedness on the electronic organ purchased last summer. Seven men of the church participated in the service on April 11, presenting brief meditations on the Seven Last Words.

**Middletown, Pa.:** Teachers in the Sunday schools of Calvary church and the branch work at Olmstead have completed a three month training course

conducted by the pastor, the Rev. Robley Johnston. The Rev. Robert W. Eckardt was guest speaker for special services held in February. Average attendance at week-night services was 95. The Christian day school in Middletown observed March as Christian school month, with special attention given to Christian education.

**Grove City, Pa.:** Young people of Wayside church have been studying a booklet on Creation and Evolution, written by Dr. Russell Mixer of Wheaton College. It has provided answers to some of the instruction in high school and college. Young people from Wayside, and from Covenant Church of Pittsburgh have participated in special services at the county jail recently. A program of neighborhood visitation is being fostered among the families of the church.

**Bancroft, S. D.:** William Leckey was ordained an elder of the Manchester church on March 21. Four persons were received into the church on April 4. The Bancroft congregation mourns the loss through death on March 10 of Hubert Muilenburg, a member of the congregation since 1921. A delegation of ladies from the Bancroft, Manchester and Yale churches attended the Presbyterial at Volga on April 8.

**Los Angeles, Calif.:** Under the title of a Christian Life Conference, special services were held at Beverly Church each night from March 10-19, with neighboring ministers as guest preachers. Attendance was generally excellent at the services, which were a real blessing to the people. The Rev. John D. Johnston was guest speaker at the church on March 28. On the same day, ground was broken for a new unit of the church structure. This will be an education building, for Sunday school classes. Funds available or pledged indicate the new unit will be paid for completely in about a year.

**Long Beach, Calif.:** A Christian School Association has been organized among the members of First Church, with Mr. Dayton Johns serving as chairman. A men's dinner was held at the church recently, with about 150 persons present. Bob Davenport and Bob Heydenfelt of the UCLA football team were guest speakers.

**Whittier, Calif.:** The Whittier Sunday school, which began a few months ago with an attendance of 17, in Janu-

ary and February had an average attendance of 47, and won an attendance contest with Santee and Westminster Sunday schools. The Rev. Robert Nicholas, home missionary in the area, has been conducting a Tuesday morning Bible class at the home of Mrs. Norman Beize, with ten women from the neighborhood enrolled.

**Sun Gardens, Calif.:** The group in Sun Gardens, meeting under Home Missionary Robert Nicholas, have decided to sell the original lot they purchased, and have chosen another lot near two new housing developments. Zoning to permit a church at the new location has been granted.

**National City, Calif.:** Members of Valley Church of Santee met with members of First Church of National City on March 19 for a dinner for the Rev. and Mrs. John D. Johnston, missionaries on route to Formosa. A daughter Lois Francine, their sixth child, was born to Pastor and Mrs. Petersen on January 10.

### Franklin Square to Erect Building

**T**HE Franklin Square Orthodox Presbyterian Church of Franklin Square, Long Island, N. Y., has decided to proceed with the construction

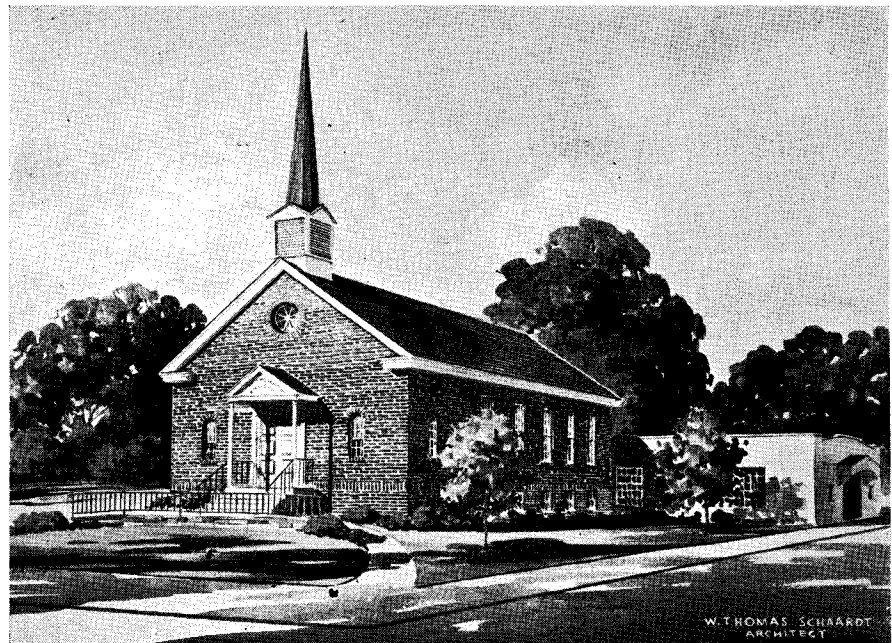
of a new church building. Their present meeting place is a small building converted to church use.

The new building, with balcony, will seat about 250 persons. Present plans call for red brick construction, with laminated wooden arches inside. There will be a full basement, a nursery room, and radiant heat. The church has received the promise of some used pews in excellent condition from a neighboring church, and these are of such design that they can be used and additional pews made when the new building is ready.

The new construction is to be financed by 20-year bonds in amounts of \$25 and \$100, bearing 4% interest, and anyone interested in helping the work of the church in this way is invited to purchase some of the bonds. Information may be secured from the Rev. Elmer Dortzbach, pastor of the church, at 64 Garfield St., Franklin Square, N. Y.

### Mahaffy Writes from Eritrea

**A** letter from the Rev. Francis Mahaffy, Orthodox Presbyterian missionary in Korea, under date of March 9, contains the following brief account of some recent experiences:—



**Architect's Drawing** of new building of Franklin Square Orthodox Presbyterian Church, for which funds are being sought. Building now in use appears in the background.

"We have not lacked for interest at our meetings recently. Last Sunday at Senafe there were perhaps some 80 people, with about fifteen Coptic priests. After my message as usual I ask for questions, and priests and others really fire them! For four or five Sundays now the message has been followed by a 2-hour discussion. Yesterday, five priests came to our house and Herb (the Rev. Herbert S. Bird), Alam and I continued the discussion for a couple more hours. They may come to Adi Caieh tonight to study with our group here for a couple of days. Asbeha, the Tauro priest, has come here and I am spending most of the week here teaching a number of people.

"It takes a lot of patience working with people like the Senafe priests. They ask a question and after you have answered it they return to the same question again and often with the most irrational sort of arguments. Last Sunday I turned the tables and pressed a young priest with questions until he made some very absurd and contradictory statements, and if he didn't get the point, I think the rest of the people did. But as Alam says, some of those who are the strongest in their opposition to us and our teaching may some day be the ones with the strongest faith. At least I hope so, and I think there is some evidence that some people are beginning to think, and at least they now realize that our teaching is very different from theirs."

The latest information was that the Mahaffy family expected to reach this country in August. They are due home for a year's furlough this summer, but are making travel arrangements from Eritrea and had not yet completed those arrangements.

### **Foreign Missions Committee Appeals for Help**

THE Committee on Foreign Missions of The Orthodox Presbyterian Church has sent out an appeal for additional financial support of its missionary enterprise.

The letter, distributed March 18, reminded its readers that the Committee had appointed two new missionary families in the past year, and that one of these families, the Theodore Hards, was already in the Orient. The additions of missionary personnel had faced the committee with the prospect of a

definite financial crisis within a few months, unless contributions were substantially above those of a year ago.

In addition to this, however, it has now become possible for Mrs. Hard and the children, who were temporarily held in Japan, to go on to Korea and join Mr. Hard. In fact, the family went to Korea about the middle of March. But the housing problem in the overcrowded city of Pusan is very difficult. The only way out seems to be to purchase a house, at a price of about \$5,000. But this places that much greater a demand on the funds of the Mission committee.

The Committee estimated that it needed regular contributions in the next few months nearly \$2,000 per month above contributions received in the similar period a year ago. Churches and individuals are urged to bear this special need in mind.

