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The Presbyterian
G U A R D I A N

*But when the fulness of the
time was come, God sent forth his
Son, made of a woman, made under
the law, to redeem them that were
under the law, that we might receive
the adoption of sons.*

Galatians 4:4

J. Gresham Machen
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Meditation

Children by Adoption

"Ye received the Spirit of adoption, whereby we cry, Abba, Father."

—ROMANS 8:15

Becoming a Christian is not just the turning of a new leaf. It is first of all a birth into a new life. Christians are begotten into the divine household, where before they had no existence. And except a man be born again, he neither sees nor enters the kingdom of God.

Christians are therefore bound to God by something much deeper than mere sympathy for his interests and an interest in his purposes. There is a bond of life. And his likeness is reflected in us. Instinctively we call him Father. And it would be a contradiction of our very consciousness to deny the reality of our sonship.

But we are children by adoption, as well as by birth. This teaching is both embarrassing and encouraging. It is a reminder that we were once members of another family. And it is an embarrassing reminder because that family was one of bad repute.

Our natural ties speak of shame and sorrow, for we were conceived in sin and shapen in iniquity. By nature we were without God and without hope. Our home was in the mud of corruption and the trash heap of the rejected. We were under sentence because of sin.

At that time we were foolish, disobedient, deceived, living in malice and envy according to the pattern of this world. We did the desires of a sinful heart and darkened mind, serving various lusts and pleasures. We lived according to the directions of the prince of hell, and were by nature children of wrath.

But we were taken away from all this and made a part of the family of God, through the washing of regeneration and the renewing of the Holy Spirit. It was like taking the beggar out of the dunghill and giving him a seat with princes!

This did not happen because we were promising children. We were obstinate like the rest, stiffnecked and

uncircumcised of heart and ears. We were not diamonds in the rough. There were no potentials in us waiting but for the right moment to be released. We were given the adoption of sons according to the good pleasure of God's will. In love he predestinated us unto the adoption of sons. It was because he is rich in mercy that he made us alive and raised us up, and made us sit in heavenly places in his family circle.

We were adopted by grace. We were taken under the shadow of the divine wings on the merits of that Son who was from all eternity the begotten of the Father. Him God sent forth "to redeem them that were under the law, that we might receive the adoption of sons." And to all that receive him God gives the right to be called sons of God.

But if adoption into the family of God reminds us of our sad past, it also points us to a glorious future.

As adopted children, we enjoy all the rights of children that are heirs. And our heritage is glorious. Peter describes it as incorruptible, undefiled, and unfading.

Where before we were beggars, poverty stricken, destitute; now we are heirs of the world. This was the promise to the father of the faithful. And Paul says that all things are ours. "The meek shall inherit the earth."

But not the earth in this present wretchedness. There is to be a regeneration. All nature is to be released from the decay, the frustration, the emptiness, the pain under which it now groans. And thus renewed is it to be ours to enjoy, and to employ to the glory of God.

We are heirs of incorruption and eternal life. Mortal bodies shall put on immortality, and this corruptible shall put on incorruption. The whole man shall be clothed with life and made fit to inherit a kingdom in which there shall be no death.

Yet this is not all. Nor could it be enough. Without God we are restless. Without him we hunger and thirst. Only in his presence and fellowship can we feel secure. God is our portion for ever. We are heirs of God! He will dwell among us and be our God, and we shall be his people. And we shall serve him, and see his face, and shall bear his name. This is the heart of

God's promises. It is the fountainhead of all bliss. It is the treasure, the jewel of all our heritage.

Do you feel at home? If you believe in Christ, you should make yourself at home. "Forget thine own people and thy father's house." There is now no indictment against you. Claim your God-given rights and privileges. Call God Father!

HENRY P. TAVARES

H. J. Remein Dies

MR. HARRY J. REMEIN, a charter member of Memorial Orthodox Presbyterian Church, Rochester, N. Y., and organist of the church, died suddenly on Sunday, November 28. He was 68 years of age. He was the son of the late Rev. John M. Remein, who was pastor of the Christian Reformed Church in Rochester. He is survived by his wife, by three sons and nine grandchildren, and by three brothers.

Mr. Remein was a printer by trade, and became teacher of printing in a local school which in 1939 became the Paul Revere Trade School. He was a member of the printing committee which set up a course of training followed in all the printing departments of Rochester high schools.

As a young man he studied organ, and served as organist in Brighton Reformed and Christian Reformed churches before taking the post at Memorial church. On Thanksgiving day, three days before his death, he was guest organist for a special service at Covenant Orthodox Presbyterian Church in Rochester.

Funeral services were conducted by the Rev. John J. DeWaard, pastor of Memorial Church.

Zetterholm to Muskegon

THE Rev. Earl E. Zetterholm, for a number of years missionary pastor for The Orthodox Presbyterian Church in Seattle, Washington, has accepted a call to become pastor of First Christian Reformed Church, Muskegon, Michigan. Mr. Zetterholm was received into the Christian Reformed Church at a meeting of Classis Muskegon held November 17.

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THE PRESBYTERIAN GUARDIAN

DECEMBER 15, 1954

The Child of Bethlehem

A GAIN it is the Christmas season. The stores are filled with gay decorations, the streets are lined with lights and trees, carols fill the air and sleigh bells are ringing. Is this for the Christ of Bethlehem? Or have we lost our way?

Many hundreds of years ago man walked with God. But then he yielded to a temptation to do what God had told him not to do. And his vivid fellowship with God was broken. In its place fear entered, and sin prevailed, and death came. We cannot enjoy life when our fellowship with God the Creator and Ruler is broken.

God looked down from heaven upon His miserable creatures. He had a plan for their deliverance. But there must be preparation, instruction, and years of waiting.

At the beginning, however, He did give a promise. It was a simple statement. The time would come, He said, when the Son of the woman would crush the head of the Tempter. In the process the Son would also be injured, but not with a fatal injury.

In His mercy, God chose certain people to be His, a family, one despised race among all the races and nations of the earth. To them He gave His law. It was a demanding law, and it showed them how far short they were coming of that which would satisfy Him. It persuaded them, if they understood it rightly, that they did not have in themselves the ability to deliver themselves from their sinful misery, but should look out of themselves to God.

To His people God also gave forms of religious worship, and a ritual of sacrifice. It was not a pleasant ritual. It called for the confessing of one's sins, for the shedding of blood as animals were slain, for sprinkling with that blood the persons and things that were to be cleansed. It brought some ease of mind and heart, for those who were sprinkled with the blood were freed of their uncleanness. But thinking people saw and understood that the blood of animals could not cleanse the conscience of men, for it could not satisfy the demands of the holy God. And so in the ritual too, they saw that they must look to some other, and better, provision if they were to

be delivered from their misery.

And with the law and the ritual, God also gave His people messengers — prophets. And if they did not understand the law, the prophets thundered its demands and its precepts in their ears and denounced for all the world to hear their unrighteousness. And when they failed to use aright the sacrificial ritual, the prophets condemned their hypocrisy. And as they thus once again were confronted with their miserable estate, they might hear a word of comfort from those same prophets, a word of a day to come when God's real deliverance would be at hand.

So the centuries passed, and the law and the priest and the prophet were schoolmasters, and the people were taught as a child is taught. And if they learned aright — and many did — they understood that God would in His own time send them a deliverer, and they were to trust God to send this Deliverer, and were to place their hope in the Deliverer to come.

And then when the fulness of time was come, God sent forth His Son. And an angel chorus sang above the Judean hills, and a star shone over Bethlehem, and a baby was born in a stable by the inn. But that baby was the Son of God. And the human nature He took was that He might live among men, showing them the meaning of obedience to God, and that He might die for them, in a sacrifice that would satisfy the demands of God's holiness, and would bring real forgiveness of sins and relief from the misery of a guilty conscience.

So Christ came, and lived, and suffered and died, and rose again and ascended to heaven, and all who put their trust in Him have forgiveness of sins and eternal life. Neither is there salvation in any other, for there is none other name under heaven, given among men, whereby ye must be saved.

