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*When will men see that nothing but
truth can satisfy the longing of the
human soul? Religious conceptions
which are merely useful and not
eternally true are not useful at all.*

—J. Gresham Machen

J. Gresham Machen
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Meditation

Behold God's Love

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God.

I JOHN 3:1.

John Brown, the well known anti-slavery zealot, just before he was hanged at Charles Town, Virginia, wrote a letter to his family. In this memorable letter he states to his children that he found the highest joy in life in loving and in being loved. Truly, love is the most wonderful thing in all the world (I Cor. 13:13).

Greater than the love of men for men is the love of God for sinners. So great is this love that the inspired writer cannot describe; he can only exclaim—Behold!

Behold what God loves. He loves "us"—sinners. It was this which caused Paul to marvel. "Scarcely for a righteous man will one die," says Paul. One is not likely to give his life for one who is just a good law-abiding citizen. "Peradventure for a good man some would even dare to die," Paul continues. Possibly one might be willing to sacrifice his life for a good and kind man like Herbert Hoover. "But God proveth his love toward us in that *while we were yet sinners* Christ died for us." Would you think of giving your only son to lay down his life for a Russian communist? God gave his only Son to die for us while we were His enemies. Herein is the mystery of Divine love. An old man in a Yorkshire village had a wayward son who was a source of constant grief to him. One day a neighbor inquired how the son was doing. "Not so good," the father replied, "he came in drunk the other evening and was quite abusive with his tongue and even laid hands on me." "If he was my son, you know what I'd do," replied the neighbor, "I'd turn him out." "Yes, so would I," responded the father, "if he were your's. But you see, he's not your's; he's mine." Yes, the heavenly Father knows we deserve nothing but His eternal wrath and curse. But you see, He mysteriously loves us—"in love having predestinated us unto the adoption of sons by Jesus Christ to himself" (Eph. 1:4-5).

Behold what we become. "What manner of love the Father hath bestowed . . . that we should be called the sons of God, and we are" (R. V.). We are not only called sons; "we are" sons. God the Father adopts us as His very own children and gives to us all the rights and privileges of sons. More than that, He makes us in our very natures to be like Him. "Sons" here means "offspring." Born of God we bear the image of God. "Like father, like son."

Just to be adopted and treated as sons were love enough. To know the fellowship of His forgiving love: "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption whereby we cry, Abba, Father." To know the Father's care: "your heavenly Father knoweth that ye have need of all these things." To experience His chastening rod: "For whom the Lord loveth he chasteneth." To be able to claim our Father's inheritance: "if children then heirs; heirs of God, and joint-heirs with Christ." What more could we ask?

To be like Him—that's what every true son of the Father covets most of all. To bear His likeness, to show forth His glory is the crowning hope of every son. To think as God thinks, to be holy as He is holy is the burning desire of every Christian. Only then can he enjoy and glorify his heavenly Father. But how is this possible with hearts that are full of sin? I will take out the heart of stone, says the Father, and will give you a heart of flesh. "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." We are renewed in knowledge and true holiness after the likeness of Him who created us. "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." There's a glow and a glory to life.

But this is only glory begun. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (vs. 2).

CALVIN K. CUMMINGS.

"Grass Roots"

R. K. Churchill

Seen and heard at the "Boardwalk Chapel": 10 A. M. Flag-raising—Crowds all along the beach stand at attention; the blue ocean in the background with the white-caps rolling in. The music plays: "Oh, say does that star-spangled banner yet wave o'er the land of the free. . . ."

Newspapers are scarce these days (this is early in July). People snatch them as soon as they appear—this is the flag our boys are dying under in Korea. People are fearful—what does the future hold? "Whose bright stars and broad stripes through the perilous night. . . ."

8:00 P. M. I am preaching on the text "Behold, He cometh with clouds"; the hall gradually fills up—people are very attentive. Around the two open doors in front, the inevitable knots of people gather. They are always there—one moves away, another soon comes. I notice especially a group of five or six people in their late thirties. They are not church people, you can tell; so they stand outside during the sermon—what a pull at the soul of the preacher. Later, these people walk slowly past the Chapel again. They have been earnestly conversing—a snatch of conversation is blown to me—"But I do not feel that we need to be saved."

10:00 P. M. Mr. Dunn is showing pictures on the "Life of Christ" and telling the old, old story. A little boy speaks to a little girl as they stand outside: "I come here to the Children's Bible Lesson every morning. Want me to tell you about the pictures? That picture with Jesus and His disciples around the table is called the 'second dinner.' That picture coming now is Jesus in the court—they are getting ready to kill Jesus." The little girl says "Aawh."

Multitudes—thousands each evening pass the Chapel. They all look up or in at the place. Religion is the most interesting subject in the world. Long after we go to bed in the back apartment, we can hear those footsteps, walking, echoing—where are they going? Brother, sister, are you praying for the Boardwalk Chapel?

THE PRESBYTERIAN GUARDIAN

AUGUST, 1950

The Sermon on the Mount

“IT is for us in these days of doubt and despair to bear true witness to the faith of our fathers—the faith delivered to the saints and transmitted to us through long generations of Christian forbears. There is no problem, moral or economic, in the field of our national sphere or among the nations of the troubled world that would not yield to the intelligence, the courage and the faith of free men if those who seek a solution approach the problem in the spirit of the Sermon on the Mount.”

The President of the United States was speaking, and these words are a part of his message to the Congress of the Baptist World Alliance held in Cleveland last month. On several other occasions recently, in addressing religious groups, Mr. Truman has likewise indicated that in his opinion the United States was trying to live and act by the Sermon on the Mount.

We find some difficulty in determining just what the President has in mind in such remarks. Putting aside the idea that he is merely using religious expressions to get votes, as politicians frequently do, we find ourselves compelled to the view that Mr. Truman thinks the Sermon on the Mount, in some way or other, represents the sum total of Christianity, and that the United States is, in some fashion or other, following out the program of that Christianity.

If such is the case, it should cause us no surprise. For the past fifty years religious liberalism in this country has interpreted Christianity in terms of ethical teaching, has found this ethical teaching chiefly in the words of Jesus, and particularly in the Sermon on the Mount and the “Golden Rule.” If it should now appear that laymen—and Mr. Truman is a layman—have imbibed this liberal preaching to the extent of reproducing it in superficial religious utterances, that is only what is to be expected.

Of more interest than Mr. Truman’s remarks, however, is the fact that some of the liberals who are responsible for that type of thinking are now worried by what he has been saying. Thus the *Christian Century*, which for many years was the leading

spokesman for just that type of liberalism, finds Mr. Truman’s remarks an evidence of his spiritual blindness, and expresses concern that he may actually be believing what he is saying, and may, whether intentionally or not, be encouraging a state of mind that can flame into religious fanaticism—America serving God according to the Sermon on the Mount and fighting Russia which denies God and follows materialism.

It is interesting to find men who not so long ago were ardent adherents of social-gospel liberalism now worried when one of their disciples takes the ball and starts to run with it. The reason may well be that some of these liberals have discovered the bankruptcy of their former liberalism. At least this appears to be the case with Dr. Morrison, former editor of the *Century*. In three recent articles on “The Liberalism of Neo-Orthodoxy,” Dr. Morrison denounced the “static liberalism” of the social gospel and embraced warmly the “true liberalism” of the neo-orthodox movement.

But to get back to the Sermon on the Mount, we only wish it were true that this country, and the leaders of it, were acting in subservience to that Sermon. Only it must be remembered that the Sermon on the Mount does not stand in isolation, either from the book in which it appears, or from the Man by whom it was uttered. It is the attempt to extract the Sermon and deal with it by itself that has led to the bankruptcy of the liberal movement. For the Sermon on the Mount is, among other things, an exposition of the law of God. As such it comes to us—not to the other fellow, but to ourselves—with a message of judgment, exactly the same message of judgment that appears throughout the whole of Scripture. Moreover, it comes to us from the lips of the Son of God, who boldly presents Himself as the Judge who will administer that judgment. Yet the same Son of God also presents Himself as the Saviour of sinners, and the one through whom alone deliverance from that judgment is accomplished. The ethic of the Sermon on the Mount can find realization only in those who are redeemed by the blood of the Cross. It cannot be isolated from its context.

Lawrence B. Gilmore

THE call to his eternal home came suddenly to Dr. Lawrence B. Gilmore, beloved and scholarly minister of the Orthodox Presbyterian Church, on July 13 in Pasadena, California. Dr. Gilmore, accompanied by his mother, sister and brother, had gone to see his doctor. While the others waited outside, he went in and was having a chest X-ray when he suddenly collapsed and died. He had been in poor health, due to asthma and related conditions, for many years.

