

TEN CENTS A COPY

PUBLISHED TWENTY-THREE TIMES A YEAR

TWO DOLLARS A YEAR

The Presbyterian GUARDIAN

J. GRESHAM MACHEN • EDITOR 1936-1937

Maintaining Peace in the Church

Edward L. Kellogg

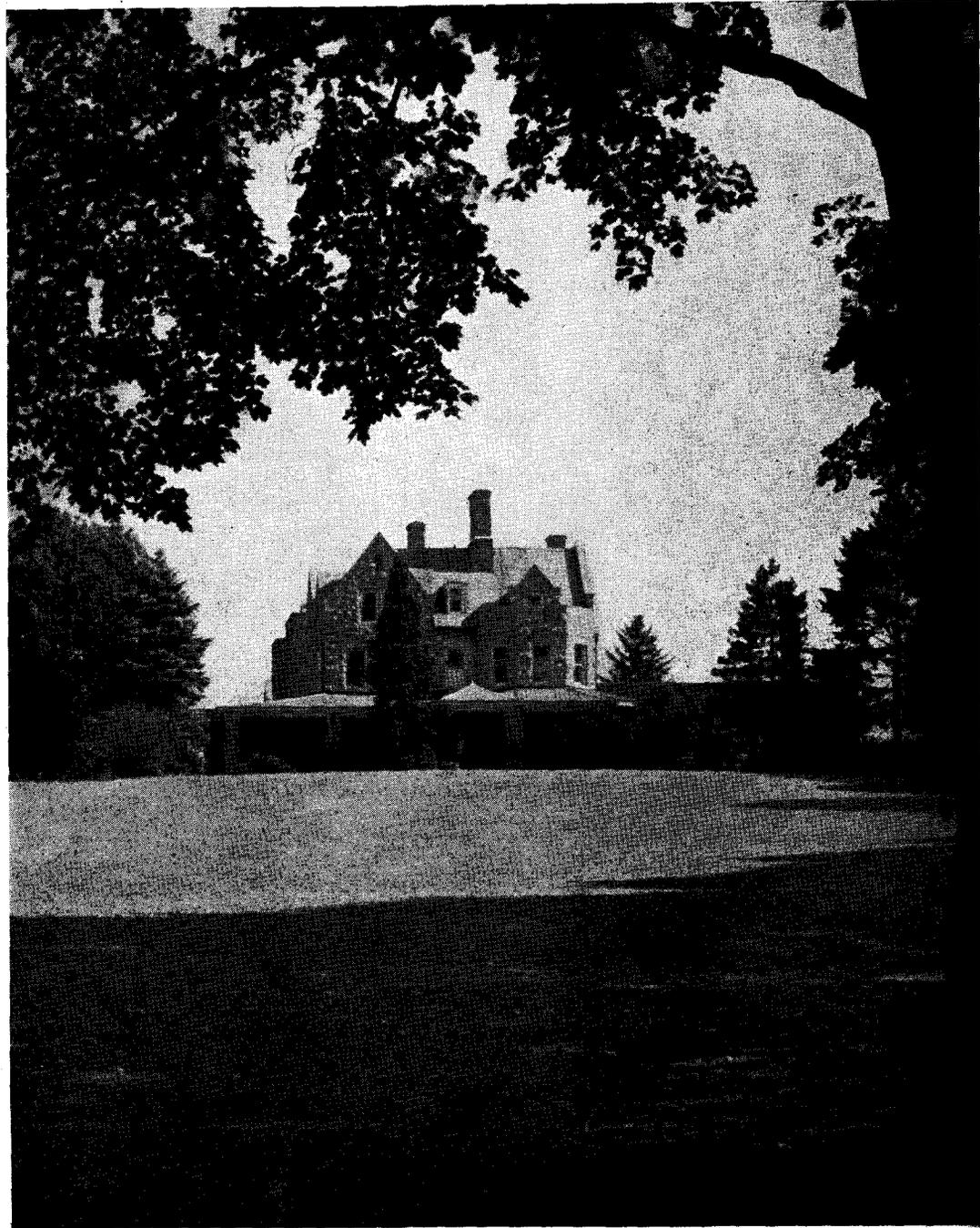
The Christian Reformed Church

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MACHEN HALL, WESTMINSTER SEMINARY
Another year—for the whole counsel of God

September 25, 1946

VOLUME 15, NO. 17

“Remember now thy creator in the days of thy youth.”



WOULD you happen to be hunting for a novel kind of big fall EVENT for your society? Something to which you could invite strangers? Something that would serve as a stimulus to your members for the winter season? How would you like this—a FOOTBALL SUPPER?

There surely is in your town as there is in ours a big game of the season, either in high school or college, to which the whole town turns out with its banners and its yellow chrysanthemums. Why not gather afterwards at the church for a supper and play up the football theme? Your invitations could be brown construction paper footballs with a clever rhyme with references in it to signals and goals and touchdowns. Your table could be covered with a brown crepe paper football field, marked off by white tape lines. All you would need in the center would be a ball. School pennants would help. School cheers and songs between courses would add to the fun.

Then after the feast and fun it would be well to have your devotional period. I saw on a church bulletin board one day that the preacher's sermon topic was "We Want a Touchdown." I do not know what he said and I am not suggesting this as a topic for your speaker. But the theme of athletics was used liberally by the Apostle Paul and the elements of exercise, training, striving, and final victory have spiritual applications which lend themselves readily to use in a message for such an affair.

Maybe this does not appeal to you. At any rate, I hope you will make use of the seasonal and special interests of your group and use them in the interest of your society. Away with monotonous, dull, uninteresting monthly meetings! Let's put a little zest into them. How can we expect to keep the interest of YOUNG people, who are full of zest themselves, unless we

plan to entertain them as well as instruct them in the way of the Lord? But through it all, let us remember I Cor. 10:31, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

Norma R. Ellis

Director, GUARDIAN YOUTH CENTER

Bethany Echo

MANY of our churches have felt the need of a monthly mimeographed newspaper or booklet that will give the church activities coming and past and serve to inform absentees of what is going on and enforce announcements upon the consciousness of those who were present at the services. Frequently the pastor is the one who issues this paper. But sometimes it is the young people's society. This is an idea for you!

The Young People's Fellowship of the Bethany Orthodox Presbyterian Church, Nottingham, Pa., is one of these societies which issues such a paper. This is the *Bethany Echo*. Let us look at a copy. There is an attractively designed gray cover. (Mimeograph supply companies issue portfolios of patterns for use by churches that will supplement the art abilities of those of us whose art ability needs supplementing.) Inside the Staff is listed. It includes an Editor, Managing Editor, Chief Reporter, two Assistant Reporters, Young People's Reporter, Circulation Manager, three Typists, Chief Stenciler, and Adviser (Rev. Henry D. Phillips). There are editorials, short devotional articles, poems, church news under departments and organization, a missionary page, and service news.

There are endless possibilities for a paper of this kind. Many people are put to work in a variety of jobs. And a real service is rendered to the local church.

Thou Fool!

THE Sixth Commandment is, "Thou shalt not kill." How often this is quoted by the self-righteous who would claim to keep God's law! "I don't kill," they say. Thus said also the self-righteous in the days of Christ. But they had failed as had "those of old" to grasp the deeper implications of the law of God. So Christ went into the deeper meanings of the laws with them and showed them that these outward manifestations of our inward desires were not all that God forbade in His law. The very inward desires are forbidden! And our anger itself, even if it does not go so far as a thirst for blood, is a transgression of God's law.

What does Jesus say? "Whosoever shall be angry with his brother without a cause shall be in danger of the judgment . . . but whosoever shall say, Thou fool, shall be in danger of hell fire."

Perhaps you have heard Christians excusing their fits of anger on the grounds that they inherited their bad temper from a parent! But each of us stands on his own feet at the judgment and we are all responsible for controlling our temper. And it can be done. Not by our own strength at all, of course. But God is able to do all things and He is able to help us to control the anger that surges up within us when we think we have been maligned.

THINK ON THESE THINGS:

1. How many Bible characters come to your mind whose sin of anger is recorded?
2. Does the Bible teach capital punishment?
3. Does the Bible allow war?

A minister's wife once said that family devotions were a check against prolonged anger in the home. How could you be angry at someone with whom you were at prayer? How true this is.

Maintaining Peace in the Church

By the REV. EDWARD L. KELLOGG

Pastor of the Immanuel Orthodox Presbyterian Church, West Collingswood, N. J.

Matthew 18:15-17. "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican."

WAR IS very costly. The bill for the last world conflict included billions of dollars worth of property destroyed and billions of dollars spent in equipment. Heaped upon that was the indefinable cost of physical torment to the thousands wounded, spiritual anguish to the thousands heart-broken, and death to thousands more. The cost was terrific! But not only are there wars between nations and within nations. There are also wars between families and within families and between churches and within churches. These wars too are very costly.

There has been a great deal of fighting in homes during the past decade. The cost has been far more than a lawyer's fee. It has soared into that rather indefinable area where you add broken homes and children pushed about without true parental love. With the rate of divorce at a high mark the cost is terrific! Then there are the church battles. To look at the church visible one might think a time of peace prevailed. Olive branches are in the hands of many church diplomats. "Let us be one," is the watchword. But when we begin to think about Christ the King of the church and about truth and righteousness the present peace seems very superficial. In fact it appears to be the lining up of the forces for an amageddon. The mark of the beast is being written on foreheads and in the palms of hands and the red horse is impatiently pawing the ground. Furthermore, it is certainly true that though in general the church visible may seem to have a form of peace the Orthodox Presby-



Rev. Edward L. Kellogg

terian Church has been wearing armor from the day of its birth.