Is this what we celebrate with our lights and our tinsel and our pine trees and our red-nosed reindeer? Perhaps. At least, this is what Scripture tells us is the meaning of the Child of Bethlehem.

L. W. S.

We Regret . . .

WE regret that financial difficulties, which were foreseen in the spring when our costs were substantially increased, have compelled us to reduce the Guardian, for the time being, from twenty to sixteen pages. Certain other changes are also under consideration or in process.

We shall continue to try and make the Guardian worthwhile in promoting the cause of Christ's Kingdom through The Orthodox Presbyterian Church and Westminster Seminary. But prudence dictates that we must keep our operations within the range of our available funds.

When and if the situation improves, we hope to return to the larger size.

Peaceful Coexistence?

SOME twenty-two years of relatively peaceful coexistence came to an end recently with one of the parties surrendering to the other.

The two parties are the Rev. Dr. Donald G. Barnhouse, pastor of Tenth Presbyterian Church, Philadelphia, and the Presbytery of Philadelphia of the Presbyterian Church U.S.A.

Dr. Barnhouse, editor of the magazine *Eternity* and widely known as a militant Fundamentalist, has been in only "nominal" contact with the Presbytery since the early thirties when he was involved in the Modernist conflict.

THE PRESBYTERIAN GUARDIAN for July 6, 1936, carries a report of the action of the Tenth Church in refusing to cancel an invitation for Dr. Machen to preach there. Dr. Machen had been invited to occupy the pulpit on June 21st, the first Sunday after the General Assembly at which Machen was ordered suspended from the ministry of the Church.

Authorities of Philadelphia Presbytery of the U.S.A. Church wrote Tenth Church warning its session that to allow Machen to preach in the church at that time would be considered a disorderly act and would subject the Session to the censure of the Presbytery.

The Session, however, refused to submit to this "warning," and declared: "We refuse, as a session, to interfere with the invitation of our Pastor to Dr. Machen, because we believe the action of the General Assembly of 1936 was unconstitutional and un-Presby-

terian, and set the word of man above the Word of God. We refuse to restrict in any way the full liberty of Dr. Machen as a minister of the Lord Jesus Christ on the ground that we must obey God rather than man."

And from Dr. Barnhouse himself, at that time in London, came a telegram declaring, "Freedom of speech involved, as well as Christian liberty. Let invitation stand."

At about the same time the Tenth Church threatened to withhold certain monies from the Presbyterian Board of Foreign Missions, because of the stand of the church and the Modernism in mission work.

Now, in a statement to Presbytery, Barnhouse says: "There have been personal differences over the years. In my earlier years I fought against anything that I thought had in it a small percentage of error.

"But while outwardly critical of some of the church's program, I have always considered myself to be a Presbyterian . . . In the moment of the Presbytery's greatest controversy, I accepted every ruling of the Presbytery and bowed to its decisions. However I have come to realize that some of my personal relationships have suffered because of these past differences, and I now recognize that this has been a mistake.

"On my part I want to work in much closer fellowship with you of the Presbytery and to use what influence the Lord has given to me to strengthen the hands of all the brethren."

This development takes place in close conjunction with an invitation to Barnhouse, from the National Council of Churches, to produce a new television program which will be broadcast under the sponsorship of the Council. Barnhouse has had his own radio program for many years. But it is very probable that the National Council will be much happier with a Barnhouse TV program, if Barnhouse himself is not at odds with the largest Presbytery of one of the leading denominations in the Council.

Barnhouse attracted attention this summer by publicly defending theologian Josef Hromadka of Communist Czechoslovakia, when Hromadka, here for the World Council Assembly, was charged with being a Communist and a spokesman for Communism at the Assembly.

In the past 22 years there have been

many changes. But among those changes we have not seen the Presbyterian Church in the U.S.A. repudiating the Modernism which has been its dominant feature. Barnhouse's apology and submission (it cannot be construed otherwise) must mean that he has changed.

Samuel J. Allen

THE REV. SAMUEL J. ALLEN, pastor of the Southern Presbyterian Church in Selma, Alabama, passed to his eternal rest on Tuesday, November 30. He was 55 years of age. Death followed a heart attack suffered the previous day. He is survived by his wife and seven children, of whom four are married.

Mr. Allen was a charter minister of The Orthodox Presbyterian Church. He served churches in North Dakota, and Gethsemane Church in Philadelphia, before transferring to the Southern denomination in 1947.

It was while he was in Carson, N. D., in December 1936, that he invited Dr. Machen to come and speak to groups in Carson, Leith, and Bismarck. Dr. Machen was not well when he undertook the trip, but insisted on carrying through the speaking engagements. However, it was here that Machen's illness developed into pneumonia and resulted in his death in Bismarck on January 1, 1937.

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Baltimore Church Has New Building

After 18 years, St. Andrews has its own sanctuary

ON Sabbath afternoon, November 7, the new building of St. Andrews Orthodox Presbyterian Church in Baltimore, Maryland, was formally dedicated to the glory of God. The beautiful new pews did not afford enough seating space for the attendance. Folding chairs were added in front and at the rear of the pews and in the aisles. Some people were standing in the little narthex, some just outside the door.

Perhaps the small outnumbered congregation felt much pressed in on every side by this unheard-of attendance at a meeting of St. Andrew's Church. But the feeling of external pressure was counterbalanced by their swollen hearts of gratitude. Dedication day was also thanksgiving day.

Five of the communicant members who sat in the pews of the new church building on that day had been praying for such a time as this for more than eighteen years. These five charter members were now all that remained with the church from the small band who had gathered in 1936 to make plans for the organization of a new Biblical Presbyterian Church. The reasons for this group's radical action are well known and the same thing was happening at many other places where mother church was abandoning her gospel witness.

St. Andrew's Church ran into trials and difficulties. Souls were being added to the church but the number dwindled as the congregation met in a theatre, then in a lodge hall, for a long time in the manse. Some departed because consistent Biblical preaching and disci-

THE Rev. George J. Willis is pastor of St. Andrews Orthodox Presbyterian Church of Baltimore. It was under his supervision that the present building was erected. Mr. Willis, a graduate of Westminster Theological Seminary, came to Baltimore from a pastorate in the Southern Presbyterian Church. Prior to that he was pastor in Cedar Grove, Wisconsin, and for a time field representative of Westminster Seminary.

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By **GEORGE J. WILLIS**

pline were too much for them, others seemed to desire a more respectable place of worship, some left when they found that the church refused to make its way financially with the aid of oyster-suppers and cake sales. Still the little group seemed to be holding its own as one or two were added now and then to replace those who were moving, dying or quitting.

The present location of the church was fixed when property was purchased in a new and growing community northeast in the city in 1943.

During the year's time from September 1953 to August of 1954 while the new building was being erected, it was necessary to worship in a real

estate office building where services were permitted only for the Sunday morning hour at eleven o'clock. Sunday School and other services were discontinued. Missionary work reached no full schedule while much of the pastor's time was taken up with building matters.

The church lot for some years had become a playground of sorts in the neighborhood and a path across it a short-cut for many pedestrians. As building activities moved ahead, the lot took on new charm for the rough and playful ones. Our materials were scattered hither and yon. The first day the brick chimney appeared, it was carefully destroyed at night and pushed down inside the church walls. During the time of building eighty-one panes of broken glass were replaced. But the beautiful building now stands and destruction of our property appears to be at an end. We are now surrounded by self-appointed guardians of the church lot.

During the year of construction,



worship service attendance averaged 26. Since the use of the new building attendance records have been made each month with a November high in the morning worship of 57, excluding, of course, the special attendance of dedication day. Sunday evening and Wednesday evening services are regularly held. The Sunday school has grown from zero to a membership of 35.

The missionary work of The Orthodox Presbyterian Church in Baltimore is typical city work. Our particular location is not "down-town" nor is it suburban. It is a newer, tightly packed, residential section of row houses. The people are content with their fairly prosperous condition and the busy round of life. Many are nominal Christians with a church connection as re-

mote as the community of their youth from which they have moved to this new location. Urgency of the gospel message must be brought to these hundreds who are unchurched. About 50% of the community is Romanist and some of these have been most cordial when approached.