Dr. Gilmore was 51 years of age, the son of Mrs. Matilda E. Gilmore and the late Rev. John B. Gilmore of Beaver, Penna. He graduated from Princeton Theological Seminary in 1926, and also received an M.A. degree from Princeton University. He was awarded his Th.D. degree following two years of graduate work, at Southern Baptist Theological Seminary in Louisville, Ky. From 1928 to 1940 he was pastor of Emmanuel Church, Independent, of Morristown, N. J. He also served brief periods as pastor of Grace Orthodox Presbyterian Church in Trenton, and First Orthodox Presbyterian Church of Cincinnati, Ohio. For many years he was a member of the Board of Trustees of Westminster Theological Seminary. He prepared some of the first Vacation Bible School material to be distributed by the Christian Education Committee. He also wrote a number of tracts used by the Committee, and contributed articles to the *Westminster Theological Journal* and *THE PRESBYTERIAN GUARDIAN*. For several years he has been on the west coast, engaged in teaching, and expected to be at Fuller Theological Seminary during the coming year.

Funeral services were held in Beaver, Penna., conducted by the Rev. J. B. Willson of the Reformed Presbyterian Church, with Dr. J. Lyle Shaw, the Rev. Martin Bohn, and Dr. Robb assisting. Interment was in Beaver Cemetery.

Princeton and the Bible

TO depart from the Scriptures and to try to mix the teaching of God with the teaching of men is nothing but Modernism. When Princeton Seminary was reorganized in 1929 the idea was to have both "conservatism" and "liberalism" represented on the faculty so that the Seminary might be truly "representative of the church." But

truth and error cannot be mixed without damage to the truth. Moreover when people try to mix truth and error they soon come to the place where they hold to the error and still call it the truth. Some of the statements coming out of Princeton make it very plain that the doctrine of the purity and authenticity of the Holy Scriptures has been abandoned in favor of negative criticism. Princeton is responsible through Professors Mackay, Gehman and Kuist for Modernist notes in the "Westminster Study Edition" of the Bible. The Spring, 1950 issue of the *Princeton Seminary Bulletin* also contains two frankly Modernist assertions.

One of these comes at the end of a book review by Dr. Henry S. Gehman. The book which he reviews is *An Introduction to the Old Testament*, by Dr. E. J. Young of Westminster Seminary. In five paragraphs Dr. Gehman analyzes the contents of the book, explaining that Dr. Young holds to the Mosaic authorship of the Pentateuch, the Isaianic authorship of the whole of Isaiah, and the authenticity of other books such as Daniel, which Dr. Young considers to be actually the work of Daniel in the 6th century B. C. Then Dr. Gehman's concluding paragraph, on page 49, reads as follows:

A survey of the book will convince the reader that Dr. Young has put hard work, sincere devotion, and technical scholarship into this Introduction, and the volume has value for the Biblical student or the minister who wants to know how an extreme conservatism is expressed by a modern scholar. Furthermore, evangelical Christians who are travelling on the media via and have accepted a synthesis of theology, criticism, and history, will be interested in reading what is propounded by a professor of Old Testament who echoes the voice of past generations and holds positions that have no acceptance in scientific circles.

Plainly Dr. Gehman considers himself among those "evangelical Christians who are travelling on the media via and have accepted a synthesis of theology, criticism, and history."

Another revealing statement is from Dr. George S. Hendry, the new Charles Hodge Professor of Systematic Theology. In part of his inaugural address, on pages 10 and 11 of the *Bulletin*, he tells what he thinks of the Bible:

The Biblical witness consists of a written record, a Scripture; and the

letter killeth; it is the spirit that gives life. Revelation is the living voice of God, Dei loquentis persona, as Calvin said: and to identify that with a written record is to seek the living among the dead. It is not an excess but a defect of faith to identify the written record with the revelation of God and to ascribe to the record qualities which, supposedly, authenticate the revelation. It is not the witness which authenticates the revelation; it is the revelation which authenticates the witness. For this reason it is clear that when theological thinking is described as Biblical or exegetical, this does not mean that it consists of a slavish reproduction of the thoughts of the Biblical writers. The prophets and apostles may be pictured as men standing with outstretched hands, pointing to something they saw. Not to see as they saw, but at their direction see what they say is the aim of theological exegesis. Their word to us is the word of Philip to Nathaniel: "Come and see" (John 1:46).

To all this we would say that Calvin held the very doctrine which Dr. Hendry rejects, and not only Calvin, but also Paul, who said "all Scripture is God-breathed" (II Tim. 3:16), and also our Lord himself, who said, "the Scripture cannot be broken" (John 10:35). Dr. Hendry has stated Princeton's New Modernism: the Bible, itself, is not the Word of God; we must turn to something else. To reject the intrinsic authority of the Bible in such an outspoken way is to forsake the fountain of living waters and to hew out cisterns, broken cisterns, that can hold no water.

A. W. K.

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Hunt Family Leaves Korea.

Evacuated by Military When War Comes to That Land

IT was Sunday, (June 25) after Church, when we first heard of the trouble. Daddy (Rev. Bruce Hunt) was in Taegu and the children and I had stayed over at Spooners for young peoples. The children kept bringing in rumors from different radios. After supper Mr. Reiner called everyone in Hialeah together for a meeting, but didn't seem too excited, and said there were no plans for evacuation, so the children and I rode home and stayed at home that night. About 2:30 there was a knock and someone calling, "Hunts!" And there was our friend Burns, being Paul Revere, as he said, with the information that the evacuation orders had come and we must be ready to go by noon. I couldn't sleep so decided to pack before the confusion of having the servants arrive—also before Bruce got back. Of course the kids were awake—and packed some too, till I finally made them go back to bed. Fortunately I already had things lined up in anticipation of our furlough. After going back to bed for an hour (thinking of all the things that had to be thought of) I got up again and was pretty well packed by the time Sinssi got there. Of course the servants were distressed. For that matter I found it awfully hard to see why we had to leave in that way—after already having done it once, and especially with Daddy away again. He was due on the night train, but as that isn't running, I had no idea whether I'd see him before we had to go or not. It was hard to decide—but I can't go into all that.

I asked Mr. Park to come down and told him what had happened, and asked him to take the responsibility for everything we had left—even for the car. He was awfully good. By about 10 the house was full, Mr. and Mrs. Park, Mr. and Mrs. Oh, Ukili, another seminary girl, two Bible Institute students, and Sinssi, not to mention Pak's son, and others who wandered in and out. I had already stacked accumulated clothes to give away, and that morning cleared out everything except just what we needed. Some were in boxes for the orphanage and Cripples' home but most were just piled. So I gave the women a list of the people I specially

wanted to remember, those who worked for us, the ministers' families, etc., and asked them to make bundles for each with something for everyone in the family. It's a hard job giving away things. But I think they did awfully well. We all had dinner together. Just as we were getting through, about 2:00, I walked Daddy, and was everyone glad to see him. After that things seemed more coherent. He went down to the Consul to see just what the set-up was, found men didn't have to go, and even women without children, for that matter, but that we were supposed to go out to Hialeah.

Of course there was the problem what to do. You know how Daddy

FOLLOWING are portions of a letter from Mrs. Bruce Hunt to friends in America, telling of their evacuation from Korea after the war broke out. We reported in the previous issue that they were due to arrive in Seattle about July 22nd. As it happened, the ship on which they were sailing was ordered back to Japan after it was four days out in the Pacific, and so they had to find other transportation. They actually reached the west coast early in August, and are now living in Wildwood, N. J.

hates to be a quitter, but yet we had already been told by the Committee to come home, and he realized he had to get rested if he was to be able to really get into the work again. He looked all in when he got back from Taegu. Finding the house all torn up and us getting ready to go was also a blow. Of course the Koreans hated to see him go, but they understood why he was going. Although even then he wasn't positive he should go.

Finally we loaded all our bags in the car, and left for Hialeah, leaving that faithful group behind. (However, Bruce promised to come back that evening). We were billeted at Spooners and so felt very much at home. I brought out some groceries, and we all ate at the house. On getting there, of course, we had to label and tag baggage, etc. We learned we could bring our trunks to the warehouse and they would try to

ship them out later. I had left four foot-lockers and a trunk ready to send, in case there was any such possibility, so when Bruce went back he picked them up, and I understand they were brought out and will be sent on to us.