On April 16, the Rev. and Mrs. John D. Johnston are scheduled to sail from the west coast for mission work in Formosa. When they reach the field, the church will have eight family couples and two individual missionaries on the foreign field.

### **General Assembly to Meet in Rochester**

THE Twenty-first General Assembly of The Orthodox Presbyterian Church is scheduled to meet in Covenant Orthodox Presbyterian Church, Rochester, N. Y., on Wednesday, May 26, 1954, at 8 p.m. The intent of this arrangement is that the worship service and administration of Communion which usually precede the Assembly shall be held on Wednesday evening, instead of Thursday morning as has been customary. This gives an extra half day for business of the Assembly during the first week. Last year the Assembly lasted through Tuesday evening of the second week.

Covenant Church is the smaller of the two Orthodox Presbyterian congregations in Rochester. Its pastor is the Rev. Herbert V. G. DuMont. The Assembly of 1942 met in the Memorial church in Rochester, of which the Rev. John DeWaard is pastor.

### **Philadelphia Presbytery**

THE March meeting of Philadelphia Presbytery was held in Knox Church, Silver Spring, Maryland, the first time in its history the Presbytery

has met in this church. Twelve ministers and nine ruling elders attended the meeting.

More than an hour was taken up with a discussion of the proposed revisions to the Form of Government, carried on under the leadership of the Rev. John P. Galbraith, a member of the Assembly committee dealing with this matter. It became apparent that there were serious doubts on the part of a number of the presbyters concerning certain features of the proposed Form.

Presbytery had before it a communication from Calvary Church of Glenside expressing the view that the requirements of Scripture and the Confession cannot be satisfied through the practice of "open" communion, and asking that Presbytery give attention to the matter. Presbytery, on the basis of a report of a study committee, replied that the administration of Communion was the responsibility of the local session, and that without some complaint or appeal against the procedure of the session there was no obligation for Presbytery to issue a ruling.

A complaint, signed by three ministers and two ruling elders, charged that Presbytery acted "arbitrarily and unfairly" in failing to approve Mr. G. Travers Sloyer for ordination after having approved an examination of him in theology and placed a call from Redeemer Church in his hands. A committee was appointed to prepare an answer to the complaint, for the next meeting of Presbytery.

Since the only ruling elder of Redeemer church is unable to act, due to illness, Presbytery appointed a committee of three to supervise the work of that congregation.

### **Relief Parcels for Korea**

THE following letter from the Rev. Edwards E. Elliott of San Francisco, California, gives information concerning the sending of relief parcels to Korea:—

"The present arrangement by which the Navy takes relief clothing direct from San Francisco to Pusan and delivers it to Bruce Hunt personally, is satisfactory in every way. It eliminates delay with customs at Pusan (a vexing problem) and it eliminates the need for itemizing the goods before mailing. We are deeply grateful to Dr. Margaret



Chung, whose knowledge of high Navy personnel makes this possible.

"If the Eastern churches wish to participate in this effort, they may do so. Here are specific suggestions—

"1. Bolts of muslin should accompany all relief shipments. The Koreans need underwear, and highly prize muslin. If money is sent, I will purchase muslin in San Francisco. It may also be economical to purchase second hand clothing in San Francisco, if the carloading and freight rates from the east are prohibitive. Such checks should be made out to the First Orthodox Presbyterian Church of San Francisco.

"2. Clothing should be clean and in good repair. Shoes should have good strings, and be tied in pairs. Rather large cartons, sealed and tied securely, are recommended.

"3. Parcels should be sent to me at 1283 Arguello Blvd., San Francisco 22, Calif. Number the parcels and describe them in a letter, enclosing a pre-paid post card for acknowledgment.

EDWARDS E. ELLIOTT."

### **Mrs. Park Killed**

WORD was received in Philadelphia on Monday, March 22, of the tragic death in a traffic accident in Korea, of Mrs. Yune Sun Park, wife of the President of Korea Theological Seminary. The shock of this was all the greater because Mr. Park himself is at present in Holland, studying at the Free University, and the eldest daughter, Choon Ja, is in America preparing to enter Calvin College this fall. There are five children of the family in Korea, the oldest being a son 22 and the youngest 3.

### **Spooner to Go to Korea**

MR. A. Boyce Spooner and his family expect to go to Korea early in the summer. Mr. Spooner is an engineer, who was employed in Korea following World War II. He became interested in the work of Korea Seminary and in the missionary activities of the Rev. Bruce Hunt, and returned to this country for a period of study at Westminster Seminary. He made his home in Wildwood, N. J., where he became an elder in Calvary Church.

The company with which he was formerly associated has sought his serv-

ices again in Korea, and he has decided to go out. He expects to be able after a limited period, to return and complete his work at the Seminary.

### **Welmers to Work in Kpelle Language**

DR. William E. Welmers, Orthodox Presbyterian minister who has been doing teaching and research in the field of linguistics, will be engaged in directing the language instruction of missionaries and in supervising the translation of the Bible into the Kpelle language, when he goes to Liberia early this summer. He plans to leave with his family in June, and to fly by Pan-American plane to Monrovia. His work will be under the United Lutheran Church, but will be related to several different missions working in the Kpelle language area of Liberia.

### **Fire on the Earth**

## **"Curse Ye Meroz"**

By ROBERT K. CHURCHILL

A man of letters once heard the great Irish orator, Daniel O'Connell. So impressed was he that he went home and wrote:

Once to my sight  
That giant form was given,  
Walled by wide air  
And roofed by boundless heaven.

It was with something akin to this feeling that in the Fall of 1933, I went to hear our great missionary statesman, Dr. Robert E. Speer, senior Secretary of The Board of Foreign Missions of The Presbyterian Church in the U.S.A. For years the name Speer was a name to be reckoned with in many lands. Our pastor, Dr. Weyer, would often hold him up as our ideal both academically and spiritually: as a student in College and Seminary, he far outdistanced others; as a Christian leader and worker he was incomparable. He commanded respect and love from all classes of people, both in and out of the church. The conservative forces especially claimed him because of his missionary vision and evangelical zeal. The meeting was to be held in a certain Presbyterian Church in Media, Penna., and a large expectant crowd had gathered. But there was decidedly more than expectancy there that night. The feeling of tension and crisis was very manifest.

Dr. J. Gresham Machen had recently

Dr. Welmers is currently completing a period of work at Cornell university, where he has been associated with the preparation of a series of textbooks for teaching English in other countries. He has also had the job of checking, for the American Bible Society, a translation of the Gospel of Mark in Kpelle. He not only checked this translation, in the process engaging in correspondence by way of tape-recordings with missionaries on the field, but also became the actual compositor of the printed booklet, which was a photographic reproduction slightly enlarged of his typewritten manuscript.

Dr. Welmers expects to be in Liberia for about 15 months, and beginning in September, 1955, has accepted an appointment as Associate Professor of Linguistics at the Kennedy School of Missions in Hartford, Connecticut.

published a large pamphlet entitled 'Modernism in the Board of Foreign Missions of the Presbyterian Church in the U. S. A.' This work was an argument in support of an overture introduced to Presbytery in January of '33, and made the Order of the Day for a meeting in April of that year. On the subject of missions, the air was electric anyway, ever since the book **RETHINKING MISSIONS** had been formulated and published. And now this work of Dr. Machen had showed in an unmistakable and unanswerable way that the Presbyterian Church through its Mission Board was, to say the least, condoning Modernism. Plainly the church, or at least its leaders, was on the 'spot'—an answer and a very good answer had to be forthcoming.