Again the cost of war is terrific—in the church as well as in the home and state. You can't sum it up by adding the cost of the new buildings when splits take place. You must add the rather indefinable cost of persons refusing to go to church because a fight is on, of lifelong friends refusing to speak, of heartache when the division reaches within the family circle.

Because war is so terribly costly the normal person hates it. He longs for continued peace. That does not mean that he will never want to fight. His love for freedom may cause him to want to fight in the state, his love for children or wife may cause him to want to fight in the home, his love for Christ may cause him to want to fight in the church. Nevertheless, the cost is so great that the normal person does not love war as such. Surely not when the cost tears his heart with broken friendships and crushes it down with heaps of scorn and reproach.

Many of us in the Orthodox Presbyterian Church feel like the troops as they rushed forward across France toward the German border or like a certain marine who told me that the

first four days and nights on Saipan he couldn't sleep but was kept constantly on the alert. If we could just have a little rest how wonderful it would be! We think one battle is over, and we begin to offer a sigh of relief when suddenly we hear the rumble of artillery in the distance and know that another fight is upon us.

Naturally some of us begin to crack and break down with fatigue. Then you hear rather illogical statements such as, "I wish I had stayed in the U.S.A. church. At least they don't seem to be always fighting there." Another says, "If we could just get rid of the trouble-makers everything would be all right." Others hurriedly gather a few possessions and hasten out with the refugees into a more promising communion.

Why is there so much controversy in the Orthodox Presbyterian Church? Why does it seem that we have more struggles than most other communions? There is but one ultimate reason for our struggles and that is the presence of sin. It should be obvious that if there were no sin there would be no war. If there were no sin we would be at perfect peace with Christ the Head, and with our brothers the members. Of course, the unusual amount of controversy is not an indication that we have a corner on sin. Though one should avoid vain boasts, yet I dare say our gray would look very white besides the deeper blacks of some denominations. There is another factor which enters into controversy. Sin alone does not make controversy; you must also have a hatred of sin. The apparent peace of some denominations is not due to the absence of sin but to the presence of a peace pact with the devil. But what true Christian wants peace with the devil?

So in the Orthodox Presbyterian Church we have war at times because of the presence of sin and the presence of hatred of sin. This war is not so painful when sin is on the outside and we are just lobbing shells at the higher critics. It isn't too bad when we see the whites of Modernists' eyes and respond with machine gun chatter. The thing that is most disconcerting

is when a Sergeant and Private within our own ranks get into this hand to hand business and not just for fun. Then we become most concerned about the high cost of war. Then we also incline to review our battle orders to be sure we are fighting the right foe. We can be thankful that we hate sin but we need to avoid being too jittery. Sometimes we may feel positive a Jap is crawling toward us and hurl the grenade only to blast a shadow and find metal fragments painfully lodged under the skin of some of our buddies.

How then can we have peace? The only truly successful way is to get rid of sin and we ought to be doing that as faithfully as possible, but since we know that sin will continue with us in this life we must also know the proper method of dealing with sin and carefully follow that method. We do have a method set forth in the constitution of our church. That method prescribes a certain course to follow with private sins and another course with public sins. That method was not the ingenious idea of the framers of our constitution. It has been written in many constitutions throughout the years. The reason is that it is found in the Bible, the supreme Standard. Therefore, it is of great importance that we follow that method. Sometimes that is very hard to do. It is hard to do in a private offense because the Bible requires you to see the person you want to see least of all. It is hard to do in a public offense because there seems to be so much red tape. Yet it is all to the good. Consider briefly what the Word of God says in regard to the proper handling of a private offense.

I. What Is an Offense?

I have met people who refused to go to church because the minister or a church officer passed on the street without speaking. Of course it is too bad when a person doesn't speak and there is the possibility that his failure is an offense, but it is also possible that the minister is working on the second point of his Sunday morning sermon and is hardly conscious of even being on the street, let alone passing someone. I know a professor who, deep in thought, walked into the side of a train. I am sure he didn't do it intentionally.

I have also known some people who were filled with bitterness because they

weren't elected to a certain office or selected to do a particular work in the church. Sometimes such persons won't speak to others or may even leave a church. Some, though too proud to show outward bitterness, will nevertheless burn inwardly. Then like detectives they will trail their opponent with eyes searching for the slightest departure from the path of rectitude. Each discovery is then used to destroy a reputation.

What is truly an offense? Jesus gives us the answer. He says, "Moreover, if thy brother shall trespass against thee . . ." That is the true answer. A trespass against you is an offense. Those words imply that some rule is violated and that rule is the will of God. God has revealed his will as to the proper relation between men. When that will is violated a trespass is committed. That rule as it relates to men is summarized in the second table of the decalogue—not that violations of the first table are all right; they too are offenses and may also at times be trespasses against a person. If your child is a Sunday School pupil and his teacher urges him to worship a false God and in so doing violates the first commandment, the teacher is also trespassing against you. If someone takes the name of God in vain in the presence of your family they may also be considered as trespassing against you. But, since the second table deals primarily with the proper relation between men, let us briefly consider some common violations of it.

The first commandment of the second table is this, "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." This command is not to be limited in its application to the proper relation of children to their parents, but in accordance with Scriptural usage, applies to people in their relations to all men. As the Shorter Catechism states, "The fifth commandment requireth the preserving the honor, and performing the duties, belonging to everyone in their several places and relations, as superiors, inferiors, or equals."

One day I learned that a little girl was not coming to Sunday School because another child ridiculed her clothing. Though the excuse was a poor one, yet the ridicule was indeed a violation of this command and did not show that proper respect.

One day I was talking to a professing Christian who spoke piously about her faith in Christ. Then the conversation turned to a certain neighbor and she emphatically said she would never speak to her again. What a way for a Christian to talk! Surely the spirit of Christ was not being manifested. She was guilty of a trespass.

In some churches there are men and women of wealth. Their contributions meet a large portion of the budget. Ministers lacking the fearlessness of Elijah or John the Baptist often show themselves to be respecters of persons by catering in their preaching and conduct to these persons. They also break the command.

There are church members who have been involved in trouble. The session with a true desire to maintain the peace and purity of the church has asked them to come for a meeting. The requests have been spurned even though given in a gracious manner. This has been a violation of the command. The Scripture calls upon such persons to submit to those who have the authority over them.

Ministers and elders have a position of authority in the church. Nevertheless, in performing the work of their office they may not show that proper respect for other members and thus yield to the temptation against which Peter warned when he said, ". . . take the oversight of the flock not as lords over God's heritage, but as examples." They are guilty of an offense.

Ministers gather for a presbytery meeting. They are members of one presbytery in the same communion. Nevertheless, because some do not like the manner of others, because some are jealous of the position or success of others, because some continually seem to vote on the opposite side from others; for one reason or another, a strained relation exists. Smiles are obviously forced. Some carefully avoid meeting others. The proper honor and respect for others is evidently lacking. The command is broken. Yes, and how often we all offend!

Or consider another command in the second table, namely, "Thou shalt not bear false witness." How often Christians are guilty of outright lies. But not only such acts are violations. This command requires the preserving of the good name of ourselves and others.

(See "Peace," page 270)

The Christian Reformed Church

Part One: Immigrant Zeal

By the REV. WILLIAM HAVERKAMP

Pastor, Bethel Christian Reformed Church, Paterson, N. J.

TO WRITE about the group to which one himself belongs is burdened with some difficulties, especially when the purpose in mind is to acquaint others with his group. There is the danger of confusing the ideal with the real, and of painting the picture too attractively. Yet, in spite of these difficulties, the writer gladly accepted the invitation. It thrills him to know that THE PRESBYTERIAN GUARDIAN is interested in presenting to its readers churches that aim to be consistently Reformed.

In order to understand the Christian Reformed Church, both past and present, we shall have to see it in the light of its antecedents. We shall have to go back to the Netherlands of the early nineteenth century. The situation in the National Church of Holland at that time was far from encouraging. There was a growing disregard of the creeds. Leading ministers in the church denied some of the cardinal truths of Christianity, such as the doctrine of the Trinity. Here and there voices of protest were heard, but in general God's truth was sacrificed in the interest of "peace" in the churches. This situation did not improve when, in 1816, the state imposed a new form of government upon the church, a form which was used to crush the opposition to the Modernism that was increasing in the churches.

Intolerance of the "Tolerant"

This new government, which made the church a State Church, soon imposed upon the church the obligatory use of a collection of hymns, many of which were doctrinally unsound. Opposition to this unfaithfulness to the creed centered mostly in the faithful who belonged to the economically poorer class. However, God also raised up men in the ministry who discerned the dangerous trends and spoke out against them.

The newly established boards used the great powers conferred upon them to silence those who raised their voices

against departure from the Reformed faith and pleaded for faithfulness to the creeds of the church. They suspended such men from office. This led to a secession in 1834. Soon the secession movement spread and that in spite of opposition and actual persecution. Yes, persecution in liberty-loving Holland and that as late as the fourth decade of the nineteenth century! How was it possible? It was the story so strangely familiar also today. People who cried for tolerance and inclusiveness were tyrannically intolerant of those who were faithful to the Word of God. They invoked against them a rule which had been placed on the statute books in Napoleonic times forbidding the gathering of more than twenty people. Obviously this rule was not at all intended to cover situations like this, but the intolerance of the "tolerant" can go to great length in its attempt to silence the voice of the faithful.