Bruce came back out to Hialeah. By the time we had had supper and we had gone over our papers, finances, etc., it was pretty late. We knew by then that we would have to be separated, as only women and children were to be sent out on the first ship. I don't think I ever hated to do anything worse than leave Daddy—I felt he needed me, and had made up my mind before that I wasn't ever going to leave him again—I thought! He told me to try to get on the ship we had reservations for—but I couldn't see us going off to America alone. Of course he promised to get out as soon as he could, but everything was so uncertain—and I knew how he hated to leave, especially if things got worse. I just couldn't be sure. We got to bed about 11:30 and at a quarter to twelve the order came to get going. In half an hour we were all lined up in front of the commissary and very quickly loaded into busses and trucks. No husbands were allowed to go down so we had to say good-bye there. It was quite a convoy. We went without lights most of the time. But I can't tell everything—about the boat, finding a place for all the kids and the women to stretch out. We had a very smooth trip, fortunately. By the way, Pauline and Aunt Bertha (Malsbary and Chisholm) did not come, but Mrs. Hamilton was with us.

When we landed at Fukuoka the pier was lined with soldiers. There was one for each person and they took our things, brought us donuts and coffee, told us where to register, where to send cables, where to pick up towels, tooth paste, etc.—and finally put us on a train to Hakata. There, too, they had everything worked out and soon had everyone signed to a bed. We had a good meal at the mess hall, had to stand around quite a while waiting our "orders," and then a wonderful hot shower and BED. The only trouble was we were all in two or three big rooms, and some of the children were too tired and on edge to sleep, so it seemed like there was someone screaming most of the night. At six o'clock we were told to get up, have breakfast, and get ready to move on. We had a long train ride until about one o'clock that night, but there were berths for

almost everyone. At Kobe someone told me I was wanted, so I went out on the platform and there was Mrs. Collier, the wife of the commanding officer. Do you remember her, she was a friend of cousin M. Well, I just can't go into all the details—another bus ride, new beds, but we even had a room for the five of us, and then a couple of days to rest. . . . The kids had a wonderful time, the whole school being evacuated together, and all the excitement, rumors, etc. There were two swimming pools at Camp Shimodayama.

But the burning question with us women, of course, was, "Where are our husbands, and when do we get together?" The officials were pretty patient about it. After all, they had to carry out their orders. But it was tantalizing to keep being pushed on—away from our men, and not even to have word whether or not they had been evacuated. The Red Cross was trying to get contacts, but with such a mob it was pretty hopeless, especially as the phones were always in use. However, Bruce finally did get through to me on Wednesday. Was it ever good to hear him! He'd been on the trail of the steamship company, found out that our boat was in Kobe, and wanted me to contact them—and said he would try to get to us, but of course once in the army's hands it isn't easy to get individual treatment. "Orders are orders," and any exception must go all the way to the top. I'd been trying to get word from the company, had contacted them, but phone connections were poor and also the officers in charge didn't give me much encouragement about getting a "release" in time to get the boat. Finally I thought of Mrs. Collier, called her up and asked her to contact the steamship company. She said she would speak to the Colonel (who is also port commander at Kobe). It was surprising how things speeded up after that. Pretty soon I got word that Bruce was arriving that evening. (Everyone was beginning to wonder how I was so fortunate.) But before then we'd been called together and told to pack up because we would be leaving that afternoon or the next morning for Kyoto. You can imagine how little I wanted to go then. But we packed. Fortunately we didn't have to go till morning, and that night, about an hour later than they'd said, in drove Bruce in a special car with two M.P.s. Colonel Collier had met him at the station—said the arrange-

ment had been made for our getting on the boat which was to leave early the next morning. Later he contacted the camp officers and put through our release, and sent out his private car for us. . . .

(The Hunts were guests of Colonel Collier that night, and the next day left on the ship on which they had originally planned to sail from Korea.

Address to the Christian Reformed Synod

By GEORGE W. MARSTON

THE Rev. George W. Marston was the fraternal delegate of The Orthodox Presbyterian Church to the Synod of the Christian Reformed Church in Grand Rapids. This is the text of the brief address he delivered when he appeared before the Synod.

IT is a high privilege for me to stand before you as a fraternal delegate from the Orthodox Presbyterian Church. In my work I have experienced some practical benefits from our fraternal relationship. Your church in Evergreen Park was a "big brother" to our mission in that village. Sunday School teachers were loaned us for a time. We were granted the use of the church building for special occasions. I personally enjoyed the council of the pastor in that community, and the fellowship of many Christian Reformed people on the south side of the city of Chicago.

I am happy to report that our Seventeenth General Assembly, which met in Philadelphia, May 26-29, was a period of profitable fellowship and fruitful labor. The reports of our committees on Secret Societies and ecumenicity were of special merit and should contribute greatly to the purity of our church and the solution of that vexing problem of our relationship with other churches in various types of associations and activities.

My close association with the Christian Reformed Church has given me an awareness of certain problems which we have in common. On two of these I desire to elaborate briefly on this occasion.

In the first place we face a problem

The ship stopped at Formosa, and they spent several days with the Rev. Egbert W. Andrews. Then, after several days on their way across the ocean, the ship was commandeered by the military, and required to return to Japan. The Hunts thus enjoyed a pleasant ocean voyage of some ten days, at no expense. They secured other transportation, and arrived in San Francisco August 3.)

in the realm of Christian conduct. Our problem is worldliness. Perhaps I should pause to define this term. By worldliness I do not mean everything done by unregenerate men or even all the pleasures of the unregenerate, but standards of conduct and actions which are prevalent among them and contrary to the word of God. Our aim is to cultivate a people separated from the world, holy unto the Lord, living according to the standards of God rather than the standards of the God-opposing world.

The question arises, How are we to combat worldliness and cultivate holiness in our people? This we must do in the manner prescribed in the Bible. The Saviour said, "Sanctify them through thy truth, thy word is truth." This we must seek to accomplish in both realms of conduct, in things commanded or forbidden by the word of God and in the so-called adiaphora, matters which God has neither commanded nor forbidden.

In seeking to accomplish our aim in the realm of the adiaphora we must on the one hand, avoid the common fundamentalist error of adding human precepts to the law of God. But, on the other hand, we must also scrupulously avoid the error of divorcing this realm of conduct from God. The word of God contains certain principles which should guide His people here also, for example, the end in view must always be the glory of God, the motive must ever be Christian love. We must be temperate in all things, and it is incumbent upon us carefully to weigh the expediency of our actions.

The church must warn its people

concerning the very real dangers which attend the use of things in this realm. It must teach the principles which we have just mentioned. It must impress the people with their responsibility to apply these principles but it must not presume to add to the perfect law of God. Nor may it stifle the operation in Christian liberty of the sanctified conscience of the individual child of God. I quote from the Westminster Confession of Faith, Chapter XX Section 2, which reads as follows. "God alone is Lord of the Conscience and hath left it free from the doctrines and commandments of men which are in anything contrary to His word, or beside it in matters of faith and worship." On this subject your own Belgic Confession says, "We reject all human inventions and all laws which men would introduce into the worship of God, thereby to bind and compel the conscience in any manner whatever." Article XXXII.

In combating worldliness and cultivating holiness our emphasis must be upon the moral law. I pause at this point to commend your practice of reading the decalogue and the Summary of the moral law every Sabbath, also your Catechetical preaching which brings the meaning and obligations of the moral law before the people at regular intervals. I also rejoice in the discipline of your Church which is utterly essential to the problem before us.

In these matters you have set before us an example worthy of our emulation. I am concerned however that both of our churches emphasize the necessity of an inward as well as an outward conformity to the moral law. "Man looketh on the outward appearance, God looketh on the heart." "As a man thinketh in his heart so is he." True morality must be motivated by love and have as its chief end the glory of God.

I am particularly concerned with our problems regarding the Christian Sabbath. I rejoice in the national recognition for Sabbath keeping received by the Christian Reformed Church. Perhaps your problems in this respect are not as great or as numerous as ours yet this matter of keeping the Sabbath holy, of making proper use of the hallowed Day, is one of concern to both of our Churches.

We must resist the Romish and Lutheran practice of observing only a portion of the day. We must oppose the secular influences of radio and

television programs. We must teach our people to think of the day in terms of divine stewardship emphasizing the fact that this entire day, aside from the time which must be taken up with the works of necessity and mercy should be devoted to God's work as well as to God's worship. The Sabbath is God's dyke. Unless the day is kept in its entirety the fires of holy living will be quenched by floods of worldliness.