Let me say a few more words about this large pamphlet of Dr. Machen's. The contents are most important. Here was over one hundred pages of well-documented evidence of modernism and unbelief in the foreign missionary work of the Presbyterian Church. The work was ably supplemented by a long communication from Chancellor Arie Kok, at that time stationed in North China. This last mentioned part of the work made the whole argument very real.—Here was an eye-witness account of the havoc wrought by Modernism on

the Foreign Field—a report of a witness who was known and respected the world over. I wish that my reader could sit down for an hour or two with this splendid piece of work; it is not easy to read, but it is most enlightening. Here is controversial material and although it is treated in a forthright fashion (Dr. Machen hated weasel words) the treatment is fair and gentlemanly, it is far removed from the squabble experienced in so many churches. What will you find in this work? You will find quotations of error, heresy and unbelief which will fairly stop the mind. How could it be, you wonder, that a church bearing the Name of Christ, could countenance and support such blasphemy? But the work is more than a mere citation of evidence picked at random from this or that writer. It is also more than a condemnation of a Foreign Missions Board, or any one church agency. Before you come to the end of that comprehensive work you will have arrived at the conviction that the 'new theology' and its methods, rather than skulking in a few corners of the church, has saturated the whole life and work of the denomination. As salt is in the sea, so is modernism in the church: this is the sad conclusion the evidence bids us take.

It was this evidence and the presentation of such facts set forth in such a reasonable way which drew the hatred of the church leaders down on the head of Dr. Machen. Moreover Presbyterian laymen were awakening — something was surely wrong: Why were not these facts known before? Why should Christians continue to support anti-Christ? Why doesn't our church do something?

So the city of Media was the Arena. Dr. Speer was the champion, and the multitudes would hear a blow for blow description of the contest. The Westminster men were there. Yes there was Dr. Machen in the audience, the people were more than ready for the clash.

As Dr. Speer began and continued speaking, he met all my expectations. Here indeed was a man of God of rare qualities and undoubted powers. But the hour grew late and no reference was made to those burning issues which were then troubling the church. Men were going to eternal ruin under false teaching—didn't he care? Why this parading of all that was so touching in missionary annals, when the enemy of souls had come in like a flood? But no,

I am wrong, he *is* now mentioning modernism. There is a pause. He has saved this for the conclusion. Then he continues with the words which made such an impression on me that I believe I can still remember them as they were given: "If there is modernism or unfaithfulness in the Board of Foreign Missions, I ought to know about it." Then, with his great hands clasped in front of him, he quotes slowly and with telling effect, John 3:16, and the meeting is over.

I tell you I did not sleep that night. (There were to be many such nights.) What was I to think now, of Dr. Speer, of the church he so ably served, my church?

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**I**N the conflict between Modernism and Orthodoxy in the Presbyterian Church in the U.S.A., there was frequently an effort on the part of the liberals to avoid dealing directly with the issues of the struggle. Here the pastor of Calvary Orthodox Presbyterian Church in Cedar Grove, Wisconsin, reports some of his own experiences of this procedure.

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During my last two years at the University I had lived at Westminster House, the name for most Presbyterian houses and student centers on university campuses. Living at such a place is an education in itself. I am glad that I had such an opportunity. I think now of the many kindnesses shown to me by that minister's family. But I'm glad of that opportunity for other reasons. It offered a wonderful opportunity to get acquainted with so many leaders of the church; also to meet close at hand the inner life and problems of the denomination. The pulsing life of a great university surged around me; also the pulsing life of a church which was trying desperately to meet those strong currents. There I was to be confronted continually with the strength and awfulness of those pagan currents, and also the weak and puerile message which the church offered, as it were to stem the tide.

I did not need to read Dr. Machen's pamphlet to know of the sad state of the various boards and agencies of the church. As a pre-ministerial student I underwent many visits from various denominational leaders. I also heard these men speak to large groups of students on the campus. A few were sincere men of God. More were typical modernists. But the greater part of

the program in such places was the generally liberal, "please everybody" affair. What we did or said was irrelevant and inconsequential. Sometimes I'm sure the Lord is angry at modernism and other times I think He must be just bored.

Well, that was Presbyterianism at a great pagan University. Talk about the discovery of old violins! There is one ancient fiddle which the liberals have dug up. It is not a 'Strad'—No, it is the genuine fiddle of Nero which they have discovered, and on Nero's fiddle they have been playing with great gusto.

I knew what a task Dr. Machen had in gathering evidence of modernism in church agencies. There was indeed bold and blatant unbelief, and they dared put their unChristian beliefs in writing — they were never challenged. Many however, were either too clever or too fearful to be so articulate. But there was another kind of damaging evidence which was not at all difficult to gather. It came at you from all directions. There was so much of the preaching, teaching, and program of the church which was neither hot nor cold, but lukewarm. This program was being set forth as a new and vibrant type of faith to meet the modern age. Christians were being called upon to sacrifice and push forward a faith and program which the Saviour of the world would spue out of His mouth. Many ministers did not, for instance, deny such truths as the blood atonement, but neither did they proclaim it. Men were going to perdition under the preaching which kept a discreet silence on anything offensive to the natural man.

But I was speaking of Dr. Speer and the sleepless night he had caused me. In student days I had been helped by the writings of Dr. Speer. As evangelicals we felt that here was one leader in the church who could easily measure up to any of the men who were speaking forth the denials of liberalism, he oft proved a friend in need. How then, could I explain what happened in Media? "If there is modernism in the Board of Foreign Missions, I ought to know it," said this giant of faith and intellect. Was there modernism in this Board? None could deny it. Did Dr. Speer know about it? Who would dare say that he did not know about it? Why then did he so speak and act, on

(See "Churchill," p. 74)

## A Home Study Course in Christian Doctrine

### The Application of Redemption

By JOHN MURRAY

#### LESSON XVIII

##### Union with Christ I.

**I**N these articles we are dealing with the application of redemption. Intelligent readers may have wondered why there has not been up to this point some treatment of union with Christ. Obviously it is an important aspect of the application of redemption and, if we did not take account of it, not only would our presentation of the application of redemption be defective but our view of the Christian life would be gravely distorted. Nothing is more central or basic than union and communion with Christ.

There is, however, a good reason why the subject of union with Christ should not be coordinated with the other phases of the application of redemption with which we have dealt. That reason is that union with Christ is in itself a very broad and embracing subject. It is not simply a step in the application of redemption; when viewed, according to the teaching of Scripture, in its broader aspects it underlies every step of the application of redemption. Union with Christ is really the central truth of the whole doctrine of salvation not only in its application but also in its once-for-all accomplishment in the finished work of Christ. Indeed the whole process of salvation has its origin in one phase of union with Christ and salvation has in view the realization of other phases of union with Christ. This can be readily seen if we remember that brief expression which is so common in the New Testament, namely, "in Christ." It is that which is meant by "in Christ" that we have in mind when we speak of "union with Christ." It is quite apparent that the Scripture applies the expression "in Christ" to much more than the application of redemption. A certain aspect of union with Christ, it is true, belongs strictly to the application of redemption. With that we shall deal later. But we would not deal properly with the subject of union with Christ unless we set forth, first of all, its broader meaning. We would not be able to appreciate that which falls within the application of redemption if we

did not relate it to that which is broader.

The breadth of union with Christ can be seen if we survey the teaching of Scripture respecting it. When we do this we see how far back it goes and how far forward.

The fountain of salvation itself in the eternal election of the Father is "in Christ." Paul says: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in the heavenlies in Christ, even as he chose us in him before the foundation of the world" (Eph. 1:3, 4). The Father elected from eternity, but he elected in Christ. We are not able to understand all that is involved, but the fact is plain enough that there was no election of the Father in eternity apart from Christ. And that means that those who will be saved were not even contemplated by the Father in the ultimate counsel of his predestinating love apart from union with Christ—they were *chosen* in Christ. As far back as we can go in tracing salvation to its fountain we find "union with Christ;" it is not something tacked on; it is there from the outset.

It is also because the people of God were in Christ when he gave his life a ransom and redeemed by his blood that salvation has been secured for them; they are represented as united to Christ in his death, resurrection, and exaltation to heaven (Rom. 6:2-11; Eph. 2:4-6; Col. 3:3, 4). "In the beloved," Paul says, "we have redemption through his blood" (Eph. 1:7). Hence we may never think of the work of redemption wrought once for all by Christ apart from the union with his people which was effected in the election of the Father before the foundation of the world. In other words, we may never think of redemption in abstraction from the mysterious arrangements of God's love and wisdom and grace by which Christ was united to his people and his people were united to him when he died upon the accursed tree and rose again from the dead. This is but another way of saying that the church is the body of Christ and "Christ loved

the church and gave himself for it" (Eph. 5:25).