When the seceders would meet for worship in numbers larger than twenty, they and their leaders would be fined. This was a heavy burden upon those who were already quite poor. In the enforcement of the rules the authorities would use soldiers. These soldiers, often very rough and profane fellows, would be stationed in the homes of the seceders. To be sure, the government had to pay for their board, but payment was so slow in coming that many were financially ruined. We shall not go into the difficulties involved in fusing these seceders of different backgrounds into a denominational union, since that would take us too far afield.

Sail for Freedom

Many of these seceders, impoverished by the payment of fines, also found that membership in the secession churches brought economic and social disadvantages. Boycott was not at all uncommon. Added to all this came the potato famine which raised this poor man's food to prices that make one think of the black market of

today. This economic situation made the people interested in emigration. However, there were also other factors. For example, these seceders were deeply concerned about the growing secularization of public education. They longed for opportunity to enjoy complete freedom in the exercise of their religion.

Thus it came about that a large group of them set sail for America in the year 1846. In the years immediately following many more followed. The group which came in 1846 separated into two parts. In one of these we are now particularly interested. It was the group led by Dr. A. C. Van Raalte, which settled near Black Lake, Mich., at what is now called Holland, Mich. Soon several congregations of immigrants were established in this general vicinity, and organized into a classis, the equivalent of presbytery. To those interested in the hardship of these pioneers we would recommend reading of *The Man in Bearskin*, by J. Keuning.*

Union with Reformed Church

Here were these Dutch Seceders with deep convictions and great faith in God, but ecclesiastically isolated. One can well understand that men like Van Raalte longed for fellowship with other Reformed churches in this great land. On his way to Michigan he had become acquainted with what is now called "The Reformed Church of America." In 1849 Dr. I. N. Wyckoff, at whose home Van Raalte had stayed in Albany, received a commission from his Synod to visit the new Dutch colonies in Michigan. He spoke with the leaders of these immigrant churches about union with the Reformed Church. In answer to objections which were born of the sound caution of these people, who had won their ecclesiastical freedom so dearly, Dr. Wyckoff, according to his own report, assured them that if

* Published by Wm. B. Eerdmans; may be ordered through THE PRESBYTERIAN GUARDIAN, price \$1.25.

they found eventually that it would be better to lead a separate ecclesiastical existence, they would be free to bid a fraternal farewell. Very soon, in fact all too soon, the union was consummated. Almost from the very outset there were colonists who felt burdened about the hasty union which was not preceded by careful investigation. Soon reports came from the East, where the center of the Reformed Church was, that the situation in the Reformed Church gave reason for deep concern. The reports all simmered down to this: that the church in its preaching and practices was no longer soundly Reformed. As time went on unfavorable reports increased. For example, it was reported that lodge-members were admitted to the church. Protests and inquiries came from time to time at the meetings of Classis Holland but those who brought them were considered trouble-makers. On March 16, 1857, the church of Graafschap, situated a few miles from Holland, decided to secede from the Reformed Church. Their Act of Secession, together with that of two ministers and also another congregation, were brought before the Classis in April 1857. This is the beginning of what is now called the Christian Reformed Church.

Secession and Blessing

The church which came into being through this Act of Secession aimed to perpetuate the doctrinal position and ecclesiastical polity expressed in the creeds and church order adopted at the Synod of Dordt. That it has done so until the present day will be shown in greater detail in the following article.

The reader will be interested to know whether a movement as small as this contained the possibilities of growth. This church committed to the Reformed Faith has been wonderfully blessed of God. In 1857, the year of its beginning, it numbered four churches, two ministers and approximately 750 souls. The 1946 statistics give the following figures: 268 ministers (this does not include those who are not serving a congregation); 312 congregations; 132,990 souls. A marvelous growth, indeed. The most gratifying fact about this growth is that it did not come about at the cost of sacrificing distinctiveness. Soon after 1857 scattered congregations of Dutch immigrants which had not affiliated

with an American denomination joined the new church. Also some congregations already affiliated with American denominations, finding it to their best interest to come into the denomination which had their background and ideals, bade a friendly farewell to such churches as the United Presbyterian denomination and joined what became later known as the Christian Reformed Church.

In the eighties several churches separated from the Reformed Church of America on the issue of lodge-membership and came into the Christian Reformed fellowship. The Synod of the Reformed Church had refused to bar lodge-members from church membership but left this matter to the discretion of consistories. Not a small part of the growth of the church came through affiliation of immigrants from the Netherlands. This immigration continued until a little less than a decade ago. In this way the tie with the churches in the Netherlands remained very close. This accounts also for the fact that the influence of those great leaders, Abraham Kuyper and Herman Bavinck, brought great blessings to the Christian Reformed Church in America.

Protected Isolation

One thing should be pointed out in closing this broad outline of our church. During the entire history of the Christian Reformed Church in the previous century this church lived in marked isolation. The Holland language was well-nigh exclusively used in those years. As one takes account of the developments in the American church world during those same years, one cannot help but feel that this isolation was God's means of developing a strong Reformed church, which did not undergo the baneful influences of deterioration which affected the other denominations of our country through the spread of German higher criticism.

In the twentieth century, and especially since the First World War, this isolation has rapidly broken down. The use of the Holland language is very rapidly disappearing. Increasingly the Christian Reformed Church is entering the stream of American life. The ties with the churches in the Netherlands are no longer as strong as was the case in the previous century. This raises the question whether the Christian Reformed Church, with God's

blessing, will stand up for its distinctive belief and practice. In the following article we shall deal more in detail with the position and practice of the Christian Reformed Church, and learn about its institutions, ideals, and opportunities.

Sunday Schools Boom In OPC Statistics

AN INCREASE of more than 100 per cent in the rate of growth of the Sunday schools of the Orthodox Presbyterian Church was shown in the tabulated statistics of the denomination just published in the appendix of the Minutes of the Thirteenth General Assembly. The Sunday school enrollment jumped to 6,650, for a net gain of 637 over last year. The enrollment of that year had represented an increase of 301 over the preceding year.

Church giving was also greatly increased. Total gifts for all purposes received by the churches in the year ending March, 1946, amounted to \$350,054 as compared to a total of \$306,027 in the preceding year, and \$266,205 in 1944. California Presbytery, with a communicant membership which reached only 551 at the end of the last church year, gave a staggering \$35,337 to special purposes, chiefly building funds, raising its total giving to \$75,353, an average of \$136.75 being contributed by each communicant member during the year. The corresponding average in the whole denomination is \$62.33. Figures indicating such enthusiastic support contrast with an average contribution for the year of the membership of the wealthy Protestant Episcopal Church of only \$1.25.

There was a net gain in membership of 112, with 23 of these being communicant members, and 89 baptized children. Membership now totals 7,555. This net gain is less than that of the preceding year, when 291 members were added. The percentage of gain, 1.5%, compares with an increase in the aggressive Missouri Synod Lutheran Church of 2%; that percentage indicated the addition of 29,456 members.

The number of churches remains the same—73—but five new chapels are reported, bringing the number to sixteen.

The Presbyterian GUARDIAN

1505 Race Street, Philadelphia 2, Pa.

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Tolerance

AS IT becomes increasingly evident that the poison of anti-Semitism has not disappeared with the removal of the Nazi fangs, civic leaders and churchmen have become increasingly earnest in their efforts to discover and apply an antidote. But tolerance is a remedy which cannot be used indiscriminately.

It is rather disquieting, for example, to scan a prescription for tolerance written by a Washington, D. C., citizen's group working under a Community Chest grant. After diagnosing the Capital's "discrimination" difficulties, the report of the committee urges district public, parochial, and private schools to teach the basic principles and contributions to American life of all religions. The religious subject matter should be indorsed, declared this committee, by inter-faith representatives. It was added that church dogma should be avoided, but that the contribution of each faith should be included and all studies should promote tolerance and understanding.

Tolerance begins with a genuine understanding of another's viewpoint. A study of what various faiths really believe is a step in the right direction. But the insistence of the report is not chiefly on developing an understanding of what various religions teach; it is on implanting the assurance that they are all in a measure right. Every faith and religion makes its "contribution" to American life. As a matter of fact, the report suggests that the study of church dogma be avoided. Such study, apparently, might bring to light too many differences. It is best to skip over what people believe and insist that whatever it is, it is rather

worthwhile. Tolerance must prevail.

But such tolerance fails to comprehend the truth it professes to tolerate; when it is suddenly confronted with it, it will pronounce it bigotry, and cry that it is intolerable. To use Dr. Machen's illustration*: it is not narrow to reject the Roman Catholic doctrine that there is no salvation outside the church, but it is very narrow to say to a Catholic, "You go on holding your doctrine about the Church, and I shall hold mine, but let us unite in our Christian work, since despite such trifling matters we are agreed about the matters that concern the welfare of the soul." Such an attitude would be at bottom intolerant, for it would show a refusal to take seriously the Catholic's deep conviction. The Catholic could not possibly both hold his doctrine of the church and at the same time reject it, as would be required by the suggested program of church unity.