The second problem which we face in common is that of extending our testimony to the Reformed Faith in areas adjacent to our local churches. Every local Church should have a missionary program of its own as did the church at Antioch. True, the local church should have a vital part in the corporate testimony of the denomination's mission projects in the home land and on the foreign field. It is also true that each local church has a responsibility to evangelize the community in which it is located but now I have in mind a specific aspect of this work.

During the past ten years our country has experienced a building boom which may reach its apex this year. New sections have been added to cities and villages long established. New communities have sprung up almost overnight. As a result there are large areas that are unchurched or inadequately churched.

The people in these areas need the gospel, the full gospel, the whole counsel of God. We of the Reformed Faith who possess this gospel have a responsibility to these people. Our local churches should seek out such areas, start Sunday Schools and hold preaching services. In time this may lead to the establishment of churches of our Faith. With the blessings of God this will occur.

I rejoice that the Christian Reformed Church in Evergreen Park is doing missionary work in a fire hall in an unchurched area of that community. When this work was started one of your members said to me. "Don't you think we should have waited until your church was well established?" My answer was "NO." I said to this well meaning individual, "Should your Church stop breathing so that we may breathe?" We must both breathe.

Local missionary activity, whether in the area around the Church or in some adjacent area, is the very breath of the Church. It is an essential Christian activity. Our people must hear the

gospel and tell it to others. Both impression and expression are essential to Christian growth.

This matter of missionary activity is not only essential to the proclamation of the gospel, to the growth in grace of our people but also to the growth of our denominations. The church should grow like a strawberry plant sending out runners that give rise to new plants which in turn send out runners that give rise to new plants and so on.

The church must grow both through the birth and Christian nurture of the Covenant Children and through the conversion of those without the visible church. Both of these matters are of supreme importance. We must stress not one or the other but both of them. Nothing is more important than the Christian training of the children of the covenant in the Christian home, the Christian Church and the Christian School. Of no less importance is the preaching of the gospel to those outside the church and the covenant.

I am impressed by the fact that in the period which followed Pentecost the Lord added daily to the Church such as were being saved. If we are faithful in presenting the gospel the same Lord through the operations of the same Spirit will continue to add to the Church those "that are afar off even as many as the Lord our God shall call." These converts, after adequate instruction, may be taken into our established Churches or themselves organized into churches.

Since we believe the Reformed Faith to be the full orb'd gospel, we have a most solemn duty to present men with Reformed truth, to bring them into our Reformed Churches and to promote the organization of additional Reformed congregations.

May the Lord Jesus Christ, the Great Head of the Church, continue to bless your deliberations in this synod and the activity of your Church as a whole during the ensuing year.

Betzold on Overseas Duty

CHAPLAIN John W. Betzold, until recently stationed at Fort Knox, Kentucky, was in July ordered to report on the west coast for service overseas. His family have moved to West Collingswood, N. J.

Our Threefold Witness

By PETER H. ELDERSVELD

III. The Balance in our Threefold Witness

Having observed the three points of our Reformed Witness and the close relationship between them, we can easily understand the great importance of a properly balanced emphasis on all three. If we upset that balance by emphasizing one point out of proportion to the others, or to the exclusion of the others, we immediately rob our witness of its full power.

For example, Modernism has taken the third point, The Christian Life and World View, and has either subordinated or excluded the other two. The result is that Modernism has not only lost the true Gospel of Sovereign Grace, and the true conception of the Church of Jesus Christ, but it has also lost the very thing which it set out to emphasize. Its gospel is now one of works, its churches are little more than social fraternities, and its Life and World View is a thoroughly discredited social gospel. Hence its witness has lost its real spiritual power.

Again, Romanism has taken the second point, The Church of Jesus Christ, and has either subordinated or excluded the other two. The result is that Romanism has not only lost the true Gospel of Sovereign Grace, and the true purpose of the Christian Life and World View, but it has also lost the very thing which it set out to emphasize. Its gospel is a paradoxical mixture of grace and works, its Life and World View is an ambitious tyranny, and its church is a materialistic, worldly institution which keeps the souls of men in bondage to itself. Hence its witness has lost its real spiritual power.

Once more, Fundamentalism has taken the first point, The Gospel of Sovereign Grace, and has either subordinated or excluded the other two. The result is that Fundamentalism has not only lost the true conception of the Church of Jesus Christ, and the true understanding of the Christian Life and World View, but it has also lost the very thing which it set out to emphasize. Its churches are unequally yoked together with those of Modernism, or otherwise, if they be unde-

nominal or independent, they are generally conspicuous for their delinquency in the ministry of the Word and Sacraments, and in the exercise of discipline. Its Life and World View, if it has one, is almost exclusively otherworldly, awaiting nothing in the future of this world but the coming of Christ. And its gospel is one that depends in the last analysis not upon the grace of God but rather upon the good and free will of man, so that sinners are saved only if they want to be saved, not because God wants them to be saved. Hence, Fundamentalism too has lost its real spiritual power.

We are thus driven to the conclusion, based upon both contemporary and historical evidence, that the Christian

THIS is the concluding portion of Dr. Eldersveld's address at the Westminster Seminary commencement in May. In the first part of the address, published in our previous issue, Dr. Eldersveld indicated the source of our witness to be the Word of God, and analyzed its elements as first the Gospel of Sovereign Grace, secondly the Church of Jesus Christ, and third the Christian Life and World View.

witness to the world will suffer a lack of power in proportion to its lack of balance. All three of its points are absolutely essential, and must receive equal emphasis.

Now Calvinism has been known historically as the only system of Christian truth that insists upon this proper balance. Those who hear us make that claim are often inclined to doubt it, and sometimes they are openly critical of what they consider a smug and proud conceit in us. Unfortunately, we have been guilty at times of providing some warrant for that judgment, rather than evincing a genuinely humble gratitude for the superior spiritual treasure which God has committed to our care. Any attempt to re-establish a well-balanced Reformed Witness in this world will in the nature of the case require a frank and honest

critique of those who have lost their balance, but it must be done without looking down our noses at them.

However, I would like to take this opportunity to submit our radio experience in support of the contention that Calvinism is the well-balanced witness which we claim it to be. One of the more interesting aspects of the response to our radio broadcast is that Modernists, Romanists, and Fundamentalists all join in paying us lavish tribute, each in their own way. The Modernist tells us: It's wonderful to hear of an orthodox church that takes an interest in the social problem; now if you could only be liberated from your traditional theology you could make a far greater contribution. The Romanist tells us: It's wonderful to know that there are some Protestants who have a sound theology that is designed to build the Church on earth; too bad you can't come all the way and join the true Church. And the Fundamentalist tells us: It's wonderful to know that there are others besides us who believe the old-fashioned Gospel of the blood; but what do you believe about the millenium, the coming of Christ to judgment, and the doctrine of "salvation by baptism," or "salvation by the Church?"

In other words, we Calvinists have something which all three of these divisions of Christendom admire, and, likewise, something which all three despise. This radio experience has confirmed me in our contention about the proper balance in Calvinism. And it is not a case of eclecticism. Each one of the aberrated forms of Christendom has an element of the Truth, though it be distorted by them. Calvinism, in obedience to our Lord's Great Commission, gathers up all these three elements into one, and insists on holding to all three as it proclaims its witness to the world. That is the only way to have a complete witness, and likewise the only way to escape the error of taking just one of the three elements, which then not only excludes the others but distorts the very one that has been selected for emphasis.

IV. The Need for our Threefold Witness

Now you will have anticipated by this time that our experience with Calvinism on the air has exposed a very obvious need for this well-balanced three fold witness. Let me state it briefly.

1. In the first place, we have learned that this generation is alarmingly ignorant of the Gospel of Sovereign Grace. I don't know what the churches in America have been doing in the last years, but I am certain that they have not been teaching people the Word of God. In my opinion it is so serious that if we are going to succeed with any effort of evangelism today we will have to begin at the very beginning, and patiently teach men the very rudiments of the Bible. In that sense the history of Paul's day, and of Calvin's day, has come back for repetition. And we shall have to follow their method.

In radio preaching, for example, we cannot possibly follow the established pulpit method of good expository sermons, simply because it assumes too much Bible knowledge on the part of the audience. All we can do is give out little tid-bits of Scripture truth, in over-simplified form, illustrated, and applied to practical life. Anything more than that leaves the listener in hopeless confusion. It's a very frustrating business, to say the least. And it doesn't make any difference which level of life you are reaching. The common illiterates, as well as the educated elite with their fine Ph.D.'s from our best universities, react in precisely the same way to the preaching of God's Word. I have been amazed at the spiritual ignorance of those who occupy the most influential positions in our culture.