It is in Christ that the people of God are created anew. "We are his workmanship, created in Christ Jesus unto good works" (Eph. 2:10). Here Paul is insisting upon the great truth that by grace, not works, we are saved. Salvation has its inception in God's grace. And this is certified by the fact that we are saved by a new creation in Christ. It should not surprise us that the beginning of salvation in actual possession should be in union with Christ because we have found already that it is in Christ that salvation had its origin in the eternal election of the Father and that it is in Christ salvation was once for all secured by Jesus' ransom blood. We could not think of such union with Christ as suspended when the people of God become the actual partakers of redemption—they are created anew in Christ.

But not only does the new life have its inception in Christ; it is also continued by virtue of the same relationship to him. It is in Christ that Christian life and behavior are conducted (Rom. 6:4; I Cor. 1:4, 5; cf. I Cor. 6:15-17). The new life believers live they live in the fellowship of Jesus' resurrection; in everything they are made rich in him in all utterance and in all knowledge.

It is in Christ that believers die. They have fallen asleep in Christ or through Christ and they are dead in Christ (I Thess. 4:14, 16). Could anything illustrate the indissolubility of union with Christ more plainly than the fact that this union is not severed even in death? Death, of course, is real—spirit and body are rent asunder. But the separated elements of the person are still united to Christ. "Precious in the sight of the Lord is the death of his saints" (Psalm 116:15).

Finally, it is in Christ that the people of God will be resurrected and glorified. It is in Christ they will be made alive when the last trumpet will sound and the dead will be raised incorruptible (I Cor. 15:22). It is with Christ they will be glorified (Rom. 8:17).

We thus see that union with Christ has its source in the election of God the Father before the foundation of the world and it has its fruition in the glorification of the sons of God. The perspective of God's people is not narrow; it is broad and it is long. It is not con-

finned to space and time; it has the expanse of eternity. Its orbit has two foci, one the electing love of God the Father in the counsels of eternity, the other glorification with Christ in the manifestation of his glory. The former has no beginning, the latter has no end. Glorification with Christ at his coming will be but the beginning of a consummation that will encompass the ages of the ages. "So shall we ever be with the Lord" (I Thess. 4:17). It is a perspective with a past and with a future, but neither the past nor the future is bounded by what we know as our temporal history. And because temporal history falls within such a perspective it has meaning and hope. What is it that binds past and present and future together in the life of faith and in the hope of glory? Why does the believer entertain the thought of God's determinate counsel with such joy? Why can he have patience in the perplexities and adversities of the present? Why can he have confident assurance

with reference to the future and rejoice in hope of the glory of God? It is because he cannot think of past, present, or future apart from union with Christ. It is union with Christ now in the virtue of his death and the power of his resurrection that certifies to him the reality of his election in Christ before the foundation of the world—he is blessed by the Father with all spiritual blessings in the heavenlies in Christ just as he was chosen in Christ from eternal ages (cf. Eph. 1:3, 4). And he has the seal of an eternal inheritance because it is in Christ that he is sealed with the Holy Spirit of promise as the earnest of his inheritance unto the redemption of the purchased possession (cf. Eph. 1:13, 14). Apart from union with Christ we cannot view past, present, or future with anything but dismay and Christless dread. By union with Christ the whole complexion of time and eternity is changed and the people of God may rejoice with joy unspeakable and full of glory.

area to meet in assembly, representatives from the presbyters of each congregation may thus meet. This assembly of presbyters is generally called the presbytery.

7. The unity that belongs to the body of Christ is therefore exemplified in the government of the church by the fact that the congregation is subject to the jurisdiction of the session, the session to the jurisdiction of the presbytery, and the presbytery to the jurisdiction of the general assembly. By such measures mutual counsel and assistance are promoted, soundness of doctrine and regularity of discipline are preserved, knowledge and piety are furthered, and infidelity, error, and immorality are more effectively prevented.

8. These congregational, presbyterial and synodical judicatories ought not to possess any civil jurisdiction, nor to inflict any civil penalties. Their power is wholly moral or spiritual, and that only ministerial and declarative. They possess the right of requiring obedience to the laws of Christ, and of excluding the disobedient and disorderly from the privileges of the church. To give efficiency, however, to this necessary and scriptural authority, they possess the powers requisite for obtaining evidence and inflicting censure. They can call before them any offender against the order and government of the church; they can require members of their own society to appear and give testimony in the cause; but the highest punishment to which their authority extends is to exclude the contumacious and impenitent from the congregation of believers.

9. In these assemblies voting by proxy shall not be permitted, nor shall anyone be allowed to vote except when the vote is being taken.

## Church Government

### *The Governmental Organization of the Church, and the Work of the Session*

**F**OLLOWING are chapters 8 and 9 of the proposed revision of the FORM OF GOVERNMENT of The Orthodox Presbyterian Church. The change from the present Form in these chapters consists chiefly in more extensive analysis of the matters dealt with, rather than any positive change of operation.

#### CHAPTER VIII

##### **Of Church Government and the Several Kinds of Judicatories**

1. It is absolutely necessary that the government of the church be exercised under some certain and definite form. We hold that government by presbyters is the form of government prescribed by Scripture and appointed for the church to the end of the world.

2. The church consists of many distinct congregations. Since these congregations belong to the body of Christ, which is one, they are not independent units but sustain to one another an organic, corporate relationship.

3. This corporate unity must express itself in government as well as in other respects. Hence the government vested in the church and exercised by the

presbyters must not be restricted to the government exercised by the sessions over local congregations but must be as embracing as the corporate unity which belongs to the church as a whole.

4. Under certain circumstances the most satisfactory way of exercising this inclusive oversight would be for all the presbyters of all the congregations to meet for the purpose of exercising oversight and jurisdiction over the whole church.

5. Since however, it is not usually possible, or, at least, practicable, for all the presbyters to meet in assembly, it is proper that a number of presbyters should be chosen to meet in general assembly in order to adjudicate those matters which concern the whole church.

6. Moreover, since it is often impracticable for such general assemblies to perform such oversight and government as are requisite to the good order which ought to be maintained in the church, it is proper that the presbyters within a particular area should meet in assembly in order to exercise oversight over the congregations within that area. And since it is not always practicable for all of the presbyters within such an

of the session. The moderator shall serve for a term of one year or for such a longer or shorter term as the session shall determine.

4. When, for prudential reasons, it may appear advisable that some other minister or an elder from another session should be invited to preside, the session may invite such other minister or elder as they may see meet, belonging to the same presbytery, to preside in that case.

5. When a church is without a pastor the session may meet and proceed to business without the presence of a minister. But it is usually expedient in such cases that a minister appointed by the presbytery or invited by the session should be present and, in such an event, he may be elected to preside. This is particularly advisable when the session is constituted for judicial business. In the case of the illness or absence of the pastor, the same procedure may be followed.

6. When a church is without a pastor or when by reason of absence or illness the pastor is unable to be present, three elders, if there be so many, shall be necessary to constitute a quorum. In no case may the work of the session be performed where there are less than two in attendance.

7. The church session is charged with maintaining the spiritual government of the congregation. For this purpose they have power to inquire into the knowledge and Christian conduct of the members of the church; to call before them offenders and witnesses, being members of their own congregation, and to introduce other witnesses, where it may be necessary to bring the process to issue, and when they can be procured to attend; to receive members into the church; to admonish, to rebuke, to suspend or exclude from the sacraments, those who are found to deserve censure; to determine all matters concerning the conduct of worship and of other religious services; to concert the best measures for promoting the spiritual interests of the congregation, including the supervision of the Sunday school and of other organizations within the church, and to appoint delegates to the higher judicatories of the church . . .

11. By vote of the session it may, at the request of a member, dismiss him to a particular congregation of The Orthodox Presbyterian Church, or of a

denomination of like purity in faith and practice, in token whereof a letter commending him to the care of the session of that congregation shall be sent to it under the hand of the clerk. The request of the head of the family, on behalf of the family, shall be deemed sufficient request for the dismissal of the family. The session may refuse to grant a request for dismissal to a congregation of another denomination if in its judgment such refusal is warranted. If a member desires dismissal

to a church not of like purity in faith and practice, and cannot be dissuaded, the session shall be obliged to grant him a certificate of standing, and shall erase his name from the roll. When the session of the receiving church has received a person into its membership the clerk shall send notification in writing to the session of the dismissing church. Upon receipt of such notice the clerk shall remove his name from the roll of the church and the session shall record the fact in its minutes.