Church attendance brings people of various connections to us. Presbyterians of several kinds, Lutherans of more than one variety, Romanists, Universalists and others have shown their interest in our church and its message. Perhaps it is some sort of secret supporter who puts dollar bills in the cracks of the church doors with notes reading, "for collection."

The sovereign Holy Spirit can do much here. Pray for his instruments.

"Mr. Valiant-For-Truth"

A review of the recently published biography of Dr. J. Gresham Machen

By JOHN J. DE WAARD

J. Gresham Machen, a Biographical Memoir. By Ned B. Stonehouse. Wm. B. Eerdmans Publishing Co. 1954. 520p. \$5.95

"MAY God send us ministers who come forth into their pulpits from a secret place of meditation and prayer, who are servants of Christ and not servants of men, who be they ever so humble are ambassadors of the King, who, as they stand behind the open Bible and expound its blessed words, can truly and honestly say with Micaiah the son of Imlah: 'As the Lord liveth, what the Lord saith unto me, that will I speak'."

Such a minister was Dr. J. Gresham Machen, from whose book, *The Christian Faith in the Modern World*, (p. 86) these words are taken. By his word and his deed Dr. Machen has inspired many to be loyal, faithful and true to the Holy Scripture. While he was ever kind, sympathetic and tactful in the best sense of the word, no one was ever in doubt as to where he stood and what he believed. He did not modify truth to win friends, he did not tone down truth to avoid offence. He might have been a popular man, for he had great gifts, but he was hated by many because he would never consider a compromise or anything that might appear to be a compromise. The man was "magnifi-

cent" as some said who did not agree with his theology. He was indeed. Such men the church needs.

This biography of Dr. Machen makes the man stand out, in his strength and simple faith, as he was. He was a kindly gentleman, a defender of the faith, a humble depender on God, the God of the Scriptures, whom he loved and worshipped in Spirit and in truth. Dr. Stonehouse has done an excellent work. The reading of this book is much like living with Dr. Machen—his early years in Baltimore, his education, his great conflict, his spiritual struggle to find the truth and his own place in life, his development as professor and leader in an age of controversy.

It is easy to pick up the book. Many will find it hard to lay the book down again until they have finished it, and they will take it up again to re-read parts of it. It is a tract for the time. Here we read what it means to be a Christian. Here is a description of a minister of the gospel who, by the grace of God, is worthy of his high calling. So the Christian, according to the ability God has given him, will live and labor; so the minister in his own place and time will earnestly contend for the faith delivered to the Church

of Jesus Christ.

The author of this biography stresses the point that Dr. Machen always proclaimed the gospel of the Lord Jesus Christ. So, for example, the little book *Christianity and Liberalism* is a "summary of Christian doctrine, in the light of modern attacks, it is true, but still with a positive purpose." There are those who will say often and emphatically, Preach the Gospel, attack no position, be not controversial, name no names, lest offence be given. No doubt these folks mean well. But they do not understand. Preaching the Christian truth without attacking error is impossible. Attacking error without naming names is useless. The Lord Jesus did not preach the truth without attacking those who departed from it. The apostles did not attempt a vague warfare. The New Testament is a controversial book which attacks the evil thought and deed. Witnessing for Christ involves witnessing against those who oppose the Lord of Glory. How plain that is made once again in this biography.

The little book *Christianity and Liberalism* sets forth Christian doctrine. It also attacks that which is not Christian. Dr. Machen himself states the aim of this book thus: "What is the difference between modern 'liberal' religion and historic Christianity? An answer to this question is attempted in the present book. The author is convinced that liberalism on the one hand and the religion of the historic Christian church on the other are not two varieties of the same religion, but two different religions proceeding from altogether separate roots" (p. 342).

When Dr. Machen sets forth the truth in regard to God, the Bible, Christ, the Church, and Christian service he of course also exposes the error which often hides itself under these old names. It is only when we know what the Christian faith is that we can know what it is not. Dr. Machen was hated because he tore away the mask behind which men sought to conceal themselves and hide their purposes, some of them not knowing what they did. Those who love the gospel of the Lord Jesus Christ will love and admire a man who had the gift and the courage to make it plain, so that even the unlearned might read and understand.

This biography also makes it clear that those who continually say, "we

must avoid controversy," are indifferent to sound doctrine and have no real concern for the purity of the teaching of the Lord Jesus Christ as it is given to us in Scripture. There are people who do not openly reject the system of truth taught in Scripture, who in fact loudly profess it, but who, nevertheless are perfectly willing to keep their confession in the background when they think it might give offence. They often compliment themselves on being tactful and patient. But such a course is most serious. These people can be more dangerous to the lambs of God for whom Christ died, than others who openly deny the blessed truths of Scripture. There are several incidents recorded in this book which show how much hurt is done the church of Christ by men who will not openly and fearlessly stand for the truth their lips profess. For an example note the story on pages 374 and following.

During his life Machen was often called the stormy petrel of the church, and it was even said that he enjoyed fishing in these troubled waters because of the catch he hoped to get for himself. Those who spoke in this way did not know him, and only expressed their own hatred of the gospel.

Those who love the gospel and admire the man will read perhaps with surprise the story of the conflict of soul through which he had to pass. He was tossed about by many a doubt. He struggled to find his place and work in life. The story is tenderly told. One who knew the man only after his personal battle was won and who only saw him as he stood solidly and firmly, can hardly imagine that there was a time when he had these inner strivings of the soul. But the account helps us to understand his never failing sympathy with his students and their problems.

It is a pleasure to read the story of his tender relation with his mother. One also reads with interest the story of the care he gave to a drunkard, and to a relative. Here we see another side of the man as he really was.

Writing about him as a "man of compassion," Dr. Stonehouse gives us this comment:

"There was another quality which was more remarkable in revealing the true depths of Machen's Christian character, though it may not have been observed as widely as his warmhearted hospitality and comradeship. Perhaps

this quality is not to be sharply distinguished from his friendliness, if we think of it as raised to the highest power and confronted with human need of one sort or another. To call it generosity is to be feeble, though he was generous without calculation and almost to the point of prodigality, and could hardly turn away any one who came to borrow, though that which was lent usually turned out to be a gift. It is perhaps best described as a strong and tender compassion for the weak and suffering and erring that expressed itself in untold, almost inexhaustible acts of mercy, and could be compared—though he would have

indignantly rejected the comparison—with that which had provided the supreme example of such compassion while its even greater meaning lay in its being the redemptive source of power to live after that life." (p. 155f.)

This is a fine book about a noble Christian. May it be read by many. Dr. Stonehouse has done much more than pay tribute to a great man. He has accurately described the Christian life as every humble Christian, trusting in the power and grace of God, through Jesus Christ, may really live it in this world where darkness prevails and where the gospel of God's love is hated.

Orthodox Presbyterian Church News

Franklin Square, N.Y.: On November 7 ground was broken for the new church building. Elder Arthur Hansen turned the ground, Elder Robert Wallace read the Scripture lesson, and the Rev. Elmer Dortzbach, pastor, led in prayer. The congregation hopes to be in the new building by Easter Sunday. About \$10,000 is still needed, through the sale of bonds, to finance the construction. The Pastor and members of the session are visiting homes of the congregation, hearing children recite the Catechism and Bible verses.

East Orange, N.J.: The Congregation of Covenant Church is at present holding services in the Masonic Building, 508 Main Street, East Orange. The pastor, the Rev. Charles H. Ellis, has moved to Bloomfield. Definite plans regarding the future location of the church property are currently being studied.

Wildwood, N.J.: The morning worship service of Calvary church is broadcast over the Wildwood station WCMC every sixth Sunday. A covered dish supper was enjoyed by members of the congregation on the occasion of the recent visit of Missionary Francis Mahaffy. Two young men of the congregation, George Krogman and Alvin Newell, have returned from service with the armed forces.

Nottingham, Pa.: Forty-seven persons attended the Father-Son dinner held at Bethany church November 19. The address was brought by the Rev.