Just this sort of narrowness is found in much of current tolerance pleas. Note that the report above would go to Catholic parochial schools with the request that church dogma be avoided, and that the contribution of every religion to American life be stressed instead!

The Christian gospel was betrayed at the recent Oxford conference of Christians and Jews in the interest of the same deceptive tolerance. The carefully worded statement issued by the conference contains much that is admirable in its form of expression. But it declares that Protestants and Catholics and Jews have in common a doctrine of God, creation, man as God's creature, and a basic standard of social ethics to which man must conform. At first sight this might appear to be so, but one has only to reflect on the difference between what the true Christian means when he says "God"—the Triune God of the Bible, and what the present-day Jew means by the same term. In rejecting Christ, Judaism has rejected the God of the Old Testament. It was because the Pharisees knew not the Father that they knew not the Son. Those who call themselves Jews today are not in reality such, for they have forsaken the God of their fathers to serve another God, formed from their imaginations. To pretend that Christians can speak

* See *Christianity and Liberalism*, Chapter VII.

of God and His creation, and of service to him, in common with unbelievers, is to betray the Christian message for the sake of a false tolerance.

The betrayal is illustrated pointedly in the sentence, "Divided as we are in the forms of public worship, we are united in affirming the value of it and the need to participate in it . . ." If the sentence means anything it means that the Protestant subscribers to the statement are declaring that public worship, as such, has value, entirely apart from its form. The blasphemous ceremony of the Romish mass in which the sacrifice of Christ is offered afresh is put in a category with the worship of God in spirit and in truth as a valuable form of public worship.

A far better understanding of the reality of religious conviction, and a far better groundwork, therefore, for true tolerance appears, not among the statements of churchmen, but in the recent Federal Communications Commission ruling stressing the freedom of the air: "So diverse are these conceptions (of God) that it may fairly be said . . . that the God of one man does not exist for another. And so strongly may one believe in his own particular conception of God that he may easily be led to say: 'Only my God exists, and therefore he who denies my God is an atheist, irrespective of his professed belief in a God.'"

As Christians we must not only tolerate our fellow-men in a negative fashion, we must positively love them. We must love them enough to spend hours in prayer for them, to treat them kindly, binding their wounds, helping them in their hours of need. If our love is met with scorn, or blows of hatred, we must reply with more love. But above all we must manifest our love by proclaiming to them the truth, the only truth, the saving Gospel of our risen Christ. We do not tolerate or love them if we tolerate the lies and errors which are destroying their souls.

E. P. C.

The first edition of *The Infallible Word*, by the faculty of Westminster Theological Seminary, has been entirely exhausted by an unexpected demand. A second edition is now under way.

From the Editor's MAILBAG

Dear Sirs:

I strongly protest the use of the GUARDIAN's columns to state that "even at the present time . . . the faith of students in Knox College in the infallibility of Scripture has been weakened rather than strengthened during their course of study at that institution" (p. 233). To make such a statement any individual must needs have a prolonged interview with each student before he enters the lecture room in the Fall of his first year and again another such interview three years hence when he graduates. I doubt very much that such has been the case. From my own limited contact with Knox Students I am positive that no such sweeping statement as that quoted above can possibly stand.

Also when Dr. Bryden in the 1946 General Assembly stated that the chair of Philosophy of Religion and Christian Ethics was not to be a chair of Apologetics he used the qualifying phrase "in the old sense" for which he is not given credit (p. 233). Apologetics "in the old sense" as propounded by Butler, Orr, Hodge, et al, can certainly stand revamping, and in the eyes of many Reformed theologians one who sets out to do so is not thereby branded as "anti-intellectual" and "irrationalistic."

Sincerely yours,
E. H. BEAN,

Surprise

Dear Sirs:

It was something of a surprise for me to read in the August 25th issue of your paper a letter signed by Dr. William Young regarding "Canadian 'Barthians.'" The reason for my surprise was that Dr. Young is apparently under the misapprehension that my article commended the so-called Barthians in the Presbyterian Church in Canada; and also that Dr. Young who has never in any way been connected with that church, should set himself up as an authority on the matter.

Now, I would like to point out in the first place that my one commendation of the "Barthians" was that they have stirred up doctrinal interest in the church, laying an especial emphasis upon the importance of the church's creed. This fact cannot in any way be denied.

Secondly, I must insist that my commendation of the "Barthians" was limited entirely to that matter. I did not commend their doctrinal position. I pointed out that all the "Barthians" did not agree doctrinally, and it was therefore very hard to determine the actual content of the views of this group. I did not wish to commit myself to any judgment until their views are perhaps a little more crystallized. Dr. Young, however, has not acted with the same caution and has set forth the beliefs of the "Barthians" on the basis of one book written by one of the leaders some years ago. Perhaps if Dr. Young had had a little more personal contact with them, he might not have been quite so willing to systematize their ideas. He might even find that Dr. Bryden's objections to the use of the term "apologetics" is essentially based upon his objection to the type of reasoning which assumes a common ground with the non-Christian and which reasons to God on the basis of probability.

In closing might I point out that Dr. Young's indirect criticism of my article is really irrelevant. I did not commend the "Barthians" doctrinal position. To my mind the lines are not drawn clearly enough to enable one either to condemn or endorse the so-called "Barthian" group as a whole. Until we can determine how far they do follow Barth, it would be better for us to refrain from making judgments which cannot be either explicit or exact.

Yours sincerely,
W. STANFORD REID,

Presbytery Meets in Rochester

THE Presbytery of New York and New England at its regular fall meeting, held in the Memorial Orthodox Presbyterian Church of Rochester, N. Y., heard encouraging reports of the increase of its home missions work in Maine. Giving to the work has doubled over last year, reported the Rev. Arthur O. Olson, of Portland, executive secretary of the Presbytery's home missions committee.

The Presbytery licensed Mr. Ralph Clough and Mr. William Goodrow to preach the gospel. The Rev. Albert E. Reudink, who has applied for admission to the ministerial membership of

Presbytery, was examined in theology, and the examination sustained.

A committee was erected to communicate with Mr. J. H. Bishop of Prince Edward Island with respect to a connection between the Church of Scotland on that island and the Presbytery.

Westminster Begins Eighteenth Year

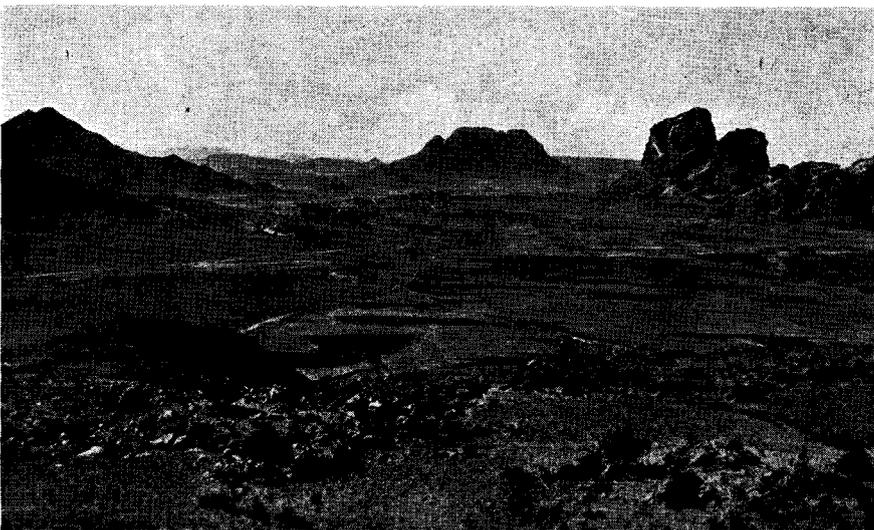
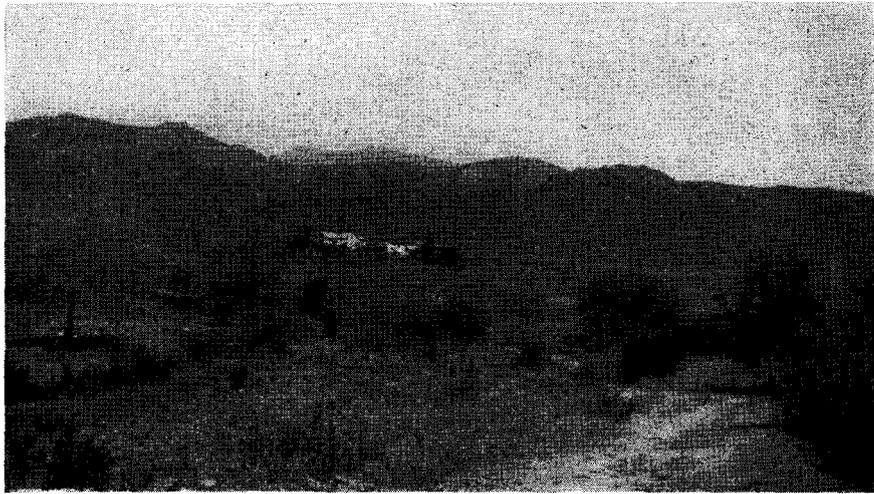
WESTMINSTER Theological Seminary launched its eighteenth academic year on September 18 as the faculty, trustees, student body and friends of the Seminary assembled at the opening exercises in the library auditorium on the Seminary campus in Chestnut Hill. Professor R. B. Kuiper, chairman of the faculty, presided over the exercises and welcomed the entering students. Professor Kuiper returns to his teaching duties after a year's leave of absence.