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## Children's Day Program in the Sunday School

*AT a convention of the New Jersey Sunday School Association held last fall, several of the ladies took part in a discussion of how the Sunday school might observe certain special days in the year. In a previous issue we published the talk of Mrs. John Galbraith on the subject of having mission Sundays in the Sunday school. Herewith we are presenting the talk of Mrs. Edward L. Kellogg, wife of the pastor of Immanuel Church of West Collingswood, on the subject of observing Children's Day in the Sunday school.*

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**W**HAT is Children's Day, and what is the purpose of observing Children's Day? The day is usually observed the second Sunday in June. It seems to be a day on which children present a program for their parents, for the adults who come to church. One purpose might be said to be, to interest the parents in the work of the children.

Often this program is presented during the morning worship-service. Sometimes it is given during part of the Sunday school hour, extending on into the morning worship period, and then perhaps there is a shortened worship period.

Now I am going to suggest some things that we shouldn't do on Children's Day, and then I am going to suggest some things that might be done on Children's Day.

In the first place, I feel rather strongly about taking the worship period for a Children's Day program. I don't think it ought ever to be done. Now I realize that some of you may do that. I think that the Children's Day

program, if you have one, should be entirely in the Sunday school hour.

In the second place, I feel that a program that is to be presented at Children's Day should not be one that is planned and prepared in two, or shall we say three, weeks. This is often the case. There are hurried, last minute rehearsals, and only about half the children come, and the children are very frequently ill prepared. To my way of thinking, that should never be the case. We know how our regular school programs are presented. They are usually very well done. You see the advantage the public or Christian school teachers have. They have the children every single day, all year long, and they can practice every day when they are looking forward to a program. But even so, they plan a program long in advance, and when it is given, of course it is given in a finished fashion.

Then there is something else I think we shouldn't do in connection with Children's Day. We shouldn't make it an exhibition of our children. How often have you been at a Children's Day program, and the little folks will walk up on the platform—perhaps they are giving a recitation—and you hear a murmur—Oh, isn't she cute—isn't he a darling—and there are whispers and murmurs in the audience, and sometimes the little one will become very stage-struck and will forget what they were going to say. Then what happens? Usually everyone laughs, or many laugh. That not only is cruel, it is an attitude that just shouldn't be in the house of God. Often too when children perform in this manner, when

we have them come and give a recitation in front of the congregation, they begin to feel that they are pretty important — this really is their day — they're showing off their new spring clothes to advantage—and they are conscious of that sort of thing. It fosters a very wrong attitude. Sunday is the Lord's day, and anything we do on that day ought to glorify Him. And I do think we should get away from exalting our children on Children's Day.

Now for some positive suggestions, what can we do? Someone might ask in this connection, do we have to have Children's Day? You don't. Lots of churches have dispensed with Children's Day, found it unnecessary, and I don't believe it is at all necessary to have a Children's Day program. But you might observe Children's Day, and rather effectively.

I think it might be used to interest the parents of the children in the work their children have been doing. A great many of the parents perhaps are not Christian, and if we could plan a special day once a year on which they would be specially invited to come to the Sunday school and really observe there what their children have been learning, what they are doing from week to week, it could be of great value.

This is a suggestion that I would make. I think that rather than have a program in the main auditorium where an audience gathers and the children are in an unnatural atmosphere and become self-conscious, the program should be in the individual departments. The class of beginners have their own little program, and the juniors and intermediates. Send a special invitation to the parents concerned to come to that particular department in which their child has been. And there there will be presented to them just exactly what the children have been doing from week to week through the year. Let's not try to get up something on the spur of the moment, but let's carefully, as teachers, plan our program all year long, looking forward, perhaps, to this time when they shall sing their songs and give their memory work to their parents.

I don't really think that the program should last the whole of the period. Perhaps the opening exercise period might be extended a little, and there could be presented in the opening peri-

od the memory work, catechism, and songs they have learned and so on. As for the songs, I feel there is a danger of getting into a rut, of singing the same songs or choruses over again and again. They should learn new songs. There are some lovely ones. We might just mention—"There is a city bright," "Around the throne of God in heaven," from our hymnal. And "Holy Bible, book divine," from *Let Youth Praise Him*. There are a number of very lovely children's hymns. Here too might be a real opportunity for the teachers to plan ahead for a year, teaching the children new songs to present in this program.

You might ask the question, what will the parents do then, if you just have them for the opening exercises. They are there—will they stay and hear

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## Churchill

*(Continued from p. 70)*

that important occasion? This was not a case of human frailty; what then, was it? I had not then learned the awful truth, nor was I ready to admit it if I had learned it at that time, namely, that there is scarcely any sin short of violence which the modern liberal will not commit when his position is exposed or attacked. There were to be many "Medias" all over the nation as time progressed and it meant that the people in the Presbyterian Church in the U.S. A. were to be kept in ignorance, or even deceived, at all costs. The program of Modernism must be advanced and if it could be advanced by evangelicals, or by quoting John 3:16, so much the better! In fact, how could it be done without employing this very method?

When Dr. Speer uttered those words that night, something happened in that large audience. There was a noticeable relieving of the tension. Many earnest Christians seemed to say, 'what a relief to know that all this talk about doctrinal unfaithfulness in our Boards is unfounded, how good it is to be a part of such a wonderful work; what a little crackpot this Machen man must be for trying to oppose the glorious cause of missions.'

There was also happiness among the modernists that night. They had triumphed in their own way—without meeting the issue squarely, without striking a blow.

the lesson presentation? I think that might be unwise. I would suggest instead that they might adjourn to the auditorium or another room, where the Sunday school superintendent or pastor might give a talk on how they, the parents, could help the children in the home. The talk might concern family worship, aiding the children in memory work for the Sunday school, and so on. Any number of valuable suggestions might be given the parents in a special meeting while the children were having the regular lesson period.

We might call this a Sunday school "Open House" and invite the parents by special written invitation to the various departments. I think a program such as this might well be very worthwhile, for the children, the parents, and the church.

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Had I read further in the writings of Dr. Speer, I would have been less sure of his support of the orthodox cause. Dr. Machen brought this out admirably in his pamphlet—but students seldom have more than a smattering of data, especially in things religious. Nevertheless Dr. Speer stands in the vanguard of a very long group of ministers and elders of the Presbyterian Church who while they may be loyal to the Scriptures in their own personal faith, yet can be used to serve the cause of Modernism.

This point may be best illustrated by a story that went the rounds in those early days of the formation of Westminster. It was said that a certain Prof. Erdman of Princeton did not believe in smoking himself, but that he always carried matches for the boys who did smoke. The part which the 'match carriers' played in the unfolding drama of modern church history is a very important one indeed. We will see these people often—many times in the pew. There are thousands of people in the church who are not unbelievers themselves, yet these very people can always be counted on to support in every way the program of unbelief. It is most difficult of course, for the ordinary citizen to see through the deception of modernism; when good Christian terms are used with a different meaning poured into them, the trick is not easily detected. However, when this is done in the business world, the place where the pocket book is affected, men usually

catch on, they make it their business to get wise.

Every Christian is called to be a soldier; every church member is called to fight the Lord's battles. It is a most solemn pronouncement which God makes in Judges 5:23, "Curse ye Meroz . . . because they came not to the help of the Lord, to the help of the Lord against the mighty." I have often wondered how the vast army of churchgoers stands in the light of this sentence.