Robley J. Johnston of Middletown, Pa., on the subject, "Men Wanted—in God's Kingdom."

Grove City, Pa.: On November 26 Mr. Wendell Rockey, who has been supplying at Wayside Chapel, was ordained to the ministry and installed as pastor of the church. The Rev. Calvin K. Cummings, of Pittsburgh, Moderator of Ohio Presbytery, presided, and was assisted in the service by the Rev. Robert L. Atwell and the Rev. Francis D. Breisch.

Fort Lauderdale, Fla.: Continuing his missionary visits, the Rev. Francis Mahaffy was at Ft. Lauderdale Church on November 21 where he preached at services morning and evening, and showed slides of the missionary work in Eritrea. Construction of a Sunday school building is under way. The Rev. John P. Galbraith visited the church recently and also addressed the Golden Hour Circle at a covered dish supper.

Gresham, Wisc.: The Rev. Yune Sun Park of Korea Seminary visited Old Stockbridge Church during his stay in America, and preached at a service of the congregation. The Pastor, the Rev. Henry D. Phillips, and his family were the guests at the annual harvest home dinner of Calvary Church, Cedar Grove, Wisc. Mr. Phillips spoke on "Our Missionary Enterprise." Twenty persons are in regular attendance at the Menomonee Bible class. A day recently was set aside for the distri-

bution of clothing which had been sent by other churches. Many families were helped by these gifts.

Denver, Colo.: Forty-one young people and adult leaders attended the Armistice Day Retreat held November 10-11 at the American Sunday School Union campgrounds fifty miles west of Denver. The retreat was planned by the Senior Machen League of Park Hill Church, under the leadership of Mr. and Mrs. Donald Jordan. Professor Robert Knudsen and Mr. Arthur Johnson taught the Bible classes . . . Due to the overcrowded conditions in the Sunday school, the church is building an addition for Sunday school purposes. The church's present property has been completely paid for in four years. Two young men of the church who are looking forward to the ministry, John Male and Leroy Petrie, are students at Calvin College.

Carson, N.D.: The young people of the Carson, Lark and Leith churches met at Leith on Saturday evening, October 31, for a Reformation Day banquet. In addition to the delicious chicken supper, there was a program which included talks by some of the young people about the times of the Reformation, and about Luther and Calvin and their work. The pastor spoke on the Bible and the Reformation. Approximately forty young people attended.

Manhattan Beach, Calif.: Over one-hundred young people gathered on a recent evening for an evangelistic youth rally sponsored by the First Church Y P society. The adult class has undertaken to provide the furnace for the new church building. During a recent contest, Sunday school attendance reached a high of 412.

National City, Calif.: Chaplain Lynne Wade, U.S.N., now stationed on the Island of Guam, has been encouraging Navy personnel transferred from Guam to San Diego to attend First church, and several individuals and families have come to the church as a result. One family is now active in the church's work.

Sunday School Contest in S. California Churches

THE Orthodox Presbyterian churches in Southern California engaged in a Sunday school attendance contest during the fall, with a signifi-

cant increase in attendance in all the schools. For the whole group of nine schools, attendance increased an average of 37.7 per cent over a year ago, rising from 934 to 1287. The individual leader was the Santee school, where the increase was 76 per cent. First church, National City, came second with an increase of 67 per cent. Average attendance at National City was 110 for the six week period. First Church of Manhattan Beach had an increase of 64.5 per cent, with an average attendance during the period of 347 and a high on the Sunday after the contest was over of 419.

Coray Resigns to Become Missionary on Peninsula

THE Rev. Henry W. Coray has submitted his resignation as pastor of First Orthodox Presbyterian Church of Long Beach, Calif., in order to accept a call from the Presbytery of California to serve as missionary in the area known as the "Peninsula," a rapidly developing area south of San Francisco. The call was issued by the Presbytery at its spring meeting.

Mr. Coray has been pastor of First church since 1941, shortly after he returned from missionary service in China. He is a graduate of Westminster Seminary in the class of 1931. Under his ministry First church has grown from a starting membership of 24 in 1941, to over 300 at the present time. Attendance at Sunday morning services has been so large that two services have to be held to accommodate the people.

The Peninsula area is being rapidly built up with new homes, and there is little church work of any kind being done there.

Foreign Mission Committee Meets

THE Committee on Foreign Missions held a regular meeting in Philadelphia on November 18, with eight members present. The following items are of special interest.

The financial report showed contributions for the September-October period slightly above those of the similar period of a year ago. However, expenses incurred during the period made it necessary for the Committee to borrow from the Home Missions Committee and from designated funds.

It was expected the Thankoffering income would put the Committee ahead again.

It was decided that the child allowance for missionaries' dependent children should be terminated when the children either reach their twenty-second birthday or complete four years of college, whichever comes earlier.

The Rev. George Uomoto and family, missionaries in Japan, have moved to Sendai, near where the McIlwaines are working, and have rented a house there. The house they had owned in Tokyo was sold, and the difference between the sale price and the total costs of the house was about \$71, which thus represented the net housing costs for the Uomoto family during two and a half years.

The work in Eritrea goes forward, though with discouragements. A small group which had been receiving instruction and had professed their faith has not continued. Several left when they learned the mission could not give them employment. Only one of the group continues to attend the services. However, in another section the people have been increasingly friendly to the missionaries.

The Committee was informed that one of the ministers of the church has had some contact and correspondence with a number of Christian ministers in Greece and Turkey, and has suggested that suitable Reformed literature might be sent them. The Committee approved the idea of undertaking to provide tracts on doctrinal subjects for distribution in countries of the near East, if a suitable program of production and distribution can be established.

Christian Education Committee Literature

THE Committee on Christian Education has recently prepared and distributed a Junior High workbook for use in connection with the study of the Shorter Catechism. The book, prepared by Miss Dorothy Partington, covers the first 20 questions of the Catechism in a series of fifteen lessons. The lessons contain material to encourage discussion, and sections calling for study and looking up Bible passages.

This first booklet, of 120 pages, multilithed, is somewhat of a pilot project. Three more books, completing cover-

age of the Catechism, are planned within the year, and it is possible further editions of the work may be printed in regular form.

Another recent publication by the Committee is a large tract on the subject, "Are You a Christian?", prepared by the Rev. Lawrence R. Eyres. Mr. Eyres considers stock answers to this question, as given in our day, and then proceeds to determine the true answer on the basis of the Word of God, the sole authority of faith and life.

Child Evangelism (2)

The Child to be Evangelized

By LAWRENCE R. EYRES

FROM ancient times it has been a rule of military strategy that an objective must be as fully known as possible before forces are set in motion to take it. So, Gideon and his servant crept down to the camp of the Midianites and overheard a remarkable conversation; so also Joshua sent spies to Jericho, who came to the house of Rahab. It is something like this in child evangelism: it is best to know the *nature* of children before a campaign is set in motion to win them to Christ. Such an investigation avoids the danger of false methods and false goals in the church's campaign to deliver the children from the usurped dominion of Satan and bring them to Christ, their rightful Savior and King. It is with this need in mind that I stated in the preceding article that the child must be brought to Jesus *as we find him, and in terms of what he is.*

Children are Sinners

In what condition do we find the children? Not in a state of innocence but in the estate of sin. Alexander MacLaren said it pointedly. He said that children are not suffered to come to Jesus because of their innocence, "for as a matter of fact, children are not innocent, as all schoolmasters and nurses know, whatever sentimental poets may say." I recall a man who began thinking on spiritual things and was at last led to profess Christ. And what started him thinking? The remark that you don't have to teach children to do evil—they do evil by nature; but you do have to teach them to do good. He well knew the truth of this obser-

Chapel at Garden Grove Dedicated

THE new chapel at Garden Grove, Calif., near Long Beach, was dedicated on Sunday afternoon, December 5. This work is under the direction of the Rev. Robert E. Nicholas, who also serves the field at Whittier. Missionary activity in the area has been under the sponsorship of First Church of Long Beach.

vation, for, you see, he was the father of two normal children!