Dr. H. Stoker, professor of philosophy in the University College of Potchefstroom, South Africa, delivered the address entitled "The Triple Foundation of Morality." Dr. Stoker is in America as a delegate to the first Ecumenical Synod of Reformed Churches, which met in Grand Rapids. The invocation was offered by the Rev. Robert L. Vining, pastor of the Franklin Square Orthodox Presbyterian Church of Long Island. The Rev. George Willis, newly-chosen field representative for the Seminary, read the Scripture lesson.

The student body, larger than that of last year, includes a much higher proportion of married students than ever before in the history of the seminary. The approximate proportion has risen from 20 percent to 50 percent. In an effort to help the couples with the housing problem, the Willow Grove and Church Road gate houses on the Seminary campus will be used, as last year, exclusively for married students. In addition the third floor of Machen Hall has been opened to couples. Sole single resident of this level will be Professor John Murray. But the Machen Hall apartments are restrictive: children and cooking not permitted.

Much goodwill has been gained for the Seminary through the transcontinental trip this summer of the Westminster Gospel Team.

Eritrean Monastery . . .



PICTURES of the mission houses in Ghinda received recently from the Orthodox Presbyterian missionaries in Eritrea show how the work has been established in that barren tropical region. Here the missionaries gathered recently for a communion service at which John William Mahaffy was baptized. As the weather becomes slightly cooler Missionaries Mahaffy and Duff plan to work on the hot coast around Thio, in a region singled out in the British guidebook for Eritrea as the extreme of desolation.

An interlude in the difficult work is described in a recent letter from the Rev. Clarence Duff, telling of a visit to a monastery of the Ethiopic Church. Travelling to the town of Nefasit, Mr. Duff and Mr. Mahaffy with a visiting missionary friend climbed 2400 feet to the mountain top where the monastery is. Writes Mr. Duff:

"The Bizen Monastery was much more interesting than we had thought it might be. Near the top of the mountain, a short distance from the monastery, is a large moss-covered wooden cross set in a pile of stones. Beyond this point no woman nor any female animal may go. The monastery was founded about the middle of the fourteenth century by the monk Filipos (Phillip), and before his death

Top: New Mission Houses in Ghinda. The Asmara-Massawa road, one of the main highways of Eritrea, passes just below the houses and is visible to the left of the picture. The native town of Ghinda is just around a bend of the road and over a slight rise.

Center: Eritrean Water Hole on the Wungabo plain is a stopping place for Missionaries Duff and Stanton. The native on the left is a friendly stranger, the one on the right is Ali, Mr. Duff's faithful helper.

Bottom: Heart of the Highlands. Senafé, where the Duffs first located, is in the center distance. The missionaries are now located nearer the coast, but Mr. Stanton and Mr. Mahaffy just returned from a visit to Addi Caieh, a town in the vicinity on the same road. Eritrean countryside is largely deforested and barren, but has a rugged grandeur.

attained great power and riches and was the home of some 900 monks. There are now about 300 monks and 150 boys and young men studying for the priesthood. The lands pertaining to the institution have been reduced by government, but are still very extensive. I understand that a tenth of the produce or profits from such lands goes to the monastery. We frequently buy bananas or other fruit grown on Bizen property not far from Ghinda. Bizen owns and lets for rent many houses in the towns nearby and in Asmara. During the war the monastery invested in trucks and had them operated for the government at a good profit.

"We inquired for my friend Twolda Birhan (Born of Light) and found him without long delay. He gave us a very hearty welcome, took us into his little stone hut, made us sit on his stone cot covered with a beautiful rug and served us coffee and tea while he told us at considerable length the story of Filipos and his miracles. He then took us to different vantage points to view the country round, from the sea and the Gulf of Zula to Asmara; showed us through the large church decorated with paintings by a Greek artist, where four or five monks were celebrating the mass with great pomp and ceremony, loud chanting and swinging of censers; conducted us to the mill, powered by a large steam engine, the big kitchen where a stew of pea meal seasoned with red pepper was boiling in an enormous copper kettle, later to be dished out into wooden bowls and carried away by the monks to their respective huts together with big pancake loaves of bread, some 500 of which we saw stacked up in the pantry nearby, and a crude brewery where their rather coarse beer is manufactured.

"After that we had the honor to be introduced to Abuna Marqos, the head of the whole Ethiopic Church, who had come a few days previously for the annual Bizen festival and is staying for some weeks. We had a short chat with him, but excused ourselves from having tea with him, as our friend had told us we were due for tea at the Abbot's house. When we got there the Abbot, Abba Twolde Semayat (Born of Heaven), was asleep, but his servant served us tea and bananas, the former from silver lined cups and saucers, while we sat under a rustic roof in a lovely little

courtyard partly surrounded by a thick stone wall, but open on one side where it overlooked a tremendous rocky gorge. It was a spot where one could wish to stay longer. I imagine that I could enjoy for a little while (not too long) retiring there to study and meditate, receiving my daily portion of bread and my wooden bowl of stew from the common pot. But I am quite sure that I could not long endure the pompous ritual of the Church and the self-righteous religion which is bound to breed in such an atmosphere.

"We gave Abba Twolde Birhan a little jar of tea and left several copies of John's Gospel and of a little book of Bible stories in Tigrinya with

the young men who accompanied him. This monk is a fine, friendly cultured sort of man. He talked with me at length several times during my first visit to the Ailet hot water springs, and revealed a very good knowledge of many Scriptural truths. He also has quite a knowledge of our 'heresies' and frequently brought up points of difference. I had no difficulty making a case for our views from the Bible, but the difficulty is that he is not limited to the Bible. I am somewhat left behind when he can give all the minute details of what the snake said to Eve, the conversations of angels with various individuals, etc., etc. There is no limit to the credulity of these people."

Orthodox Presbyterian Church News

Presbytery of California

Beverly Church, Los Angeles: Visitors in charge of the services during the summer included the Westminster Gospel Team, Professor R. B. Kuiper, and Dr. Robert Strong. The pastor, the Rev. Dwight H. Poundstone, preached in Sequoia National Park two Sundays while on his vacation. . . . Plans are nearly complete for the new church building, and a drive to raise \$3000 in three months has reached the \$1000 mark. . . . A dozen young people from the church attended the Blue Ridge Bible Conference. Speakers included Preachers Bruce Hunt, Henry Coray, Robert Brown, Clifford Smith, Charles Svendsen, and Dwight Poundstone.

Westminster Church, Los Angeles: Pastor R. B. Brown has been on vacation during the month of September. Foreign missionaries and Mr. I. A. Moon with a gospel team from the Bible Institute of Los Angeles spoke at services during the pastor's absence. The missionaries included Rev. Joseph Johnston and Miss Betty Russ from the Belgian Congo, and Mr. Fischbacker and Rev. Henry Owen, of China.

First Church, San Francisco: Growth and stability in the Intermediate Machen League is reported by Pastor Ahlfeldt as an especially encouraging aspect of the church work. Two fellowship dinners for the congregation were

held during the summer. . . . Studies in the Minor Prophets and the work of the Holy Spirit have proved profitable. . . . The Westminster Seminary Gospel Team and Rev. Duncan McRoberts of the China Native Evangelistic Crusade conducted services during the summer.

Presbytery of the Dakotas

Westminster Church, Hamill, S. D.: Westminster student Howard B. Spaan, who supplied the pulpit during the summer, reports an average attendance between 50 and 60 with a record of 86. He declares there have been evidences of spiritual growth and that a strong catechetical program is needed. . . . The church plans to secure a new manse for the next ministerial family. . . . Five from Hamill attended the Black Hills Conference.

First Church and Logan-Fontenelle Chapel, Omaha, Neb.: Attendance jumped sharply in September which has been designated as loyalty month. . . . Mr. Don Stanton conducted the chapel work during the summer. He has returned to the University of Nebraska where he, Jean Swedberg of Lincoln, and Bob Nilsen of Aurora will present a united OPC testimony among university students.

Presbytery of New Jersey

Grace Church, Westfield: Elder Bert Roeber is the chairman of a pulpit (See "OPC News," page 270)

The GUARDIAN NEWS COMMENTATOR

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

Jesuits Assemble in Rome To Elect Catholicism's "Black Pope"

**Belgian Priest Named as New Incumbent
of Influential Office of Superior General of Society**

THE election of Very Rev. John Baptist Janssens, of Belgium, as the "black pope," superior general of the Jesuits, resulted from the balloting this month of the Jesuit general congregation gathered at the Borgo Santo Spirito headquarters of the Society of Jesus in Rome. The new general paid homage to the Pope, and received his blessing.

Fifty-one provinces of the world's largest religious association, covering thirty different countries, have each sent three delegates to the congregation which elected a successor to Father Vladimir Ledochowski, who died in 1942, after occupying the post for 27 years. The head of the order holds the office for life.

Ignatius Loyola, founder of the Society of Jesus, was one of the most earnest seekers after God, one of the most powerful personal influences on other people, and one of the wisest administrators of the sixteenth century. Born of a noble family in Spain, in early years he followed the customary pursuits of his ancestors. Engaged one day against the French in the hopeless defense of a fortress, his leg was shattered by a ball and he had to spend many weary weeks in bed. The surgeons were unskillful, and he recovered very slowly and never perfectly.