At this juncture and by way of conclusion, I must refer to an incident which took place some time later in a meeting of the Philadelphia Presbytery. A colored preacher, or perhaps he was an elder, had been sitting through several meetings where the issues of Modernism in the Boards and agencies of the church were being discussed. He, along with others, were informed of the unbelief and questionable procedures, and so on. But it invariably happened that in the midst of these fact findings, some very 'spiritual' minister would arise and turn on the emotional heat. He would speak of the wonderful missionary enterprise and the constraining love of Christ, the need for brotherly love rather than criticism, and the beauty of dwelling together in unity. Such men would usually conclude by quoting the 'love chapter' of Corinthians. It was by these sentiments, as well as by parliamentary sleight of hand, that the liberals were able to keep the questions from being judged on their own merit. The truth or falsity of the arguments against the Boards was never openly debated, the matter of life and death never came to an issue. Finally, this good colored gentleman saw through the play, especially the part which these 'spiritual' ministers had in it. To a group of men in the rear, he said, with righteous indignation: "Gentlemen, Ah thinks the time has come when we have to live like Christ, and fight like the Devil."

### Daughter to Hards

A daughter, Gwendolyn, was born on April 9, to the Rev. and Mrs. Theodore Hard, Orthodox Presbyterian missionaries in Korea. There are two other children in the family, both boys.

April 15, 1954

## Stonehouse

(Continued from p. 66)

rather, we must give expression to the great central emphases of Scripture.

The first of these ruling concepts I would stress is the idea of the covenant. This fact of covenant relationship is central in the whole of Scripture. We have noticed various ways in which it is emphasized. We might mention here Revelation 21, where in connection with the picture of the consummation we read that he shall tabernacle with them and they shall be his people and God shall be with them and be their God. This is the covenantal idea in its bare and essential elements. And here certainly is true religion in its simplicity. *I will be your God, and ye shall be my people.* Isn't that the heart of true religion? Isn't that the doctrine of the covenant in its essence? Isn't that what the Bible is talking about on every page? How rich may preaching be in which the sovereign grace of God is presented in terms of this covenant relationship.

Here also we may do justice in our preaching to duty, and to sin. Sin in its true character will never appear more clearly than when it is presented in terms of the covenantal relationship, as the breaking of God's covenant. Likewise God's people may be inspired to a life of obedience and service and

love as we set forth the rich conception of the covenantal relationship which is so much at the heart of the Bible.

The other ruling concept I mentioned is the Kingdom of God. There are many texts here, of course, that we can preach on separately and with great profit. I wonder whether we don't miss a great deal by not preaching more frequently on texts dealing with the Kingdom of God. Surely here the Reformed faith shines forth with at least the brilliance that appears in Paul. We don't need to think of Paul as the apostle of the Reformed faith. The Reformed faith is just as emphatically in the Gospels.

When we think of the Kingdom of God, we are bound to think of salvation in its comprehensiveness. Salvation is indeed an individual matter, but salvation and reconciliation are comprehensive, and they mean that God's purposes with regard to men have not been frustrated but will surely by his grace be accomplished, as also his purposes regarding the whole world will be realized.

Likewise eschatology, the true teaching of the coming of the Kingdom of God, demands a comprehensive conception of salvation and of the Christian life. A true understanding of eschatology in such terms will not bring an anti-social attitude toward the world, or indifference to the world. Hope exists

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because it is God's world, and the Christian has responsibilities to that world because it is God's world.

Again if we think of the Kingdom of God in this way, we will put a due emphasis on the performance of God's will. I think there is a danger among us as well as among others of a subtle kind of antinomianism. Often evangelical people who grasp well the doctrine of the grace of God in salvation yet discount the law of God and the place of obedience. But if we really mean business about the Kingdom of God, about a world in which righteousness will be accomplished, how can we for a moment neglect the matter of obedience to the revealed will of God. In the context of the Kingdom of God we will be required to put new emphasis on the validity and sanctity of God's holy will, without in the least neglecting the doctrines of sovereign grace.

I think that just here a proper emphasis on the Kingdom of God will be helpful in dealing with those who come from what we sometimes speak of as a fundamentalist background. For they are quite outspoken in insisting that the Kingdom of God, which is their hope, is not going to come by human cooperation. It depends on the sovereign grace and power of God. But then does it not follow that the realization of God's rule in our hearts and lives must also come from God, and not from man?

So in preaching the Kingdom of God we will be giving proper emphasis to the basic ingredients of the Reformed faith.

Truly God-centered preaching indeed will not be the thin, sterile Christ-less sort of preaching sometimes heard in our day. There is a sort of God-centered preaching which conveniently omits reference to Christ. But in the broad context of Scriptural thought we shall preach Christ as never before—the Christ in and through whose ministry the Kingdom of God is realized, the Christ in whom we dwell and who dwells in us. The wonderful particularities of the gospel will have their proper place, and we will be able to do justice to the whole teaching of Scripture.

If we are to commend men to God and to his Word, in a way that will agree with Scripture, we need to preach such a message, and cultivate such an emphasis in our preaching. May it be so, to the glory of God.

## Uomotos Looking to Active Missionary Work

**T**HE Rev. and Mrs. George Y. Uomoto, Orthodox Presbyterian missionaries in Japan, have completed their formal language study and are making preparations to go to the Sendai area where they will be engaged in evangelistic endeavor. They have been living in the Tokyo area while pursuing their language study.

In a recent letter they reported having made a couple of trips to the Sendai area looking for a house to live in, but so far without success. On March 1 a conference of the three Sendai area

churches was held, with Mr. Uomoto and the Rev. Heber McIlwaine present. The purpose was to make definite plans for reaching the un-churched areas in the vicinity. Concrete plans were made at this meeting looking to strengthening the local churches and developing a cooperative evangelistic effort.

Mr. Uomoto also had the opportunity of conducting the communion service in Japanese, on February 28 at Sendai, and on March 7 at Kita Urawa.

His letter indicated the possibility of several Japanese students coming to Westminster Seminary. This matter, however, has not been definitely determined as yet.

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## LETTERS

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### News Item

TO THE EDITOR:

The son of Karl Barth, Dr. Marcus Barth, spoke at the Mission House College on March 29. The topic of the morning session was "The Christology of the Old Testament." In the afternoon, the subject was "The Unity of the New Testament."

Questions in the morning session uncovered the fact that although the blood sacrifices were surely a part of the church, we should never sing ARE YOU WASHED IN THE BLOOD. A trustee of the College who spoke from the audience testified that the shedding of blood meant the commitment of the life of the community to God.

Dr. Barth taught that the "Unity of the New Testament" lies in the fact that it is a witness to Christ. If many signs point to a central object, the signs may point in different or opposite directions and still point to that object. *In this way*, the Bible is a witness to Christ. During the question period a man asked if the 'witness' had to be true in order to be a witness, could the witness be also false, or did it matter? To this Dr. Barth answered, "What is truth?" The questioner persisted by saying that the truth of the Bible was well set forth in the Westminster Confession. To this Dr. Barth replied that the Westminster Confession was neither Calvinistic nor Scriptural.

After the lecture, the OPCers asked Dr. Barth what he thought of Dr. Van Til's book *The New Modernism*. Oh, said Dr. Barth with much heat, it was awful, it was terrible, a complete off-the-beam book. He was then quite surprised to learn that Dr. Van Til had spoken in the same pulpit last year. It was then suggested that a debate be arranged between Dr. Barth and Dr. Van Til on this subject. At this point the man from Germany quickly said, oh, but he may be better than I

am. The idea of a debate was mentioned to those in charge; some thought it might be a good idea. At some time in the future a debate *may* be arranged between Dr. Barth and Dr. Van Til. But until it actually takes place, thunderous applause is a bit premature. Cedar Grove, Wisc. R. K. CHURCHILL

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### Church Growth

TO THE EDITOR:

This is a rather delayed reaction to your editorial in the January issue. I do agree that statistics do not tell the whole story of the church and religion, etc. There is one point, however, that I believe would be proper for us to consider.

The number of members of a particular church is not entirely without significance. Certainly a church that endeavors to obey the "great commission" cannot remain static, except possibly in extremely unusual circumstances.

I cannot help but wonder if there is not something amiss when I read the statistical reports in our Minutes of the Twentieth General Assembly. Communicant membership as of March 31, 1953 was a decrease of one from that of 1951. For the year 1951-2 there was a decrease of 28. The next year did not see this loss regained.