If, as the Word of God teaches (Rom. 5:12,18), the guilt of Adam's first transgression became the guilt of the whole human race so that "all have sinned"—even those who have never lived to the years of accountability, then surely there never was an innocent child, except that One who was "conceived by the Holy Ghost, born of the Virgin Mary." And further, if David spoke truth when he said, "Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Psalms 51:5), every natural born child is by nature a sinner from birth. And it follows from this fact that all thoughts, words and deeds proceeding from this inborn fount of corruption are sinful unless that fount be cleansed by the regenerating work of the Holy Spirit.

No, it is not because of some supposed childish innocence that we must seek to bring the children to Christ, but quite the opposite: it is because of their guilt and sin, both original and actual. Jesus said, "It is not the will of your father which is in heaven that one of these little ones perish." In so far as actual childhood is in view here, the plain implication of these words is that *if the Good Shepherd does not find these lambs they will most certainly be lost!*

Children are Children

If, then, we are to bring the child to Jesus "as we find him", namely a sinner, we must also bring him to Jesus *in terms of what he is.* Children are chil-

dren, not little men and women!

It would be more interesting than profitable, in the next presidential campaign, to conduct a poll among the children under 12 as to who they would like to have as the next president. Two factors would determine their choice:

(1) They would normally favor the candidate who was the choice of their elders—probably giving the same opinions as their parents for their choice. (2) Another strong factor in their choice might be the color of ties worn by the aspirants—their vote would go for the brightest. Candy, if it came into the picture, would also be a major consideration! But the basic issues of the campaign would leave them cold. This is no reflection on their character, it's just that God made them that way—to be children first, and only then men and women.

In consideration of this basic fact, how unrealistic and oftentimes damaging to extract from such a child a decision to accept Jesus Christ as Savior and Lord and then to teach him that he is now saved. A Sunday School teacher came to her pastor one Sunday morning at the close of the Sunday school hour. She was all aglow. She said, "Little Jimmy was saved this morning. He accepted the Lord." The pastor was not so sure that Jimmy was saved. True, he had been praying not only for Jimmy's salvation, but for the salvation of Jimmy's two older brothers and his parents—he had been in that home frequently presenting Christ to the parents and urging Jimmy's need of a Christian home. But Jimmy's home was *not* a Christian home, and as the years went by it became increasingly evident that nothing so wonderful had happened to Jimmy. Tragically, the home never changed, and the oldest, then the second and finally Jimmy "graduated" from Sunday school into the Sunday sand-lot baseball club.

You see, contrary to the methods and objectives advocated in the modern child evangelism movement, the salvation of the souls of little children is not secured by simply extracting from them an early decision for Christ. I suppose that, given a teacher whom they love and proper influences and a little time and background, an equally sincere decision for Mohammed could be obtained. By themselves these decisions have little meaning. A little girl I know, at the early age of seven, had

her life all planned. First she was going to be a cow-girl, after that she would become a nurse, then a grandmother and finally a mother! Her parents were not seriously moved by this decision, for she was just a little girl.

It would be altogether false, and even wicked, to conclude, since children are incapable of making such momentous decisions, that efforts at evangelizing must wait till they are fully grown. It is this sort of reasoning that prompts some parents to refrain from instructing their children in any religion till they are old enough to choose for themselves. There is hardly a surer way to hell.

The task of child evangelism *must* not be neglected. Neither may it be superficially performed. There is, after all, no short cut by which to bring the children to Christ. It is a slow, painstaking process. A very good and wise friend of mine has said, "We are not concerned to bring children to make one decision for Christ, but rather to

make a thousand decisions for Christ every day." It is not so much a single act of trust, that is desired in children, as much as a character which habitually trusts. It is not a decision once for all to follow Christ that we strive for, but rather to condition the thinking and acting of the child to obedience to God's law day by day, hour by hour, moment by moment. It is the aim of child evangelism, through the agency of the Word and Spirit, to shape and mold the thinking, feeling and acting so that, having trained up the child in the way that he should go, he'll never part from the ways of the Lord—even unto old age. This is not accomplished by means of a whirlwind campaign, or by the mellower glow of what someone has called "the dim religious light." It is accomplished by laying "precept upon precept, line upon line," and all under the blessing of Him who holds all hearts in His hand.

Next month I shall deal with *the goals of child evangelism*.

Fire on the Earth

I Heard the Devil Laugh

By ROBERT K. CHURCHILL

IT WAS the summer of 1935. I climbed the steps of The First Presbyterian Church of Tacoma. It is quite different now, a fine new edifice has been constructed in a most strategic place. Dr. C. W. Weyer is no longer the minister, soon after the new church was erected he accepted a call to Duluth, Minnesota and there one night he passed away in his sleep. The years of contending for the faith, and the vision and leadership necessary for the construction of this most complete church plant had taken their toll: a great man had fallen in Israel.

"Error" of Denominations

Dr. Roy T. Brumbaugh is now the minister, he is quicker and less ponderous than Dr. Weyer but nevertheless lacking in depth and catholicity. He is decidedly evangelical and fearless, yet leans definitely to fundamentalism in the narrow sense of the word. Dr. Brumbaugh became a member of the Independent Board and was also on the Board of Westminster Seminary. It seemed that here was the man to carry forward the work and fight which Dr. Weyer had taken up.

As I climbed the spacious stone steps leading into the church of twenty-six hundred members that morning, I was very conscious of the flow of history and the tremendous doctrines at stake in this greater than 'Arian' controversy. There was pride also as I realized the kind of a church I could call my own; here was a church destined to take the lead in this modern warfare of the Lord, a war which must mould the future. It was Sunday School time, so I naturally turned my steps to the Men's Class, taught by the Pastor. I noticed many young men there, some of whom I had taught and supervised in earlier days. Now they were leaders in the church. But the class is large, there are many new faces. Suddenly my musings are interrupted. The Pastor is saying that when the impending division comes in The Presbyterian Church we must not make the same mistake which the earlier reformers made when they left the church of Rome. And what was this mistake? Oh, said the Pastor, the error is easily seen; you see when these early reformers left one church, or denomination, they then turned right around and

formed another church or denomination and this is the source of our trouble today. When this modern split comes, said Dr. Brumbaugh, we must become entirely free and independent, we must not fall into the error of forming a new denomination. Some in the class were plainly mystified by such teaching but the majority of that large class agreed heartily with this position. Here was the 'plus ultra' of the fight against modernism, why hadn't people seen it before—denominationalism, the organized church, that was the source of the trouble. Thank God for such clear-sighted leadership! I sat there trying to close my eyes to the utter childishness of the interpretation, both of history and the Scriptures. I tried to reason that of course a church leaving the older denomination would naturally have to become independent, at least for a time, etc.

Also I tried to tell myself that such a wild and irrational position would surely not prevail among people of Presbyterian background. How mistaken I was—the thinking which I have had to name 'modern fundamentalism' was here coming into its own. Gradually it had forsaken the noble principles of the Reformation, and now it was reaching for its own nadir.

We must note that as shocking as this teaching was, it was not even one step removed from the fundamentalism of the Plymouth Brethren and dispensationalistic type which had for years been making its way unhindered into the church. Basic to these popular errors was a certain view of the church. In these circles great stress was always laid on the 'invisible church' as over against the visible church. There were really two churches. The visible church was *per se* evil, unscriptural, and man-made. The organized church was something to be shunned. Only if a work were inter-denominational, or better still non-denominational, could it be blessed of God. The badge of real spirituality often lay in the fact that a person was not a member of any church.

Furthermore missions as an arm of the church were not to be trusted, it was the arm of the flesh—'Faith Missions' were the only thing. This very low view of the church was only one of a host of popular assumptions which were dragged into the church like the Trojan Horse past the fortresses and

guards zealously engaged in keeping out modernism. Dr. Brumbaugh and many others like him were not even in the vanguard of such teachings, they simply made a consistent application of this kind of fundamentalism to the tremendous issues of our generation.