With ample time on his hands, but not previously accustomed to much reading, he perused a medieval life of Christ and a collection of lives of the saints of the church. He resolved to change his manner of life and strive to rival or outdo the medieval saints. When he was able, he set out for the coast to seek shipping to the Holy Land as a missionary. He found the coast under strict quarantine, however, so had to spend months in the mon-

astery of Manresa. There he used the time in a series of severe devotional exercises and physical macerations. This experience became the foundation of a manual of training and devotion which Loyola called the *Spiritual Exercises*, and which retains to this day an important place in the Jesuit order and the Roman Church. It is remarkable for two things: first, the skill with which it directs the user in immersing himself in scenes real or imaginary, of the lives of our Lord and the Virgin Mary, and of Hell; and second, the utter obedience to superior ecclesiastical authority which it inculcates. One of its more noted sentences reads in English translation: "To be right in everything, we ought always to hold that the white which I see, is black, if the Hierarchical Church so decides it. . . ."

Loyola finally reached Palestine, but after some months both he and his Church superiors there discovered that he was so ignorant that his presence was doing more harm than good. So he was sent home. Very intelligently, he refused to be discouraged. He simply recognized the need for study. So at the age of 33 he began preparatory studies for the university, and then entered the University of Alcalá. There, and at Salamanca to which he later transferred, he built up groups of followers who, with him, followed such vigorous devotional exercises that they were suspected by the Inquisition of heretical tendencies. Finally he went to the great fountain of knowledge at Paris. On Montmartre, August 15, 1534, a group of men who had gathered around Loyola solemnly bound themselves to go as missionaries to Palestine or, if that should prove impossible, to place themselves unre-

servedly at the disposition of the Pope.

This is, for practical purposes, the beginning of the Society of Jesus. The group was unable to go to Palestine and was asked by the Pope to undertake missionary service for which the King of Portugal was making request, but Loyola himself was finally persuaded to remain at home and to direct and organize the operation. Gradually, during the last years of his life, he worked out the constitution of the Society of Jesus which has been largely responsible for making it such a flexible and powerful weapon in the hand of the Papacy.

Before a man may become a professed Jesuit he must follow an exceedingly long and very arduous course of intellectual training. It lasts at least fourteen years. The candidate must also have reached the age of 33, and have proved himself in the various phases of his training which includes both study and teaching.

The Jesuits served as the assault troops of the Counter-Reformation, winning back to the Roman Church from Protestantism many souls, notably in Austria, Germany, and Poland. Through Loyola some of the work of Luther and of Calvin was undone.

Keen theologians from the Jesuit order took charge of the Council of Trent and largely directed its conclusions, which have binding force in the Roman Church to this day.

During the years extending into the seventeenth century a number of able Jesuit theologians worked on the subject of ethical problems. They developed four distinctive principles:

1. **Absolute Obedience.** A superior officer was to be regarded as Christ and to be obeyed without considering for oneself at all the moral quality of the required action.

2. **Probabilism.** A course of action of doubtful moral character might be followed if one theological authority favoring it could be found.

3. **Intentionalism.** The character of an action is conditioned by its pur-

pose. If the object is worthy enough, for example, murder might be commendable.

4. *Mental Reservation.* An otherwise false statement may be made, even sworn to, if a clause making it true is reserved unspoken in the mind.

These proved to be very convenient and useful to the order in its work, for increasingly it was devoting itself to the guidance of "well-born" and politically high-placed individuals. Obviously, however, many people, even in the Roman Church, were convinced that these principles were evil. The word "casuistry," which originally meant simply "the science of cases of conscience," acquired its connotation of tricky and specious argument because these Jesuit principles were so often used by confessors in dealing with the problems of those under their pastoral care.

One of the most brilliant pieces of literary argumentation and controversy ever to be written anywhere was the series of letters, published in France in 1655 and the two succeeding years, exposing the immoral and vicious conclusions to which these principles lead. They were the work, as eventually became known, of a great genius Blaise Pascal, a brilliant mathematician and scientist who devoted the later years of his life largely to Christian interests. His *Provincial Letters*, as they are called, have not lost their timeliness, although some of the Jesuit ethical principles of that day have been modified by official decisions of the authoritative bodies of the Roman Church.

At last, towards the end of the eighteenth century the governments of western Europe, one after the other, impatient with the independent power of the order, banished its houses from their domains. Portugal, France, Spain, Naples, and then others took the step. Even the Pope was finally brought to decree the dissolution of the order.

True to its genius, it maintained a skeleton organization in Russian Poland where the Pope could not officially reach it. In 1814 the Pope felt strong enough to contradict his predecessor of forty-one years before and, mentioning the great services of the Jesuits, he restored the privileges of the order.

Now, with the largest membership in its history but, even so, numbering only 28,424, it wields, through the

ability of its members and through their high degree of training and complete obedience to ecclesiastical authority, an incalculable influence within the Roman Church and in quarters where such would perhaps not be suspected.

CHURCH & STATE

Arrant Nonsense?

An interesting theological question was discussed as the right of atheists to have free broadcasting time on radio stations was upheld in principle by a recent ruling of the Federal Communications Commission.

The FCC's statement of policy was contained in a denial of a petition submitted by Robert H. Scott of Palo Alto, Calif., who was refused time to speak on the air in defense of atheistic doctrines. Scott had asked for the revocation of license of three stations, and while denying this drastic request, the FCC declared that "freedom of religious belief necessarily carries with it freedom to disbelieve," and that "if freedom of speech is to have meaning . . . it must be extended as readily to ideas which we disapprove or abhor as to ideas which we approve."

The FCC warned that "an organization or idea may be projected into the realm of controversy by virtue of being attacked." Holders of a belief "should not be denied the right to answer attacks upon them or their belief solely because they are few in number," the ruling continued.

Because stations cannot air all opposing views does not justify "any rigid policy that time shall be denied" for views which may have "a high degree of unpopularity."

Then the FCC ruling came to grips with the divisions of "religion." "It is true that in this country an overwhelming majority of the people profess a belief in the existence of a Divine Being. But the conception of the nature of the Divine Being is as varied as religious denominations and sects and even differs with the individuals belonging to the same denomination or sect.

"So diverse are these conceptions that it may be fairly said, even as to professed believers, that the God of one man does not exist for another. And so strongly may one believe in his own particular conception of God that he may easily be led to say: 'Only

my God exists, and therefore he who denies my God is an atheist, irrespective of his professed belief in a God.'"

The FCC ruling was described as a "strange doctrine" by the Rev. Maurice S. Sheehy, director of the department of religious education, Catholic University of America, Washington, D. C.

Sheehy added that "they point out that there are many diverse conceptions of God, implying that they are not merely diverse but mutually exclusive, as that the Supreme Being is to some people 'a God of stern justice' and to others 'a God of mercy.'"

Referring to the commission's statement that "so diverse are these conceptions that it may fairly be said, even as to professed believers, that the God of one man does not exist for another," Sheehy stated that he inferred from the ruling "that for the Catholic, all Protestants are atheists, and for the Protestant, all Jews are atheists. Of course this is arrant nonsense."

INTERNATIONAL

"Fundamental Postulates"

The text of a statement on "fundamental postulates of Christianity and Judaism in relation to human order," approved by the International Conference of Christians and Jews at Oxford, England, last month, has been released recently. It is the first such statement ever adopted by an international group of Protestants, Roman Catholics, and Jews.

The first section of the statement is as follows: "As Christians and Jews, while recognizing the important religious differences between us, we affirm on the basis of divine revelation that the dignity, rights, and duties of man derive from his creation by God and his relation to God.

"We acknowledge God as the Creator and Lord of the universe, and as the Father of all human beings: we see in their relation to God the bond which unites them, even amid division and conflict, and in Him the authority to which all are subject. Moreover, we find the basic motive for ethical conduct in man's response to God as He makes Himself known in His wisdom and goodness.

"By the will of God in creation man is both an individual and a member of society, so that both individuals

and communities owe obedience to His rule. Moreover, there is true community only where there is full personal life, and vice versa."

On the basis of this statement of principle the document goes on to "acknowledge the authority of the moral principles which are implicit in the nature of man in virtue of his relation to God," and a consequent duty to respect in others the right to life, liberty, and personal dignity is enjoined.

The statement declares that "only as a man accepts himself from God and all his life as under God can he truly live."

"The right attitude of a community to its members, of persons to persons, and of persons to things, cannot be fully achieved without the recognition, alike by the individual and by the community, of God and of the relation of man and nature to Him.

"Corporate recognition of God will include, in addition to the moral obligations of society, all that comes within the compass of worship.

"Divided as we are in the forms of public worship, we are united in affirming the value of it and the need to participate in it if a right human order is to be achieved."

The statement closes with the following paragraph, "Man's recognition of himself and of his neighbor as children of God should issue in a charity and righteousness which, while but imperfectly embodied in the forms and laws of organized society, work constantly to transform them into an ever more adequate expression. We therefore, Christians and Jews alike, call upon all who share the religious convictions and the ethical standards here set out, to cooperate for the realization of this ideal." (See "Tolerance," an editorial in this issue.)