Statistics do not tell the whole story, but in this case they certainly tell enough to constitute a call to our church to fall on its face with the plea that our God would be pleased to use us, the Orthodox Presbyterian Church. Certainly, it is nothing with which to be content when we find that in one year our churches gain an average of less than one half a member each.

Sincerely,

H. WILSON ALBRIGHT  
Manhattan Beach, Calif.



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# GUARDIAN NEWS

## The COMMENTATOR

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

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### *Malan Writes Piersma Concerning Segregation*

**P**RIME Minister Daniel F. Malan has stated that his government's apartheid (segregation) policy in South Africa is based on the Africaners' belief in their divine calling to convert the heathen without obliterating his national identity.

The statement was in a letter sent to the Rev. John Piersma of the Oakdale Park Christian Reformed Church of Grand Rapids. Mr. Piersma and his congregation had asked for a statement to be published in the *Banner*.

Dr. Malan said it should be appreciated that apartheid is part of a 300-year old South African tradition and is still supported by the large majority of White South Africans of the main political parties. This deep-rooted color consciousness arises, he said, "from the fundamental difference between the two groups, white and black."

The Prime Minister continued:

"The difference in color is merely the physical manifestation of the contrast between two irreconcilable ways of life, between barbarism and civilization, between heathenism and Christianity, and finally between overwhelming numerical odds on the one hand and insignificant numbers on the other . . .

"Small wonder that the instinct of self-preservation is so inherent in the white South African. He has retained his identity all these years. He is not willing to surrender it now."

If South Africans had succumbed to the temptation of assimilation, Dr. Malan said, and had not thrown "an

impenetrable armor of racial purity and self-preservation" around themselves, they would have been submerged in "the black heathendom of Africa" as effectively as if they had been completely annihilated.

Dr. Malan said that the policy of the Dutch Reformed Church, the largest denomination in the country, was not only to Christianize the Bantu natives, but to foster and finance "to the full the social, educational and economic development of the non-whites." But, he added, the Africaner believes that "if he is to be true to his primary calling of bringing Christianity to the heathen, he must preserve his racial identity intact." For this reason the Church opposes racial intermarriage and "everything calculated to facilitate it."

At the same time, he continued, "it does not begrudge the non-white the attainment of a social status commensurate with his highest aspirations. Whereas the church, therefore, opposes the social equalitarianism which ignores racial and color differences between white and black in everyday life, it is prepared to do all in its power to implement a social and cultural segregation which will redound to the benefit of both sections . . .

"Here a tremendous experiment is being tried; not that fraught with the bloodshed of annihilation, nor that colored by assimilation, but that inspired by a belief in the logic of differentiation, with the acceptance of the basic human rights and responsibilities."

Dr. Malan summarized the efforts of

the government in behalf of the natives, pointing to its accomplishments in education, housing, agricultural and industrial developments of the Bantu reserves, and social welfare measures. South Africa, he asserted, has "brought about the upliftment of the Bantu far beyond that reached by him in any other country on the sub-continent." White taxpayers bear most of the financial burden of this program.

### **Bonnell on Presbyterianism**

**D**R. John Sutherland Bonnell, minister of Fifth Avenue Presbyterian (U.S.A.) Church in New York and visiting lecturer at Princeton Seminary, in the March 23 issue of *Look* magazine describes what he thinks a Presbyterian is.

According to Bonnell, a Presbyterian believes that the Old and New Testaments are the Word of God and "the only infallible rule of faith and practice." But he interprets this to mean that Presbyterians emphasize inspired men, not inspired words, and asserts that Presbyterians in general do *not* believe in the literal inerrancy of Scripture.

According to Bonnell, Presbyterians do *not* believe in a "material" heaven or hell. We are living in a moral universe. Sin carries its own penalty, and righteousness its own reward, including the vision of God.

According to Bonnell, when Presbyterians speak of God as three persons, they do not think of Him as three individuals. That is tritheism. One God reveals Himself in three manifestations.

According to Bonnell, Presbyterians believe in the incarnation, but some

find a symbolic rather than a physical meaning in the accounts of the birth of Jesus. And the doctrine of the virgin birth is *not* used as a test of orthodoxy.

According to Bonnell, Presbyterians believe that salvation is found only through a complete commitment and surrender to God as He is revealed in Christ. God pardons our sins and accepts us, not for any merit of our own, but because of our faith in the perfect obedience of Christ and His sacrificial death.

According to Bonnell, Presbyterians do not interpret the phrase in the apostles' Creed—the resurrection of the body—as meaning the physical body. They understand the language rather as a reference to the spiritual body, which is a medium of growth and self expression appropriate to a spiritual world.

All this according to Dr. Bonnell. What Presbyterianism is according to its own credal statements, is something else again. But it is probably true that Bonnell speaks for a good many of his fellow churchmen.

### Another "Presbyterian"

THE *Christian Century* for March 24 carries an extensive article by Paul Hutchinson on the religious faith of President Eisenhower. Shortly after the inauguration, the President, who had not held membership in any particular church, joined the National Presbyterian Church in Washington, D. C.

Hutchinson's article is largely devoted to reporting the religious environment from which Eisenhower came. His grandparents and parents were of the Brethren in Christ movement, and associated in particular with the "River Brethren." There is little difference between these folk and the Mennonites.

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However, when Mr. Eisenhower broke with the pacifist background of his parents and entered the military profession, he seems to have left any outward expressions of religion behind also. Not until he was given the top command in the last War, did the necessity of a religious element impress itself on him. In military decisions, and later in political ones, he found it necessary to fortify himself through a religious awareness.

Hutchinson's article, however, pictures the religion of the President as little more than an adherence to simple moral principles and to the concept of democracy as a social way of life. One could wish that the faith of our nation's President might have a more solid and concrete content.

### California Loyalty Oath Questioned

THE state of California has a law which requires non-profit and welfare organizations desiring property tax exemption, to sign a "loyalty oath." This year a number of churches and religious organizations are protesting against the arrangement. The Presbytery of Los Angeles of the Presbyterian U.S.A. Church voted to ask the General Assembly to look into the matter. The American Friends Service Committee (Quakers) decided not to sign the declaration. Several individual congregations have substituted a statement of their own for the declaration. In most cases, however, it appears that the finance officers of churches simply signed the declaration, appearing on the tax forms, as a matter of course. The agitation however makes it apparent the constitutionality of the law will be tested in the courts before long.

### Adventist Upheld in Compensation Case

THE Ohio State Supreme Court has ruled that a Seventh Day Adventist was eligible for unemployment compensation, when she refused to accept a job which would have required her to work on Saturday, which the denomination observes as its Sabbath.

The case has been in the courts since 1950, when the claimant, Mrs. Regina Tary of Toledo, being out of work, refused to accept the proffered job. The local bureau refused her claim for unemployment compensation, on the

ground that such compensation cannot be granted when an applicant refuses suitable work. But the law also states that the administrator shall consider the degree of risk to the claimant's health, safety and "morals" when judging whether a certain job is suitable for a claimant.

In this case the courts seized on the word "morals," and held that requiring a person to work on Saturday contrary to his religious faith would be detrimental to the morals of that person.

### Dr. Barnhouse and FBI

DR. Donald Grey Barnhouse has attracted attention with his charge, published in his magazine *Eternity*, that 77 per cent of all FBI agents are Roman Catholics. FBI Director J. Edgar Hoover issued a reply that such a charge was unfounded, since the bureau does not maintain a record of the religious beliefs of its employees, and therefore no one can state that a certain percentage belong to a particular religious denomination. Barnhouse in turn stated in a letter to Hoover that knowledge of the religious affiliations of G-men was certainly available, whether or not the Bureau maintained any official record on the subject, and added that in checking the background of its agents the Bureau undoubtedly included every affiliation with every organization that could possibly be discovered, which would certainly include church affiliation.

### Matthews Not to be Questioned

THE House Un-American Activities Committee on April 1 voted 5-4 against taking testimony from Dr. J. B. Matthews. Dr. Matthews caused a stir some months ago by charging that seven thousand Protestant ministers were Communist or fellow travelers.