We don't agree with Kirkegaard, of course, but there are times when I feel he spoke the truth when he said that if modern man were altogether honest he would collect all the New Testaments in existence, carry them up to a high mountain, and then, while we all get down on our knees, let some spokesman pray to God this way: "Take this book back again; we men, such as we are now, are no good at dealing with a thing like this; it only makes us unhappy."

2. Secondly, we are living in a time when millions of people have absolutely no use for the church—and I don't blame them. I used to tell them on the broadcast that they should go to church on the Lord's Day. I have a hard time saying that nowadays, except with my tongue in my cheek. For they have written to ask whether I really believe they should go to church when the only churches in their communities are Roman Catholic, Liberal Protestant, and fanatic Fundamentalist. They want to know whether it isn't excus-

able to stay home from church and listen to the radio instead.

What are you going to tell them? They have been completely disillusioned by American churches, many of them have been betrayed, sometimes they stand like a little band with their backs against the wall fighting for truth right in their own churches. Hundreds of ministers are on our files, who have lost respect for their churches, and they say they are like captains of a sinking ship. Less than 8% of our supposedly Christian people go to church on Sunday morning, and only 2% on Sunday night. Meanwhile, revivalism is being carried on *outside* the churches, which only goes to substantiate the severity of this indictment.

We have learned in our follow-up work that it is almost impossible to prove to these people that our church is different. They are suspicious of all

churches, and rightly so. And we Calvinists have a tremendous job on our hands to convince them that they must not only believe, but also be baptized; or, in other words, that they not only need the Gospel, but that they also need the true Church of the Lord Jesus Christ.

3. Thirdly, we are living at a time when human culture is growingly secular, when Christianity is not necessarily persecuted, but tolerated. It is expected to keep its place, apart from the big things of life, where it will be safe and unmolested. In his best patronizing manner, modern man says that religion is a fine thing, and it ought to have its little corner to work out its ideas and practice its ritual. He doesn't want to be a Communist! That's dreadful! No, he believes in religious liberty, which to him generally
(See "Eldersveld," p. 155)

Orthodox Presbyterian Church News

Portland, Me.: A program of evangelistic testimony and hymn sings from the front doorstep of Second Parish church following the Sunday evening services was begun on June 18 and will continue throughout the summer. On July 2 the church observed the 75th anniversary of the dedication of the church building, Payson Memorial, in which its services are held. The same scripture reading and sermon text as was used 75 years ago was repeated. At the service a memorial organ fund was started, with a view to the reconstruction of the building's organ. On July 10 the Moody film, "Dust or Destiny," was shown.

Philadelphia, Pa.: At the annual congregational meeting of Gethsemane Church, the Rev. Lester R. Bachman pastor, Donald Habecker and Richard Kreiner were elected elders to replace George McAllister and Walter Oliver whose terms had expired. The Sunday school has been reorganized and new officers elected. Members of the church are beginning now to lay aside their portion with a view to the November thank-offering. Visitation in the community has revealed a strong Catholic and a grossly indifferent Protestant population.

Baltimore, Md.: The Rev. Edwards Elliott, pastor of St. Andrews, spent two weeks in July at National Guard camp at Camp Pickett, Virginia. Also there was the Rev. James Moore, Southern Presbyterian minister, of Baltimore. Mr. Elliott reports a very interesting period. He was able to secure 500 New Testaments for distribution. Mr. Elliott resigned from the unit, following the camp period, and the first of August started west to take his new pastorate in San Francisco.

Wilmington, Del.: Eastlake Church's summer Bible school, known officially as the Eastlake Christian day camp, was the largest summer school yet, with an average attendance of 125 children, and 25 teachers and helpers. Ten cars participated in a "car pool" to provide transportation. Three young couples and five children were received into church membership in June.

Pittsburgh, Pa.: Five persons were recently received into the membership of Covenant Church. One of them is Mr. Robley Johnston, who expects to enter the ministry of the Orthodox Presbyterian denomination. Some 150 persons attended the closing exercises of the Summer Bible school. The
(See "News," p. 155)

The Glory of the Christian Church

By the REV. PROFESSOR R. B. KUIPER

XXXV

TEACHER OF ITS COMMUNICANT MEMBERS

The church's duty to instruct its covenant youth is rather generally granted but often sadly neglected. That it is the church's duty to teach also its communicant members seems to be completely forgotten by many a church. The inevitable outcome is that the membership of a great many churches is abysmally ignorant of the Word of God. That is indeed a big black blot on their record. A membership that knows its Bible is essential to the glory of the Christian church.

Why They Must Be Taught

The Word of God insists very strongly on the instruction of believers. By the mouth of the prophet Hosea God complained: "My people are destroyed for lack of knowledge," and He declared: "Because thou hast rejected knowledge, I will also reject thee" (Hos. 4:6). He went on to say: "I desire goodness, and not sacrifice; and the knowledge of God more than burnt-offerings" (Hos. 6:6). The epistles of Paul, addressed as they were to believers, were both instructive and exhortative, but primarily instructive. Their practical portions are invariably based upon and rooted in apostolic doctrine. In his letters to Timothy the apostle stressed nothing more strongly than the necessity of teaching. He charged his son in the faith: "The things which thou hast heard from me among many witnesses, the same commit thou to faithful men who shall be able to teach others also" (2 Tim. 2:2); and he berated teachers of false doctrine in no uncertain terms when he said: "If any man teacheth a different doctrine, and consents not to sound words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is puffed up, knowing nothing" (1 Tim. 6:3, 4).

One reason why so few churches attend to the teaching of their communicant members is an obsession with the outworn notion that Christianity is not a doctrine but a life. Proceeding

on that assumption the great majority of present-day ministers preach practically no doctrine at all but are content to tell their audiences to be good and do good. They assure their hearers that it makes little or no difference what they believe or disbelieve so long as they lead so-called Christian lives. They forget that Jesus said: "Ye shall know the truth, and the truth shall make you free" (John 8:32). The sad consequence is that amazingly few church members have even an elementary knowledge of the way of salvation. Not only are they ignorant of the doctrine of salvation by grace, but they regard it a matter wholly of course that man is to be saved by his own efforts.

A second reason why so many churches neglect teaching their communicant members is a faulty conception of salvation. Salvation is regarded merely as a momentary experience and not as a continuous process. Once a person has received Christ in faith, he is thought to have arrived. The fact is overlooked that the same Bible which teaches the eternal security of believers also informs us that the best Christian is still an exceedingly poor one. The truth is neglected that sanctification, which is an essential element of salvation, is a tedious process that continues until the believer's last breath. The utterly unwarranted notion is prevalent that when Paul had finished writing Romans seven, in which he complained: "Wretched man that I am! who shall deliver me out of the body of this death?" (Rom. 7:24), and launched into Romans eight, in which he gloried: "There is therefore now no condemnation to them that are in Christ Jesus, for the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death" (Rom. 8:1, 2), he "came forever out of Romans seven." So sharp a line of demarcation is drawn between sinners and saints that it is forgotten that the best saint is still a great sinner. But the Word of God puts tremendous emphasis on the believer's need of sanctification, and it teaches that sanctification is effected by the truth. Did not Jesus intercede for His disciples:

"Sanctify them in the truth: thy word is truth" (John 17:17)? Did not Peter exhort the believers in the dispersion: "As newborn babes, long for the spiritual milk which is without guile, that ye may grow thereby unto salvation" (1 Pet. 2:2)? And he commanded them: "Grow in the grace and knowledge of our Lord and Saviour Jesus Christ" (II Pet. 3:18).

A third reason why the instruction of the church's communicant members is so generally neglected lies in a one-sided conception of the church's task. A great many Fundamentalists stress the church's duty to preach the gospel of salvation to the unsaved at the expense of its duty to proclaim the whole counsel of God to the saved. They overlook the obvious truth that the church as "mother of believers" not only has a duty with reference to their birth, but must also supply them with nourishment after their birth. They forget the apostolic teaching: "He gave some to be apostles and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ; till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full grown man, unto the measure of the stature of the fulness of Christ" (Eph. 4:11-13).

How They Must Be Taught

Of such importance is the instruction of its communicant members by the church that it must be done in season and out of season. A few specific ways in which it must by all means be done may be named.