In this new quarter of a million dollar church edifice, with its great Reuter organ and real art glass in its imposing rose windows, in this leading church of the Pacific Northwest, something happened which must have made triumphant laughter among the demons in Hell. The things which took place were shoddy and puerile; such exegesis of the Scripture was quite silly, yet by this method the church of Christ was broken down more completely than if the work had been plotted and executed by master minds.

Dr. Brumbaugh and his leaders did not wait till the Assembly of '36 to make the break. I think he should have waited, until along with other ministers he would be unfrocked and deposed, but of course it is easy to chart a man's course when you are not in the thick of the fight. In August of 1935 Dr. Brumbaugh, with fifty-two elders and deacons and over five hundred members left the First Presbyterian Church, and went across the alley where having purchased a large Masonic Building, they became The Independent Bible Church. (The name has changed several times and I'm not sure that this is absolutely accurate, at least this is the name it had for some time.) The number of members quickly grew to over seven hundred. I mention the number of people taking such a stand only to indicate that the Tacoma Church was so to speak born to the times; here were a people ready and I believe destined to carry on the main stream of historic Christianity. That these people were deceived or failed in that decisive hour and went off at a tangent is the tragedy in essence of the believing church in America.

The long expected break came and the new and powerful church became independent in spirit and in fact. But as successful as the move appeared on the surface, it was one of no small deceit and dishonesty. Here was a body of people who in every conceivable way were fighting for the purity of The Presbyterian Church—it was a pro-constitutional fight from start to finish, we were told. Then suddenly it

happened, these people overnight apparently became congregationalists or baptists. It suddenly came to pass that both the doctrinal standards and the government of the Presbyterian church were things which should not be maintained, they were now to be shunned as unscriptural and dangerous. These very men had appeared in Presbytery to fight for the system of doctrine and to stand on their constitutional rights as Presbyters. Then suddenly the constitution was forsaken and even attacked. What do you suppose would have happened if these people had gone to Presbytery or the Assembly before the break and stated that they were opposed to Presbyterianism even in its pure form? What if these people had said that they were convinced that the congregational or baptist form of the church was right as over against the Presbyterian form? But this was never done, such convictions or purposes were never publicly stated before the split. Such procedure might of course be called 'good strategy,' but the ethics cannot stand the scrutiny of even the most elemental morality. I should say however, that the vast majority of the people involved saw nothing amiss in this procedure.

It was with a heavy heart that I went with these "pioneers." In a swash-buckly way the leaders declared that they were pioneers in the Northwest, alas they were just that. My heart would have been much heavier had I been able to look ahead even a few years and seen the splits, counter-splits and general heart ache in and around that movement in Tacoma. To all those who think of having part in any Independent church I say, "Look down, look down that long, long road before you travel on."

Early Missionary Experience

When I arrived in Tacoma in '36 to begin my missionary labors for The Presbyterian Church of America the new church had taken more definite color. The preaching from the pulpit which was being carried by radio over the entire state was attacking denominations as such. There were also veiled and even open attacks on The Westminster Confession. It also developed that the New Testament Church was an 'independent church.' The great sin of The Presbyterian Church in the U.S.A. came more and more to be that it was a member of The Federal Council.

There was also, I think, a definite change in the type of people who were becoming members of the church. When I spoke to some of the need of a definite Presbyterian form of government if a consistent Reformed witness were to be maintained they were amused. They spoke of the church being simply an 'assembly of God's people'—(how overworked was that word 'assembly,' so similar to the Brethren teaching) when I told them that the church was both an organism and an organization, and as such was "the pillar and ground of the truth." I seemed to them as one that mocked. Just look, they said, at our success—why some Sunday mornings there are twenty-five people down front after the invitation.

I can only spend a pitifully short time on Seattle, but it was the same story as Tacoma, on a much smaller scale. I went to Seattle to minister to a large and promising group of people who were interested in becoming a new church. These people were for the most part from the church of which Dr. Mark Matthews was pastor. I suppose there were more than one hundred fifty people, a very promising start indeed. There were also six or seven elders formed into a Session. We met regularly in a Veterans' Hall. I have always been ashamed of and regretted my inexperience at that time. A man just out of Seminary is at the greatest disadvantage in such a situation. Nevertheless I dare to state that the most experienced man might not be successful in such a situation. It soon developed that this group to a large extent were fundamentalistic rather than Presbyterian. However with the proper leadership in the Session this could have been changed. I was told more than once that a certain elder was 'the head of this church.' This elder did not deny it. He furthermore kept the people in constant fear about the Westminster Seminary leaders—were they 'pre-mills' or not? would they allow 'pre-mills' into the new church, he would have to get that straightened out, it would take time, a lot of time. Congregational meetings were held to vote on coming into the new denomination—just at the right time a stranger present would insert with an air of mystery, "better pray about that decision." And so the great decision was put off. Once I mentioned the fact that the notes in the Scofield Bible were not inspired

and that some were misleading. I was called to a meeting of the Session in a large room of the Meany Hotel. There I was charged with saying that we should all burn our Scofield Bibles!

Let me quote from my diary, written at that time.

"Have been through hardest experience of my life —'me hath suffered.' They are not ready for the new church yet.' Can't get the drift. A few in Seattle want the Reformed Faith . . . I must stay—heartache. Dr. Machen died Jan. 1, 1937. Look out for trouble, we lost more than a Scholar. Future dark.

"Fundamentalists attacking us. Will Calvinism and Reformed Faith be crushed again? I was not disobedient to the heavenly vision. When elders asked me if I agreed with Dr. Machen re Scofield notes, glad I said 'yes.'

"When Elder — (wealthy) told me not to preach on crisis in the church, I bit him hard in next sermon—burrab, now I'm out.

"Before us an open door, and there are many enemies. They increase.

"Will ye also go away?"

I'll just take another minute to speak of other points in Washington and Oregon where new groups were be-

coming interested. I think especially of the scattered group in Corvallis and Eugene, Oregon. I made the circuit as often as I could to speak to them and hold meetings. These people were interested, they saw the desperate need of the new church which was really very old. They saw that between modernism on one side and the extremes of fundamentalism on the other side, there was need for a solid scriptural church. What happened to these nascent churches? The story is as brief as it is tragic. Because the magazine was cheap (only fifty cents a year) I sent a subscription to *The Christian Beacon* to most of these people. The rest can easily be guessed. The *Beacon* came out with an attack on Westminster Seminary and the new church, suggesting that there was drinking and drunkenness at Westminster and that the new church was a "wet" church. A lie can travel around the world several times while the truth is getting her boots on, and in this time my people were lost to the cause. In the American church world there could not be a more inflammable subject—the leaders of the *Beacon* chose their time and subject well. Once again perfect strategy. Once again the people were cheated of that infinite circle of theology which cradles the totality of truth and life.

9. Politics and economics were often confused with theology to the discredit of all.

These things being true, fundamentalism is in a very weak state today. It has no central organization. Its ideas are confused and outmoded, with little appeal to the younger generation.

As a result, two things are happening. 1. Having no sound theological basis, many fundamentalists are willing, for the sake of influence, to accept any theology that sounds evangelical on the surface. The views of Karl Barth are consequently making tremendous inroads. Some day the awakening will come, and it will be clear that all the cupboard of theology contains is a set of mystical psychological counters. The man who says that religion has nothing to do with the natural world, that it is purely an affair of the "spiritual", will be happy. To him it makes no difference whether the Jesus who walked around Galilee and Judaea in the early years of this era is the same as the Jesus of faith and devotion. Faith and devotion are sufficient. But the man who thinks the Jesus of faith is the Jesus of the first century will be without spiritual food or shelter. He will not even be in the poor house. He will be on the street.

2. In an effort to attract youth, many fundamentalists have quietly abandoned fundamentalist ethics and embarked on a new course. But they have not explained what they have done. Ethics was always a weak point in fundamentalism. Today it is even weaker. One fundamentalist refuses to enter a theatre and his brother employs professional actors to make films for the salvation of souls. But neither of them will actually recognize what is wrong with the principles that make such phenomena possible. Weak ethics used to be kept under cover. They are now out in the open.