### National Council Urges Single Probe Unit

THE National Council of Churches in a statement adopted by its General Board called upon Congress to reform its investigating procedures by establishing a single Joint Congressional Investigating Committee to probe subversive activities, in place of the various House and Senate groups now active in this field. The report, proposed by

a National Council committee whose chairman was Eugene C. Blake, Stated Clerk of the Presbyterian Church in the U. S. A., charged that competition among present committees had turned them from their legitimate objectives of seeking the truth about subversion, to seeking publicity, self-aggrandizement and political advantage.

Other points made in the statement concerned alleged procedural abuses in the present arrangement. Included as such were the stigmatizing of individuals and organizations on the basis of unsupported accusations and casual associations; forcing individuals under pretext of investigation to testify concerning personal political and economic beliefs; including defamatory material in the record without permitting the accused to confront the accuser; releasing unevaluated material from the files with the result of spreading malicious gossip.

### **Catholic Named Chief of Chaplains**

**P**RESIDENT Eisenhower has nominated Chaplain P. J. Ryan to be Chief of Army Chaplain. Chaplain Ryan, the second Roman Catholic to hold the position, will succeed Chaplain Ivan L. Bennett, a Southern Baptist, who retires on April 30. He has been Deputy Chief since August, 1952.

### **Clergymen Before House Committee**

**T**WO clergymen were among persons recently interrogated by the House Un-American Activities Subcommittee in Washington. Dr. John A. Hutchinson, professor of religion at Williams College in Massachusetts, appeared before the Committee on March 19 to answer charges of a former Communist party organizer who claimed Hutchinson had been involved with Communism in Baltimore in 1935. He denied knowing the alleged informer, Earl Reno. He admitted having been a member of a League against War and Fascism, an organization later declared subversive.

The other clergyman is the Rev. Joseph Nowak, now of Detroit, who admitted he had joined the Communist party in 1946 and dropped out some months later. Nowak admitted that a denial of Communist party membership, made earlier at secret hearings

before the committee, had been untrue. Nowak, however, charged that Hutchinson had also had Communist associations.

The varied testimony of these men was later sent by the committee to the justice department for possible perjury prosecution.

### **Anti-Protestant Office In Spain**

**A** Secretariat for the Preservation of the Faith has been created in Barcelona, with the explicit directive to work for the repression of Protestant propaganda. The office was set up following a letter from the Catholic Bishop which charged that proselyting activities of Protestants were "intense, tenacious, systematized and provocative," that they were almost entirely illegal, and had been greatly intensified since the end of World War II. "It is one thing," the Bishop said, "for us Catholics to refrain from molesting Protestants on account of their beliefs, but it is another matter when they molest Catholics with the object of separating them from the church."

### **Baptist Student Officers Fired**

**T**HREE officers of the Baptist Student Union in North Carolina have been fired by the general Board of the North Carolina Baptist Convention on general charges of not supporting the church's life and doctrine.

Last fall the Union invited Dr. Nels F. S. Ferre, theologian of Vanderbilt University, to speak at the state convention. After the convention was in progress, literature was circulated charging Ferre with liberalism and modernism. The invitation for him to speak was hastily withdrawn.

Following this the State Board set up a committee to investigate the student group's "program, purposes, and personnel." It is reported that the committee some time ago indicated to the officers of the group—all of whom are ordained ministers—that if they would resign no adverse report concerning the Union would be presented. However, they refused to resign, and a number of Baptist ministers and college groups criticized the Committee for its procedure.

The action of the Board firing the three officers was taken following a

ten-hour public debate on the question. Those fired were the state secretary, Rev. James Ray of Raleigh; the secretary at Duke University, Rev. Max Wicker; and the secretary of the University of North Carolina group, Rev. J. C. Herrin. Wicker was specifically accused of not believing in the virgin birth of Christ. He replied that he did not deny it, but neither did he affirm it.

### **Rouen Cathedral Reopened**

**T**HE famous Cathedral of Rouen, partially destroyed by bombs during the War, has been restored and reopened for public worship. The Cathedral dates back to the 13th century. It was reconstructed with the same kind of stone as was originally used, and masons were given special instruction in handling instruments used by their predecessors of the middle ages.

### **Joint Passover-Communion Project**

**A**BOUT 350 persons in Denver recently sat down together for a joint demonstration of the Jewish Passover Seder and the Communion service. Planned by the Denver Council of Churches, the service included an explanation of the Seder by a Jewish rabbi, after which the Seder service was observed. Then the origin and development of the Communion service was described by Protestant ministers, and the service "demonstrated." The meeting was held in the Park Hill Congregational church, and Protestant ministers participating were of the Congregational and Brethren in Christ denominations.

### **Graham Meetings In London**

**T**HE series of revival meetings being conducted by Evangelist Billy Graham in London has attracted a large attendance during the first month. Reports indicate that during the first four weeks, nearly 400,000 persons have attended the Haringay Arena, which has been filled to capacity each evening. Some nine thousand persons have recorded decisions for Christ during this period.

In order to reach more people, plans are being developed to have extension services in other places. Thus a mo-

tion picture theater has been leased, where members of the Graham team will conduct the first part of the meeting, and then the sermon of Graham will be heard over a loudspeaker hookup. This arrangement is to be tried in areas throughout Great Britain. An open air meeting was also scheduled for Trafalgar Square on April 3.

The meetings were originally planned to last for three months, but may be continued for a longer period. A feature of the meetings has been the large number of ministers in attendance. There was also a special meeting for children one afternoon, with Roy Rogers and his wife as guests.

### Anti-Religious Pressure in East Berlin

THE head of the Evangelical Church in Berlin, Bishop Otto Dibelius, has charged that there is a renewal of anti-religious pressure in East Berlin. The campaign against the church reached its height in June, 1953, but then suddenly was called off, and there was a definite easing in the situation for a time. However, around the end of the year the anti-church pressure again became noticeable. The Bishop mentioned specifically that school children had been subjected to pressure, that clergymen and religious services are under government supervision, and difficulties have arisen concerning the issuance of permits for religious meetings in the Soviet zone.

The Bishop also indicated that church-state relations in the western zone were on the whole friendly, but that there was a tendency to schedule public events during worship hours on Sunday.

### Lutherans Sell Home Missions Certificates

THE Evangelical Lutheran Church has speeded up its program of building new church buildings by practically going into the financial investment business. For more than a year the church has been selling "home mission trust certificates," and putting the capital into buildings for new congregations. In 16 months the idea has netted the church over a million dollars to add to its church extension fund. The trust certificates are in the amount of \$100 or more, and earn annual interest of 3 per cent. Congregations borrow from

the fund, paying four per cent, and as the loan is repaid the money is available for other congregations. The average cost of the new church buildings is reported as \$60,000.

### Colombia's President Supports Protestant Curb

PRESIDENT Pinilla of Colombia, South America, has indicated his support of restriction on Protestants in that country. In a recent address he made clear the intention of his government to protect the Roman Catholic religion. Thus he gave support to the recent order of the Interior Ministry which forbids non-Catholics from proselyting or propagandizing outside their own places of worship. The country professes to hold to freedom of conscience, that one shall not be molested because of his private opinions, but insists that the preservation of public order prevents any public activity against the religion protected by the state.

### Catholic-Protestant Conversions

THE *Christian Herald*, a non-denominational Protestant magazine, in its April issue, made the claim that in the past ten years some 4 million Roman Catholics had joined Protestant churches. This conclusion was based on replies to questionnaires sent to 25,000 Protestant ministers in various denominations throughout the country. Over 2,000 questionnaires were returned, and the conclusion was a projection from these results. The chief

cause for this defection was said to be intermarriage.

Catholic spokesmen were quick to challenge the figures. It was charged that the methods used in the survey were not adequate to establish the conclusions. Later the *Catholic Digest*, on the basis of a survey made by it in 1952, claimed that in the 20 years before only some 1,400,000 Catholics had turned Protestant, while in the same period 1,800,000 Protestants had turned Catholic.

It has been suggested that the Bureau of Census be asked to seek data of religious affiliation in its survey made every ten years. The Bureau has not included questions of this type previously.

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