Preaching should primarily be teaching. The preaching of Jesus was teaching. Occasionally we are told in the gospels that Jesus preached; scores of times it is said that He taught. No one who has read the Pauline epistles but casually will care to deny that the great apostle's preaching likewise was teaching. Yet how few preachers today teach the Word of God. The great Augustin said that preaching should be directed to the intellect, the will and

the emotions, all three; and he named the intellect first. Much of modern preaching is addressed to the will and the emotions, but hardly at all to the intellect.

Every pastor should conduct an adult Bible class. Whether it meets on Sunday or on a week-day evening is a matter of minor concern. To combine it with the mid-week prayer meeting may in certain instances prove advisable, but in no case should less than an hour a week be devoted in this class to the study of the Word of God.

If one should say that the minister in his pastoral calls must teach the Word of God to the members of his flock, many would, no doubt, brand that statement an absurdity. The notion is prevalent that in this phase of his work the minister should speak of subjective religious experience rather than declare the objective Word, and that he should seek to console rather than to teach. But in reality all religious experience must be tested by Scripture, and only he who has knowledge of Holy Writ can receive its consolation. To be more specific, those in distress must be taught the meaning of suffering according to the Word of God, and those who stray must be taught from the selfsame Word both what is the error of their way and what is the way in which God would have them walk.

Churches should make much more use than they ordinarily do of the printed page for the instruction of their members. In some respects the printed page is an even more effective means of teaching than is the spoken word. For instance, one can read it over and over and even memorize it. Alongside of the Bible there ought to be in every family within the church an easily understood Bible commentary and also a summary—call it a catechism, if you will—of Christian doctrine. And all church members should be urged to study the Word of God daily, and withal to make the use of these aids a habit.

What They Must Be Taught

That a church should teach its members the Word of God ought to go altogether without saying. Yet that simple fact needs to be stressed today. Many churches substitute a religion of experience for God's inscripturated revelation and more than a few proclaim the opinions of the great, or supposedly great, thinkers of the past and the

present rather than the eternal Word of God.

In teaching their members many churches seem to be guided by the question how little knowledge will suffice rather than the question how much knowledge they can impart. A great many church members too use "blondinizing" tactics. As a certain acrobat by the name of Blondin crossed above Niagara Falls on a tight rope when he might have used a bridge, so they would pass through the gate into the eternal city with as little knowledge as may be, rather than as much as they can possibly acquire. But Paul rebuked the believers at Corinth for their sad spiritual state which made it necessary for him to feed them with milk, not with meat (I Cor. 3:2). And the author of Hebrews administered the stinging rebuke to his readers: "When by reason of the time ye ought to be teachers, ye have need again that some one teach you the rudiments of the first principles of the oracles of God; and are become such as have need of milk, and not of solid food" (Heb. 5:12). The communicant members of a church should be able to profit by a sermon on divine foreordination and predestination, by a discourse which sets forth the Scriptural teaching of the atonement over against the numerous prevalent corruptions of that doctrine, by an exposition of those passages of Holy Writ that bear upon the unpardonable sin.

The communicant members of a church must be taught "the whole counsel of God" (Acts 20:27). This means that they must be taught not merely the various truths of Scripture in isolation from one another, but the truths of the Word of God as a system. It means further that they must learn to accept such teachings of Scripture as are paradoxical; that is, such as seem to finite and faulty human reason to contradict each other. For instance, they must recognize both the full Biblical teaching of the sovereignty of God and the full Biblical teaching of the responsibility of man. And to teach men the whole counsel of God also involves giving to different truths the same relative emphasis that they receive in God's Word. Such instruction will prove an effective safeguard against the fanatical riding of hobbies and it makes for the rare virtue of theological balance.

It is a matter of the greatest concern that church members be warned against

the prevalent errors of the day. If that is not done, many will certainly be swept away by the onrushing tide of modern heresies. Therefore, the truth should be presented to them by way of contrast with these heresies. That will serve not merely to forewarn and forearm them, but also to definitize their conception of the truth. As white stands out most clearly against a black background, so truth stands out most distinctly when contrasted with falsehood.

It is no less important that the church in instructing its communicant membership apply the teachings of Scripture to the peculiar conditions and pressing problems of the day. Therefore, the church must, for instance, proclaim the social implications of the gospel. At this point Modernism has substituted a false social gospel for the gospel of the Word of God, and most conservative churches have fallen far short of preaching the whole Word of God. When is war permissible or even required? What is the proper relationship to each other of employers and employees? Is capitalism Christian, and is communism anti-Christian? Does Scripture condemn the totalitarian state? Those are a few samples of the timely questions which the church must answer from the Word of God.

And all the time the church must keep warning its members against dead orthodoxism. Ever and anon it must tell them that the truth is not merely to be believed and confessed, but also to be done. Even the demons believe that God is one (Jas. 2:19), but it takes a Christian to love and obey that one God. Both the Head and the body of the church are glorified when its members, in addition to talking about the truth, walk in it.

Westminster Seminary Opening Exercises

WESTMINSTER Theological Seminary will open for its 22nd year on Wednesday, September 20. The opening exercises, to which the public is invited, will be held at 3 p. m. in the afternoon, and the guest speaker for the occasion will be the Rev. Edward L. Kellogg, pastor of Imanuel Orthodox Presbyterian Church of West Collingswood, N. J. Mr. Kellogg is himself a graduate of Westminster in the class of 1937.

MISSIONS

By MRS. RICHARD B. GAFFIN

Bible Study

MISSIONS AND PRAYER FOR OURSELVES

Introduction:

Less than a quarter of a century ago a song entitled "Others" was copyrighted by a Presbyterian Publishing Co. The sentiment and purpose of the song are good. It is therefore unfortunate that the doctrinal teaching is hazy and some lines misleading. We are told to crucify self so that: "Even when I kneel to pray my prayer shall be for others."

Prayer for ourselves does not mean a lack of interest in others. It is fulfilling the command, "Keep thy heart with all diligence; for out of it are the issues of life." Crucifixion of self and a proper interest in others comes only with a prayerful keeping of the heart. The psalmist realized this and he pours forth many petitions for his own needs: "Search me, O God, and know my heart: try me and know my thoughts: and see if there be any wicked way in me." "Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my redeemer." It is absolutely Scriptural to pray for ourselves. At the request of the disciples, "Lord teach us to pray," our Lord gave us a model prayer. It contains six petitions; three of them are for personal needs. (See also Gen. 32:11; Luke 18:13.)

Samuel Rutherford, one of the framers of our confession and catechisms, was known to be a man who tried to live strictly in accord with God's word. He was preeminently a man of prayer. He once entered his closet but forgot to shut the door—with the result that he was overheard. A maid servant, in the manse, passing the door, saw him walking up and down his room, in deep meditation. Lingering, she heard three petitions come from his lips at quite considerable intervals. "Lord," he exclaimed, "make me believe in Thee!" He sat down and mused a while, and then, resuming walking, spoke again: "Lord, make me love Thee!" Another pause and then another petition, "Lord, make me keep all thy commandments!" Belief, love and obedience are the way of the life that brings glory to God.

Lesson:

1. *Belief and Missions.*

(a) Matt. 6:33. There is more to believing God than trusting him for salvation. A right belief in God is a trust for all that he has promised us in His word. A lady once expressed her admiration for missionaries. They seemed to her to trust God. For years God had abundantly blessed her but still there was a constant anxiety that the rainy day might overtake her. She lamented the fact that she could not let go and seek with all she had the kingdom and trust God to fulfill his promise. What a world of energy and what sums of money would be released for missions if we believed God in this promise.

(b) Ps. 46:10. As we view the world falling into a chaotic doom we will be more prayerful and actively obedient to get the gospel out if we believe that God is going to be exalted, come what may. Darkness will not discourage us nor affect our joy.

2. *Love and Missions.* 2 Cor. 5:14.

A proper love for God follows upon a true belief in him. We need the impulse, the push to go toward the mark of the high calling in Christ. The love of Christ gives it. It is a force that brings a joy that is our strength. If our love for God is mediocre our services will be also. That which should be a light and gladsome duty is more than a burden. Our feet will not be shod with the gospel.

3. *Obedience and Missions.* Matt. 28:19; 9:38.

The believing heart not only will love but it will obey.

Conclusion:

It is very right and proper to pray for ourselves. Jacob, sly and cunning, was a child of God. He wrestled with God all night for a blessing. He had possessions and twelve sons, but he desired something greater than earthly treasure. For his persistence he became a prince with God. May we persistently call upon our God to give us that measure of belief, love, and obedience that will make us most useful in the cause of missions.