Fundamentalism in this country, as we have known it, is disappearing. Part of it is going into the Barthian movement. This is particularly true of the young college men and women who should be the church's towers of strength. Part of it is being reabsorbed into the vague modernism of the large denominations for lack of any effective safeguard against it. Part of it is being burned up in the frantic excitement of youth movements which have no stable foundation and do not pro-

What is Happening to Fundamentalism?

By PAUL WOOLLEY

FUNDAMENTALISM has been a part of the American scene for some forty years. During that time it has, obviously, changed a great deal. It is clear that not all fundamentalists are happy about the present situation. There are many indications of this. One, for example, is an interesting interview with Dr. A. W. Tozer of the Christian and Missionary Alliance which appeared in the August, 1954 issue of *Christian Life*.

Without particular reference to any special statement, it will be useful to see what, in particular, has happened.

1. The quality of the leadership of American fundamentalism is far lower today than at the beginning.

2. With a few brilliant exceptions (mostly Baptist) the opportunity to organize fundamentalism was lost.

3. Fundamentalists fell to quarrelling among themselves about minor matters and made them grounds for useless division.

4. The importance of a well-rounded basic doctrinal system was forgotten.

5. The necessity of a sound ecclesiastical organization was overlooked.

6. A particular stereotyped pattern of living which was founded on nineteenth century American custom and not on the Bible was made a criterion of Christian fellowship.

7. An esoteric jargon, unintelligible and/or repulsive to many Christians, was made a hallmark of sanctity.

8. Particular patterns of experiences of sanctification were sometimes insisted upon.

vide sufficient Christian teaching to bring the young people into a Christian life which is under the safeguards of Biblical knowledge and experience. "God will protect his church," with a shrug of the shoulders, is the attitude of many. To be sure he will, but that is no excuse for calmly abandoning youth to the devil.

The individual pastor and teacher can do something about this. He can make up his mind that God's creation is here to be used for God's glory and he can use every medium science puts into his hands to propagate the truth. He can, by these means, make the truth attractive. But he can do more. He can see that the attraction has genuine content—that there is sound theology, sound ethics, sound organization. He does not have to use these names, but he can propagate biblical truth. It is sufficient. He can inculcate biblical ethics. It too *is* sufficient. He can set up whatever organization is necessary to prevent the youth from being swallowed by the regimented denominational packs that object to young people thinking for themselves.

In particular, he will avoid some of the mistakes of earlier fundamentalism. One was to give the impression that fundamentalists were opposed to civil liberties. There is nothing in the realm of the state which they should more vigorously support. Their own existence, humanly speaking, depends upon the guarantee of civil liberties. Without the protection of the state, the larger denominations would probably soon make their existence almost impossible.

The impression that fundamentalists support the use of violence in religious matters is widespread. There has actually been little physical violence, but there has been far too much verbal and financial violence. It still continues. Such things dishonor the man who engages in them but the church of God also suffers disrepute. The truth can be defended far more effectively without violence than with it.

If the fundamentalist will lose some of the aura of omniscience with which he surrounds himself and don the cloak of humility, it will be a grand start. His job is to relate the infallible truths of the Scriptures to the questions and problems that men face because of their experiences in this world. These experiences have reference to the material world, to the human world, to the

spiritual world. We all need humbly to learn as much as we are able concerning these problems and their relation to the truth. Then we will be able to speak a word in season to him who is weary.

Philadelphia Presbytery

THE November meeting of Philadelphia Presbytery was held at St. Andrews Orthodox Presbyterian Church in Baltimore. Presbyters thus had opportunity to see the new building recently constructed by the St. Andrews congregation.

Twenty-three delegates, including seven ruling elders, were in attendance. The Rev. Robert S. Marsden is Moderator and the Rev. Robley Johnston is stated clerk of the Presbytery.

Perhaps the most significant item of business was the action of Presbytery in approving a call by the denominational Committee on Home Missions and Church Extension to the Rev. Robert L. Atwell, to serve as a sort of assistant general secretary, with special responsibility in the oversight of "home mission" congregations, in visiting and seeking to interest individuals in the Orthodox Presbyterian Church, and for performing such office work as might be necessary.

The call occasioned some little discussion, both regarding the need for such employee in the work of the denomination, and the propriety of calling a settled pastor to such work. The motion to find the call in order and place it in Mr. Atwell's hands was approved by a large majority.

A further complaint against certain actions of Presbytery in the matter of the ordination of Mr. G. Travers Sloyer was presented, and a committee appointed to propose an answer to the complaint.

Licentiate Carl Reitsma was continued as supply of Mediator Church through January. Two pastors were present who had been installed in their present charges since the previous meeting of Presbytery. They are the Rev. Robert Eckardt of Eastlake Church, Wilmington, and the Rev. F. Clarke Evans, who was installed as pastor of Grace Church, Middletown, Del., in October.

The Moderator was requested to introduce a discussion of the proposed

revision of the Form of Government, at the next meeting.

Philip E. Hughes At Westminster

THE Rev. Philip E. Hughes, a Calvinist minister of the Church of England, delivered two lectures at Westminster Seminary on November 15 and 16, on the subject, "Evolutionary Dogma and Christian Theology." Mr. Hughes is at present secretary of the Church Society in London. This is a society instituted for the purpose of preserving the historic Reformed position in the Church of England.

In the first lecture Mr. Hughes dealt with the scientific and philosophical aspects of his subject, and in the second lecture with the more theological aspects. In this latter connection he pointed out the fallacy of those who seek to integrate something of the Christian position into the evolutionary framework.

The evolutionary position is that there has been continuous change and development, and this includes also a rise from the finite to the infinite and from the material to the spiritual. And among certain theologians Christ is viewed as the peak of the course of development, and is presented in terms of fulfillment, rather than of redemption.

But Mr. Hughes noted that the doctrine of the incarnation does not present Christ as rising from the lower order, but as imposed upon creation from above. Thus the incarnation violates the heart of evolutionary dogma, by showing that the course of development was not able to produce the culminating figure of history, but rather must itself be redeemed by One coming to it from without.

The speaker also noted that man as originally created was perfectly integrated and complete in his personality. The troubles and frustrations which confront him now are the result of his sin and rebellion, not the result of his evolutionary ascent into a complex life.

Mr. Hughes, whose home is in Bristol, England, was in this country for only about two weeks. He lectured at Calvin College and Seminary before coming to Westminster, and from Philadelphia he went to Boston to address meetings at Gordon College and Park Street church.

A Pilgrimage to Faith

How a Japanese Christian came to believe the Bible

By TAKAOKI TOKIWA

“WHAT is the Reformed Faith?” This is a question which I have often been asked. I am sure that there are other more theologically gifted men who can answer this question better than I. However, let me presume to give my answer to this question, because I feel that it is the responsibility of every Reformed Christian to make his faith known to the people. I shall try to describe as simply as I can how I came to the Reformed faith.

The first and most important question that must be asked is to determine what the Bible is. Before discussing the Reformed view of the Bible I must tell what my original view of the Bible was.

I first came into contact with Christianity when I was a college student in Tokyo. Before that I had had no contact with Christianity whatsoever, being born in a non-Christian family. There happened to be a Bible class in the college which I attended and, being urged by my friends, I attended this class. Mr. K., the leader, was a liberal, but at that time I did not know it. One day he was explaining the virgin birth of Christ in Matthew, chapter 1, as unhistorical and impossible, and after his ridicule of the doctrine he asked those who so repudiated the doctrine to stand up. I remember standing up, not because I agreed with his view, but feeling unhappily that if I didn't I would be regarded as "queer." This happened more than 35 years ago, when I had not yet been baptized, but even now I still carry a feeling of guilt before God with me for that act of denial.

But thanks to God, I was later to confess Christ as my Saviour and Lord. Subsequently I entered the ministry after finishing my theological education at Tokyo Shingakusha. However, even after I entered the ministry, I still found difficulty believing some miracles, e.g., the record of Joshua 10:12-14, although peculiarly enough I believed without hesitation miracles like the virgin birth.