NATIONAL

Too Far

"We Will Not Go This Far," is the title of an editorial in which John A. Manget, editor of the *Southern Methodist Layman*, demurs at the action of the secretary of the American Council of Christian Churches in calling upon the Congressional Committee on Un-American Activities to investigate the Federal Council of Churches. The editor quotes from the letter of the American Council's sec-

retary in which, claiming to speak "for over a million Protestants," it names Dr. E. Stanley Jones as "the Federal Council's chief purveyor of Communism." The Federal Council is declared to be "one of the most dangerous subversive groups in the nation."

Agreeing that the Federal Council must be opposed for its Modernism, Editor Manget nevertheless feels that criminal action would be going a little too far.

EDUCATION

Familiar Language

"Democracy dare not neglect the religious nurture of its children, youth, and adults," President Truman declared in an endorsement of the sixteenth annual Religious Education Week, September 29 to October 6, sponsored by the International Council of Religious Education. "Religious instruction," said Truman's message, "inculcates belief in the Fatherhood of God and the Brotherhood of Man."

Presumably the International Council greatly appreciated the endorsement, written in its language.

Christian School "Threat"?

Boston's new Christian School, which opened September 12 in rooms formerly occupied by Northeastern University, accommodating seventh, eighth, and ninth grade pupils, has drawn the fire of the Rev. Emory Stevens Bucke, editor of *Zion's Herald*, an independent Methodist paper.

Editor Bucke sees the current trend toward the establishment of Protestant parochial schools in the U. S. as a potential threat to the principle of separation of church and state. Mr. Bucke declares the problem of secularized public schools cannot be solved "if churchmen go off into an escapist corner and build their own little schools."

The inevitable result of such procedure, he argues, will be a Jewish parochial system, a Protestant parochial system, enlargement of the Roman Catholic system, "and the atheists and Jehovah's Witnesses (will) establish theirs." Mr. Bucke would prefer to reform the educational system by purging the schools of incompetent teachers and grafting committees.

Those who find in pagan education

worse threats than the effects of incompetence and graft will not be deterred from seeking to provide thoroughly Christian education for their children. Neither can evangelical parents be expected to be content with the Modernist campaign to introduce creedless and convictionless religion in the schools to replace the irreligion of state education.

SOUTH AMERICA

Sainted Murderer

Votive candles by the hundreds have been lighted on the grave of a murderer in Temuco, Chile, seeking his intercession with Christ on behalf of the suppliants. This weird spectacle of pagan Catholicism in Chile is described in an article, "A Strange Road to Sainthood" in a recent issue of the *Alliance Weekly*, by Missionary Guy A. Bucher. The murderer, a young man named Inostroza, was guilty of the brutal murder of an aged couple, and despite lax Chilean laws was executed for the crime. A lay brother of a local Christian Missionary Alliance church visited the man just before his death, found him a cynical and calloused unbeliever. Yet local Romanist superstition, springing from the notoriety surrounding Inostroza's death, soon whispered that his spirit had great powers in securing answers to prayer, and his grave, marked by a wooden cross, became a shrine. A photograph accompanying the article pictures well-dressed Chileans worshipping there.

Room for Both

There is room for both Protestants and Roman Catholics in South America, Dr. Richard C. Raines, Minneapolis, declared at the opening session of a national meeting of Methodist leaders in Grand Rapids, Mich.

Dr. Raines said that while South America is historically Roman Catholic, one quarter of the people are free thinkers and another quarter only nominal Roman Catholics.

Dr. Raines based his statements on answers received from a cross section of South Americans he interviewed during a recent three and one-half months tour of Latin America.

He concluded there is room and need for Protestant missionaries but added, "We should not for a moment try to destroy the Roman Catholic Church in South America."

OPC News

(Concluded from page 266)

pit committee of five chosen by the congregation following the resignation of Rev. Robert L. Atwell, who has taken the charge at Middletown, Pa. The congregation requests the prayers of GUARDIAN readers that the Holy Spirit may direct during the time that the pulpit is vacant. . . . Miss Margaret Newmann, Miss Barbara Partington, and Miss Joan Wiant were publicly received into the communicant membership after completing a two-year course taught by the pastor.

Calvary Church, Ringoes: The pastoral relationship of the Rev. John Gray with the congregation has been dissolved and a pulpit committee with Mr. Hiram Bellis as chairman has been elected.

Immanuel Church, West Collingswood: The softball team won the Men's Fellowship League championship, emerging on top in ten-team competition. . . . A battalion of the Christian Service Brigade and a fortalice of the Pioneer Girls' Club have just been organized.

Grace Chapel, Warren Point: Speakers during Pastor Coie's energetic vacation as dean of Deerwander Bible Conference, were the Rev. Eugene Bradford and Mr. John Van de Water, superintendent of Northside Christian Reformed Mission of Paterson. . . . Four delegates from Warren Point attended the Deerwander Conference. Two professed Christ publicly while there.

Fort Lauderdale Church, Fla.: One family a month from January to June has been added to the membership of the church, not merely to its attendance, as previously reported in the GUARDIAN. . . . The church has undertaken the task of mailing the Committee on Christian Education tract-of-the-month to 1000 unchurched homes.

Presbytery of New York and New England

Franklin Square Church, Franklin Square, L. I.: Rally day was observed in the Bible School on September 15. The Rev. Thayer Westlake, a minister of the Reformed Presbyterian Church, and Mr. Meredith Kline, a senior at Westminster Seminary, occupied the pulpit during the summer.

Second Parish Church, Portland, Me.: Mr. Evin Bjornstad, internation-

ally famous tenor from Oslo, Norway, gave a sacred concert on September 10. . . . Thirty young people from Second Parish attended Deerwander Conference. During the conference Second Parish pulpit was occupied by Ministers John P. Clelland, Robert Vining, Glenn Coie, and Mr. Ralph Clough.

Presbytery of Ohio

First Church, Cincinnati: Last month the church joined with the First Christian Reformed congregation to hear Dr. Cornelius Van Til of Westminster Seminary speak on the subject, "Why I Believe in God." Representatives from the Newport Chapel, the Reformed Presbyterian Church of Cincinnati, as well as a fine delegation with the Rev. Martin Bohn of Indianapolis, were present to enjoy the occasion. . . . The church is looking forward to special gospel meetings scheduled from October 20-27 with Chaplain Donald C. Graham as guest preacher.

Covenant Church, Indianapolis, Ind.: Pastor Bohn and Dr. E. J. Young of Westminster Seminary were speakers at the Young People's Conference of the Pittsburgh Presbytery of the Reformed Presbyterian Church. Dr. Gordon Clark occupied the pulpit during the pastor's absence.

Presbytery of Philadelphia

Grace Church, Middletown, Del.: Guest preachers during the month of August were Dr. Ned B. Stonehouse, Mr. Meredith G. Kline, and Rev. Eugene Bradford.

St. Andrew's, Baltimore, Md.: By special arrangement with the Holland-America Line a 100 lb. relief box is being sent to the Netherlands directly from Baltimore harbor on a Dutch ship. . . . Plans for building are still being considered.

Bethany Church, Nottingham, Pa.: Open air meetings have been held through the summer season at a nearby public market, frequented by thousands each Tuesday night. . . . Three Bible schools were held during the summer.

Covenant Church, Pittsburgh, Pa.: The Rev. Robert S. Marsden will preach the Word at the service of dedication for the new church building to be held on September 29, at 4:00 p.m. . . . Recent guest preachers were Rev. Robert L. Atwell, Rev. Carl Schaufele, and Mr. Robert Eckart.

Presbytery of Wisconsin

Bethel Church, Oostburg: The tenth anniversary of the Bethel congregation was celebrated on August 20, with Rev. Oscar Holkeboer, first pastor of the church, as the guest preacher. . . . The auditorium was crowded out recently when the Nyenhuis family, one of Bethel's family groups, brought a sacred concert. Twenty of the young people attended the presbytery's conference at Wautoma.

Old Stockbridge Church, Gresham: Although Stockbridge parishioners work at a large sawmill on the Menominee reservation which is turning out lumber of the size needed for rafters in the new church building, priority arrangements prevent the church from securing any of the wood.

Peace

(Concluded from page 260)

Jealousy or envy arises and manifests itself in false witness. "So and so is a nice person BUT . . ." and then we begin. Every person has some weak point and we have selected it and are enlarging upon it. But often that is false witness because it gives a wrong conception of that person and does not preserve his good name.

. Then there are the choice bits of gossip. "I don't know whether or not it is true but so and so said it . . ." And the evil report is on the wing. While serving as pastor in Middletown a certain fine family prepared to move. Then I received word from a place in New Jersey to the effect that they were moving because there had been a "run-in" with the minister. It happened we were on the best terms.

A good practice to follow when someone brings a rumor or bit of gossip is to ask the simple question, "How do you know it is true?" When they reply, "Well, so and so said it." Then ask the question again, "But how do you know it is true?" Another rather effective method of killing gossip is to say, "I am very sorry to hear that about Mr. Brown, let us go and see him at once, perhaps the wrong will be corrected." Usually such suggestions meet with ominous silence.

There is another violation of this command which is often overlooked. This command calls for speaking the truth but sometimes if you speak the truth you break this law.

A missionary who would go to a

heathen land and there tell the natives about the adultery and murder of David, and then with no further information concerning his godly life, simply declare that he was a man after God's own heart, would surely be guilty of false witness. The application should be easily made to our own conduct.