Planning the Program

FORMOSA is next on our program docket. We hope you enjoyed the study as we have. After you have had your worship period, take your society on a brief trip to the lovely island. Use something up-to-date such as *The National Geographic* carried in February.

Now that we all know the where, who and what of the land, we are ready to present OUR WORK. See *The Messenger*, February and June and excerpts from Mr. Andrews' letters.

We are very grateful to God for leading us into Formosa. The Reformed faith has been propagated there. Read aloud Mr. Huang's brief history of the Church of Christ in Formosa. Though this address was made to the Western Pennsylvania Presbyterial it is a message for our whole church. *Stranger than Fiction*, a pamphlet on the work of the British and Foreign Bible Society in Formosa, may be secured for one shilling or fourteen cents. The address is 146 Queen Victoria Street, London, EC 4, England.

Close with a circle of prayer. Introduce Mr. Huang to your members. Pray for the students who desire to come over and for the needy in all the world.

The Church of Christ in Formosa

By Prof. Huang, Chu-Yih

I am very glad to have the opportunity to speak to you about the Church of Christ in Formosa. About 350 years ago, some Spanish navigators went through the Formosan Straits and saw a very beautiful island within their sight. One of them said, "Illa Formosa!" which means "Look at the beautiful island!" After that this beautiful island became known to the Europeans as "Formosa." Formosa is 225 miles in length. The breadth varies from 60 to 80 miles and the total area is 13,425 square miles. I have been told that the size of Formosa is about the same as the state of New Jersey. It is shaped like a sweet potato. The population of Formosa is about eight million includ-

ing 170,000 aborigines, all others are Chinese Formosans.

The Island of Formosa must have been known to the Chinese at a very early date, but it was not settled extensively by them until later. In the 16th century the Portuguese and Spaniards made some attempts at establishing settlements. In 1624 the Dutch built Fort Zellanlia, on the south west coast, now called Anping, about two miles west of Tainan. They also built Fort Providentia in Tainan city. They maintained a settlement there for 37 years. During these 37 years about 30 Dutch Protestant missionaries went there. Then came the conquest of China by the Manchus about 300 years ago. Adherents of the defeated Ming Dynasty in China, under a leader known to Europeans as Koxinga, expelled the Dutch and drove the aborigines to the mountains and the Chinese came in and settled in the Western plain.

In 1865 just 85 years ago, the Presbyterian Church of England sent their first missionaries, Dr. and Mrs. Maxwell, to Formosa. Dr. Maxwell was a medical doctor. They landed at Anping and went from there to Tainan, which was the capital of the island at that time. He on the one hand distributed medicine to patients and healed their illnesses, and on the other hand preached the Gospel of Christ to them and to the Tainan citizens. Dr. Maxwell established the First Church of Christ in Tainan. After Dr. Maxwell more than 60 men and women missionaries were sent to southern Formosa. Some of them were leaders in the church, others worked in the hospitals, or taught in the Theological College, and boys' and girls' High Schools.

In 1872, the Presbyterian Church of Canada sent their first missionary, Dr. George Mackay, to Formosa. At first he lived in Tainan. The English missionaries there asked him to co-operate with them. But Dr. Mackay wanted to go to a place where the Gospel of Christ had never been preached, so one of the English missionaries led him to north Formosa, and he began his evangelistic work at Tanshui, about 15 miles north-west of Taipei, the capital of the island. After that more than fifty men and women missionaries were sent to north Formosa from Canada.

Both the Presbyterian Church of England and the Presbyterian Church of Canada helped the young churches establish other churches in the whole island. Now we have more than 200

churches, 120 in the south and 80 in the north. There are seven Presbyteries, four in the south and three in the north. Both north and south have their own Synods, 160 ministers and more than 60,000 members. Before the Second World War the two Synods held a General Assembly.

We have three mission hospitals, one in Taipei, one in Changhua, and one in Tainan. The hospitals have been and still are very useful in extending the Gospel of Christ in Formosa. The patients come to our mission-hospitals to be healed of their physical diseases, but while they are there the Gospel of Christ is preached to them and many have been saved. When they go back to their own villages they give the Gospel to their relatives and friends. By that way many churches were established in many villages.

Schools also have been established. At first two Theological Colleges were established, one in Tainan and one at Tanshui, the latter was later removed to Taipei. Now we have 30 theological students in Tainan and 40 in Taipei. In order to be able to have good training for these ministers boys' and girls' High Schools were established in Tainan and Tanshui. These schools are also very good channels for extending the Gospel and increasing culture in Formosa.

After World War II the high mountain brethren (that is, the aborigines) were given their freedom to worship God and become Christians publicly. The Chinese Government allowed the Presbyterian Church in Formosa to go to the aborigines to preach the Gospel of Christ and to establish churches in the mountainous parts. When the Japanese took control of the island in 1895 they did not allow anyone to preach the Gospel among the aborigines. During that period of fifty years (1895-1945) some heard the Gospel and believed in Christ, but the Japanese did not allow them to have any churches or Bibles. Believers in those days had to travel one day's journey on foot to go to Hualien at midnight to wake up the minister of the Church to hear the Gospel and read the Bible. Then before dawn they had to leave the Church and take the one-day journey back again to their village. When some of them did get Bibles they could not keep them in their homes but had to hide them in the mountain cliffs. When they wanted to read the Word of God they had to climb the high cliffs, and after they had read it,

they hid it again and returned to their homes. When it was found out that they had Bibles, the Bibles were burned and they were put in prison and many were put to death when they refused to give up their faith.

After the last war they could have churches of their own. Many of the Aborigines became Christians, and many churches were established in many villages. But there was a shortage of preachers to shepherd these little flocks and preach the Gospel to all. The Presbyterian churches of Formosa were helped by the missionaries to raise a fund to send many ministers to work among the "high mountain brethren," learning their language and preparing to translate the Bible into their native language. Although they have only 170,000 population, yet they have more than seven different kinds of languages. So we may know that their origin is more than seven tribes. We also established an Evangelical School in North East Formosa at Hualien to train the high mountain brethren to be preachers. We are very grateful that
(See "Formosa," p. 154)

Recent News from Mr. Andrews

Letter of July 12th—"Ever since I arrived here in late February, this place has been the most peaceful in Asia, i.e. it has been completely undisturbed by internal unrest, which cannot be said of any other place in Asia.

"The Canadian Mission is centered in Taipei, the English Mission in Tainan; there seems to be good prospects for us Americans to locate in Taichung. The pastor of the Mandarin (language spoken by our China missionaries) church in Taichung is Paul Chiao, one of my star pupils in Hangchow in 1946-47. A month ago he preached an excellent sermon here (Taipei) in the Mandarin Church to an audience which frequently includes some of the highest officials in the Chinese Government.

"There are two students already accepted as students for Westminster this Fall. One is Mr. Yang Ch'ing-an, a very promising student. His father is moderator of the Synod of the Presbyterian Church of South Formosa."

Letter of July 18th—"There is a greater representation here from China than any other place. They are now coming from Hongkong."

Conference Blessings

When most of you young people read this page in the *GUARDIAN*, summer Bible conferences will be over for this year. Perhaps you just arrived home yesterday. Wasn't it fun? You feel pretty good about it. Your clan won in the clan competitions. The food served was really "super," and weren't "so and so's" studies fine? You made some new friends and intend to write to them at least once a week. You'll never forget how funny that red-headed boy was in your clan stunt. Well, you're sure of one thing! You're definitely going back next year, and you hope you'll have the same counsellor.

Have some of these things been running through your mind? While you are thinking about it, perhaps I might ask a question. You're quite sure you've had a good time, but what benefits have you actually derived from the conference? Let's list some of them.

You mentioned having made new friends. Surely that is a lasting benefit. Sometimes in your own Machen League groups there comes a feeling of discouragement at the smallness of your numbers. You sometimes wonder if there are many other truly Christian young people with whom you may have fellowship. And then comes conference time and you have all the good times you've been recalling, and you realize anew that there are many fine Christian young people throughout the church. It would be good to keep in touch by corresponding with friends from other Leagues. Now that you know so many, you will want to be more faithful this coming year in your attendance of the State Machen League rallies held within your Presbytery. Christian fellowship is a privilege. What a blessing it is to have a host of Christian friends!