As I was praying for increased faith

so that I could believe all the miracles of the Bible without question, I happened to read Harnack's *What is Christianity?* I came across his statement explaining his denial of miracles where he said, "We do not believe this evidence and never shall!" I reacted strongly against this statement, and in my own heart knew poignantly that I did wish to believe. However at that time I was not yet able to explain or defend the miracles.

If I may be allowed to cite another example, I had difficulty with the doctrine of the creation of man. I never doubted the fact that God created us, but my own conviction was that he used the method of evolution rather than the method described in the book

THE Rev. Takaoki Tokiwa is a minister of the Reformed Church in Japan, pastor of the Oncho Reformed Church in Tokyo, and a former student of Westminster Theological Seminary, Philadelphia. The following article is reprinted from *The Reformed World*, a periodical published by the Reformed Church. The current issue of the periodical has been published in English translation, with the help of the Rev. Messrs. Heber McIlwaine and George Uomoto, Orthodox Presbyterian missionaries in Japan.

of Genesis. My view of the doctrine was that of theistic evolution. I regarded the Genesis account of creation as symbolic, as a parable, teaching the truth that God had made everything. That is, my own feeling was that we must accept what the Biblical writer intended to teach, disregarding the details whereby he had "embellished" his truth.

Briefly summarized, my view of the Bible amounted to the following—The content of the Bible is the Word of God, but there are some mistakes in the words by which the Bible was written. Furthermore there must be errors by virtue of its being written by sinful men, but these errors did not affect the quality of the Bible.

My view was therefore quite similar

to that of the Rev. Mr. Uemura, who was one of the earliest ministers of the Presbyterian Church in Japan, and under whom I received Baptism. He declared, "It is a mistake to view the Bible as a standard for natural science or archeology. The Bible is intended to give sufficient knowledge of salvation to the people, and if it does this, that is all that is necessary. The Bible is not to be regarded as having been dictated word for word by God . . . the Bible was dynamically inspired, not verbally inspired . . . One can easily demonstrate the saving power of the Bible, but this is something different from the notion of its infallibility. Its infallibility can never be proven. It is dangerous to say that the authority of the Bible depends on its infallibility . . . Of course we must not place our reliance upon unaided human reason, but must accept the authority of the Bible, but we must never go to the extreme of worshipping the Bible as the very Word of God. The old saying, 'Better to have no book at all rather than to swallow everything in it,' is *apropos* in this case also." Though I accepted the authority of the Bible, I also believed that there were errors in it. Nor was I conscious of any inconsistency in this position.

Later, I had the opportunity of studying at Westminster Theological Seminary in Philadelphia. This led to a complete change in my view of the Bible; even more, my faith was entirely transformed. I found to my surprise that every member of the faculty adhered to the position of the complete infallibility of Scripture, and that their whole theological position rested on this. They defended their position, not out of ignorance, but with tremendous scholarship and incisive logic. I had believed the Bible, but I had taken it for granted that it was permissible for one to do so even with the admission of errors in it. But their position was different. They believed that the Bible is the very Word of God, perfect and infallible, and on this position they built their theology and engaged in pastoral labors. The saying, "better not to have any book at all rather than to swallow everything in it," seemed out of place here.

Can we believe the Bible like them? Why must we regard every word of the Bible to be correct? Doesn't this savor of superstition? Why not limit the infallibility of the Bible to its basic

teaching instead of extending it to its very words? These were some of the questions with which I had to struggle. Much in prayer, I earnestly tried to understand the position of Westminster Seminary.

Finally I realized that we were sinners, spiritually dead, with no ability to understand the deep things of God. It was God who mercifully revealed his will to spiritually dead men "through the prophets by divers portions and in divers manners of old time and hath at the end of these days spoken unto us in His Son, whom He appointed heir of all things, through whom also He made the worlds" (Heb. 1:1-2a). But now since the Son, who spoke to the people Himself in His days on this earth, had ascended to heaven, and since the old methods had also ceased, we have the Bible as the only source from which we can hear God's Word.

Hence the Westminster *Confession of Faith* declares that "it pleased the Lord at sundry times and in divers manners to reveal himself, and to declare that his will unto His church; and afterwards for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the church against the corruption of the flesh, and the malice of Satan and the world, to commit the same wholly unto writing, which maketh the Holy Scripture to be most necessary; those former ways of God's revealing his will unto his people being now ceased." That is to say, the Bible is the written Word of God and all its parts are given by God's inspiration to be the standard of our faith and life.

There were many who saw Jesus with their very eyes, but not all believed Him to be the very Son of God. To believe Him as the Son of God was the fruit wrought only by the Holy Spirit. Just as Jesus is objectively the Son of God, no matter what men may think about Him, so also His Word is objectively the Word of God, no matter what men may think about it. Those guided by the Holy Spirit are led to acknowledge that the Lord Jesus is objectively the Son of God; so likewise those guided by the Holy Spirit, when they read the Bible, are led to the conviction that it is objectively the very Word of God. There are many today who do not believe that the Bible is the Word of God, but whether they believe it or not, the Bible is still objectively

the Word of God. Human reasoning can never change its objective nature.

Our view is that the Bible is the infallible Word of God. There are some who reply that the inspiration of the Bible does not extend to the letter. Against such objection, one must reply that concrete thought is inseparable from the word by which it is expressed. Hence, if God wants to reveal His will to sinners who are spiritually dead to spiritual things, He must choose the appropriate and exact word to indicate His infallible thought. Of course, verbal inspiration is not to be confused as being mechanical, ignoring the personal freedom of the Biblical writers. Mechanical inspiration is contrary to facts. We believe however that the Biblical writers were kept free from error in choosing their words, without, however, being regarded as mere robots. That is to say, the Holy Spirit kept the Biblical writers free from errors by way of organic inspiration. Consequently there is no error even in the letter of the Scriptures as they were written — divine inspiration extends both to the thought and to the letter. Here the authority of the Bible as the Word of God is established. This may be mysterious to human reason. It is of course impossible to man, but certainly not for God, with whom nothing is impossible.

It is wonderful to have this infallible Word of God in the midst of fallible human life. Truly it is a "lamp unto my feet, and a light unto my path." (Ps. 119:105.)

Westminster Banquet In Los Angeles

A TWENTY-FIFTH Anniversary Alumni Banquet for graduates and friends of Westminster Seminary in California, was held in Los Angeles on December 3. Forty-three persons attended the banquet.

The Rev. Dwight H. Poundstone of Beverly Orthodox Presbyterian Church, made the arrangements for the gathering. The Rev. Robert E. Nicholas of Whittier presided as master of ceremonies. Brief talks recalling past days at the Seminary were brought by the Rev. Henry Coray of Long Beach, Westminster '31, and the Rev. Charles N. Svendsen, Westminster '46. A number of graduates unable to attend because of previous engagements sent written greetings.

The Rev. Robert S. Marsden, Executive Secretary of Westminster, gave the address of the evening, and also showed slides of the Seminary campus and of student life.

Blake Heads National Council

THE Rev. Eugene Carson Blake, Stated Clerk and chief executive officer of The Presbyterian Church in the U.S.A., has been elected president of the National Council of Churches, meeting in its third biennial General Assembly in Boston. He succeeds Methodist Bishop William C. Martin. He was officially installed in this office at a service held in Old South Church. Shortly after the Assembly ended, Dr. Blake left for the Far East to visit military chaplains and personnel, during the Christmas season. (While there, he will probably meet Roman Catholic Cardinal Spellman, also on a Christmas visit to troops in the Far East.)

In another action, the National Council Assembly definitely decided to establish permanent headquarters in New York City, and authorized expenditure of up to \$600,000 for construction of the headquarters building.

"Martin Luther" Grosses Over Million Dollars

THE moving picture "Martin Luther," produced by Lutheran Church Productions, has grossed more than a million dollars since it was released to commercial theaters in September, 1953. The original \$450,000 put up by sponsoring groups has been repaid, and an additional \$100,000 distributed to the groups.

The film is currently being shown in European countries.

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