Or again, in conversation someone may make a derogatory statement about another person. It may be that in general he has the highest regard for this other person but he criticizes one point. If you hasten to convey that criticism to the person referred to, you may break this command. Not that what you say is technically wrong, but what you say does not convey a true impression of the attitude of this person. In truth he has a high regard, but the manner of your speech may give the impression he has a low regard, for the person criticized and thus the good name will be affected and hard feeling will be encouraged.

O that the Lord would set a watch by our mouths and keep the door of our lips. "In many things we offend all. If any man offend not in word the same is a perfect man, and able also to bridle the whole body." James 3:2. Is there one who can say, "I am innocent"? Alas, we all are guilty and we would do well each to concentrate on his own offense rather than on that of others.

II. How to Deal with an Offense

But what shall be done when offenses are committed in the church? What shall be done if someone commits a trespass against me? Many people say, "I'll forgive him if he comes and apologizes, but of course I'm not crawling to him on my knees. I didn't do anything wrong, he did. He'll have to come to me." Now those words may sound rather logical. If I didn't do any wrong to the other person but he wronged me, why shouldn't he have to come? But that reasoning does not accord with the words of Jesus. He says, "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee thou hast gained thy brother." In this place Jesus teaches that he who is offended should go to the other person. In Matthew five Jesus teaches that he who offends should go to the other person. Therefore, whether I have offended a person or he has offended me, in either

case it is my duty to go and seek a reconciliation.

The underlying principle is this, that members of a church ought to love each other and they ought to be one. There are times when husbands and wives who love one another have sharp words or disagreements. Perhaps at the time neither one wants to give in, yet because of the underlying love they can hardly stand the barrier that seems to separate them. Soon they both are eager to seek a reconciliation. We ought to love one another in the church so that we would hate the thought of any barrier arising to cause a separation. So often, however, through envy, jealousy, and pride we get ourselves into such a state that we don't want a reconciliation. We come to the point where we feel the difference is too fundamental and we just can't get along together. Therefore, if we do speak together neither one is willing to acknowledge the slightest fault. Both act as if they were free from sin. But Jesus says, "This is my commandment that ye love one another as I have loved you." John 15:12. The apostle John said, "He that loveth his brother abideth in the light and there is none occasion of stumbling in him." I John 2:10. And again, "If a man say, I love God, and hateth his brother, he is a liar." I John 4:20.

Thus Jesus teaches that if I have committed an offence against another person or he has committed an offence against me, in either case, with hearts filled with true love, we should get together and seek a reconciliation.

That is not an easy thing to do but it is the right thing to do. Often that person is the last one you want to see. He slandered you. He robbed you of your good name. You feel like fighting him. But Jesus says, "If thy brother trespass against thee go and tell him his fault between thee and him alone." Usually one wants to speak to someone else. He wants to say, "So and so said this about me. He is spreading a false story and it makes me angry." Then that person hastens to tell someone else and soon there are sides and a real fight is on. Jesus says, go to the person who has offended you.

But it is also important to consider how one should go. Should one say, "That person can't get away with such things, I'm going to straighten him out?" The answer is easy. Does that gain the brother? Surely not. Go in

anger to one who has offended you and the fire breaks out more than ever. The apostle Paul tells us the proper way. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself lest thou also be tempted." Gal. 6:1.

In other words, sit down and think about yourself. Think of the times you have done similar wrongs. Think of the many sins of your own life. Then after earnest prayer that you may gain your brother, go with true meekness and Christian love. It is wonderful what results come from such procedure. Often the closest and most lasting friendships have resulted when quarrels have been straightened out in the Biblical manner. It is wonderful what results come when we follow the instruction of Christ the Head of the church. The cost of war is terrific. Therefore, let us seek peace. But there is a stronger reason, a much more basic reason. It is this. Christ the Lord and Sovereign Ruler of the church has commanded us to seek peace. He has instructed us to seek to be one in Him. If we ignore this instruction and do those things which destroy unity one day Christ the Judge will say, "Give an account!"



Your FAMILY ALTAR

Redemption Thoughts

OCTOBER 5

AMOS 5:21-27 (24)*

METHODISM is known for its simplicity of worship. The Wesleys were preachers to the heart, and for many years this marked the fruit of their labors. But in many places there are altars appearing in the churches; robed choirs, gowned ministers, even crucifixes. Such a church did I see in the Nation's Capital. God's prophet of old decried formalism and called for justice and righteousness. Is there a formal altar in your heart or a simple faith in Jesus Christ?

OCTOBER 6

MATTHEW 15:1-9 (8)

There are few who will not subject themselves to some kind of objective authority. This the Pharisees did when they strove diligently to observe the

*Suggested for memorization.

tradition of the elders. This men do today when they take refuge in some philosophical system or some cult. Ever have men, being blinded by Satan, rejected God's revelation and embraced a false hope. Only as men are brought face to face with the naked truth that their worship is vain will they turn to Jesus Christ.

OCTOBER 7

MATTHEW 18:1-9 (3)

It is as needful for the Christian to remember humility as for the hypocrite to remember the all-seeing eye of God. If Satan cannot keep us from being Christians he will try to destroy our fruitfulness. One choice weapon of his is pride, and another ambition, and a third exclusivism. Child-likeness must be retained after conversion no matter how profound our knowledge of God's revelation.

OCTOBER 8

MATTHEW 23:13-39 (37)

There is a strange fascination about these woes pronounced upon the Pharisaic hypocrites. Is it because of the exposure of another's sin? Or possibly we find it a mirror of our own secret soul? Let us neither rejoice in the discomfiture of another nor hide the perfidy of our own sinful nature! Rather let us seek justice, mercy, and faith.

OCTOBER 9

JOHN 3:1-13 (3)

It is a truism that all men are striving for the same goal. But what diverse and devious ways are taken! Yea, and what dissimilar and disappointing goals are reached! Some steeped in the knowledge of the Scriptures will yet hear themselves classed among the goats. Some, having cast out demons in the name of the Lord, will be startled by the words, "I never knew you; depart from me ye that work iniquity." Only those who are born again by the Spirit of God through faith in Christ will enter into His kingdom.

OCTOBER 10

JOHN 4:19-26 (24)

It is often necessary to point out the total sinfulness of our unregenerate works. The Samaritan woman, though very sinful, felt secure in her traditional worship on Mt. Gerizim. But Christ led her into the light of the fact that God may be worshiped only in spirit and in truth. Any other means than His appointment is utterly doomed, and the worshiper along with his worship.

OCTOBER 11

ACTS 3:14-26 (19)

Perhaps the most necessary point of emphasis in the preaching of today is in repentance. One has written, "Repentance does not save but none can be saved without it." Repentance follows hard upon the realization of sinfulness and the need of a Saviour. Repentance wells up when we behold our exceeding sinfulness through the eyes of our holy God. Search your own soul, professing one, till repentance be found there.

OCTOBER 12

HEBREWS 11:1-10 (6)

It is true that many among the ungodly enter the house of worship regularly. It is likewise true that they often bow their heads in prayer. But it is just as true that apart from faith these exercises and efforts are fruitless and unacceptable before God. Faith is the key to all spiritual treasures.

OCTOBER 13

LUKE 15:11-24 (17a)

There is little expectation of repentance apart from conviction of sin. The prodigal son did not think of home until he came into desperate straits. His high blown ideas, burst by the pin of adversity, revealed the nebulous character of his prodigal ambitions. Only now could he discover the true way of security and eternal peace in his father's house. He who is conscious of his sinfulness is at the gate of the kingdom of God.

OCTOBER 14

ACTS 2:37-47 (41)

Should there ever be a sermon which does not have the definite aim of bringing conviction of sin? Some might answer, yes, for they would say how miserable we would feel if always reminded of our sins. But let us notice the result of Peter's Pentecostal preaching. Conviction of sin was keen. Being brought low, they then were exultant with joy at the gracious salvation received through faith. No matter how long we have been in Christ we ought always rejoice when the convicting, cleansing power of the Holy Spirit is at work in our hearts.

OCTOBER 15

EZEKIEL 36:21-32 (26)

In the work of redemption there is a radical change and a divinely wrought change. The stony, sinful heart is changed to a heart of flesh (i.e., a tender, receptive heart). The heart of rebellion and disobedience

is displaced by a humble and obedient spirit. All of this is performed by the gracious power of Him Who said, "I will give you an heart of flesh."

OCTOBER 16

ROMANS 2:17-29 (29)

Perhaps Paul, the great apostle to the Gentiles, refers to the painful act of circumcision as illustrating the need for an unmistakable change in the heart of a convert. It is very evident that outward conformity does not make for regeneration; rather there must be inward transformation. Only then may we sing with the hymnist—"What a wonderful change in my life has been wrought since Jesus came into my heart."

OCTOBER 17

II CORINTHIANS 5:14-21 (17)

Among many passages this delineates the distinct cleavage between the old life of sin and selfishness and the new life of righteousness and liberality in Christ. You are a new creature! Old things of the flesh ARE passed away! ALL things are become new! The Greek is very emphatic—"Behold" or "Look," all is become new!

OCTOBER 18

PSALM 1 (Ps. 1)

Not only is there an inward change of heart through the mysterious and sovereign work of God, but there is a difference in the outward manner of life in the born-again one. There is a conscious avoidance of evil ways and a deliberate and joyful choice of the pathways of righteousness. Further, he has the assurance of God's divine benediction upon all his endeavors. Friend, has God wrought in your heart? Are His ways your choice? Do you delight in the law of the Lord?

HENRY D. PHILLIPS

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