I hope you have also benefited by receiving some new ideas for your League activities this coming winter. Perhaps some of the study courses have given you ideas for use in your own programs. No doubt you've learned some new hymns and a few good choruses. Why not teach them to your society? If you liked the Bible con-

tests, introduce them at home. The stunt ideas and new games you learned may come in handy at the socials. When the fellows and girls who didn't care to go this year hear of all the good times and actually get to share in activities you've enjoyed, they are pretty sure to be ready to sign up next summer!

We've left the most important benefit of all to be discussed last, that of spiritual growth. No doubt many times you have heard conferences spoken of as "mountain top experiences." As the Word of God was declared to you there at camp, the Holy Spirit applied it to your heart. You felt moved to serve Him better than you have ever done before. As you stood about the campfire and heard the earnest testimonies you felt that nothing was too much to do for the One who had done so much for you. Perhaps you were one who at this very conference felt the call of God to go as a missionary or to serve as a pastor. How wonderful if you did. We need many young people in our denomination who are willing to devote themselves to this special service for our Lord.

But now you have come home and some of the spiritual joys which you felt at Conference seem to be fading. In the everyday humdrum of your life now, as school begins, or as you start that job, you feel that it is indeed hard to live the kind of Christian life you had purposed by His grace to live. Don't be discouraged. God will help you. And don't forget that after all the Christian life is a constant struggle, a constant struggle against temptation and sin. "Put on the whole armor of God." Be more faithful than ever before at the services of your church. Never neglect prayer and the study of God's Word. Use every opportunity to witness for your Lord. If you do these things you will grow in grace and you will find that your experiences at Bible Conference have not been mere emotional feelings, but they have served to strengthen you in your walk with Him. May your prayer be:

"Take my love, my God, I pour
At Thy feet its treasure store;
Take myself and I will be
Ever, only, all for Thee."

ELEANOR P. KELLOGG

Formosa

(Continued from p. 153)

the Orthodox Presbyterian Church has loaned two of its missionaries, the Rev. and Mrs. Heber McIllwaine, to the Formosan Church to work in that School. They are doing very fine work there.

We have a Youth Fellowship in every Church. They have their own prayer meeting and Bible classes led by the minister of the church. They help the church considerably by becoming Sunday School teachers and choir members, and they engage in open air evangelistic preaching.

We have a Summer Conference every year for the youth of the church. Every church sends their young people to that conference. During the summer of 1948 we planned to have 600 young people from the whole island, but when the meeting was opened more than 1200 came. That year fifteen young persons from the high mountain brethren came to the Summer Conference. We were very glad for this. It was the first time we had had them among us. That was a very good meeting for it increased the faith of the young people in Christ and stimulated their missionary zeal to work for Christ and His Church.

I do hope and pray that God will raise many men and women from among you to become missionaries to the Orient, especially for Formosa for leading the Church or teaching in the Theological Colleges, Boys' and Girls' High Schools, Hospitals and Social Institutes, or working among the young people in the universities and colleges. If you cannot become a missionary, you can offer your prayers and give your money for the support of those who go as missionaries. For many years we have been praying earnestly for a Christian University in Formosa. We would be very grateful if some of you would help us to fulfil this ambition. We are also very grateful that the Orthodox Presbyterian Church has sent the Rev. Egbert W. Andrews to Formosa. He is teaching in the Taipei National University and also teaching in the Taipei Theological College. Beside this he is teaching several Bible classes among the students. He is doing very fine work there.

Our Lord Jesus Christ said, "The harvest is plentiful, but the laborers are few; pray ye therefore the Lord of the harvest, that He would send forth laborers into His harvest." Luke 10:2. Thank you.

Expect High Enrollment At Westminster

PRESENT indications are that enrollment at Westminster Seminary this year will be the highest since 1937. Twenty-one new students have already been admitted to the Junior class, with several more expected. Three of these are Orientals and two European. Also three new graduate students have been accepted. Total number in the student body may be over 60. The greatest problem will be that of housing.

Eldersveld

(Continued from p. 149)

means the liberty not to be religious, and not to be bothered by those who are.

But the idea that the sovereign claim of Jesus' blood is upon this whole world, and that Christianity is the salt of the earth, and that we who believe it have something to say about what goes on here below—that idea has been currently rejected, even by many of those who consider themselves to be Christians. Generations have been reared in schools where the philosophy of neutralism governs their education. They have been taught to put Christianity in a pigeon-hole, where you can conveniently refer to it when there is nothing else on your mind, or when it might come in handy as a last resort for life's emergencies, when you are driven to your wit's end. Meanwhile, the State has become the Savior of society, if it is to have one, and that applies to more and more spheres of life as we know it today. What little remnants we have of a fading Christian culture are, to use Carlyle's phrase, "the aftershine of a by-gone faith." And in many ways Christianity has itself to blame, for it has become more and more just a way of death, instead of being also a way of life.

So, we Calvinists have a threefold witness which is designed and tailor-made to fit exactly the modern threefold need. Our Lord certainly uttered a profound and permanent Truth when

He spoke the words of that Great Commission, didn't He? It was as though He were peering down the centuries, which were all spread out before Him like an open road. And seeing what only He could see, He laid down the only possible program by which His Gospel could have real spiritual power in this world. Those who embrace that program, and seek to carry it out, stand at the present-day end of a very long line of distinguished witnesses, reaching way back to those eleven disciples who first heard His plan from His own lips.

Conclusion

We who hold this well-balanced threefold Christian witness are in what appears to be an almost hopeless minority. Not only the world, but even Christendom, broadly speaking, is arrayed against us. And it is becoming more and more difficult these days to be a thorough-going Calvinist. Our greatest danger is defeatism, discouragement, and despair—which are the devil's best tools against us. We will be tempted to forsake our distinctive witness and get on somebody's bandwagon, to adopt the more popular and spectacular methods of dealing with the world's problems. The enemy is at large, and others are giving him battle. We may not be in agreement with them, but perhaps we can agree on the major points. Must we not drop what we are doing and join the crusade, even though it may require that we compromise a principle here or there?

When Napoleon was running wild over Europe, Ludwig von Beethoven was composing his beautiful symphonies. It was hard for him to concentrate on his music, which he thought was in no way a contribution to the real battle. Finally, he could stand it no longer to see the little conqueror on the loose. No one seemed able to stop him. And one day, in a heat of rage, Beethoven wrote to his friend: "If I only knew the art of war as I know the art of music, I would drop everything and go out to stop that man." But after a few days his friend wrote back: "Dear Ludwig, stick to your music!" Why did he say that? Because he knew that long after Napoleon and all his hosts had gone the way of all flesh, the matchless music of Beethoven would go on and on thrilling the generations of mankind.

Something like that is the summons

that comes to all true Calvinists today: Brethren, stick to your music! Long after all the enemies of our faith have gone the inevitable way of unbelief, and long after all these popular heresies have had their day, the Gospel of the Great Commission of our Lord and Savior will go on and on thrilling and saving the souls of millions—if Jesus tarries—to bring God's chosen ones into the kingdom of heaven, to build His faithful church here upon earth, and to leave the redemptive stamp of Jesus' blood upon the whole wide world! Let us by all means, and at all costs, hold fast that which we have, so that we may have the Truth, the whole Truth, and nothing but the Truth, to give unto the sons of men whether they will receive it or not!

Especially to men who have been trained in this thoroughly Calvinistic Seminary, and are now ready to go out into all the world to preach the Gospel to every creature, to baptize believers in the name of the Triune God, and to teach the nations all things whatsoever our Lord has commanded—especially to you I would say reverently: Gentlemen, stick to your music!

News

(Continued from p. 149)

church expects to have ten delegates at the Seneca Hills Bible Conference August 14-19.

Fair Lawn, N. J.: Neighboring ministers James Price and Charles Ellis joined with the Rev. Bruce Coie, pastor of Grace Church, in a survey of over 200 homes in the area within a mile of the church. A number of persons were found who have since visited the church or sent their children to Bible School.

Waterloo, Ia.: A successful Bible school, with 40 children enrolled, was conducted June 5-16 at First Church. Materials distributed by the Christian Education Committee were used. Mr. Clarence Roskamp, superintendent of the Sunday school, conducted a campaign to raise funds for a new piano, and as a result a beautiful Gulbransen spinet has recently been installed in the church auditorium. The Rev. Delbert Schowalter occupied the pulpit during the vacation of the pastor, the Rev. Oscar Holkeboer.

Rochester, N. Y.: Professor John

Murray preached at both services of Memorial Church on July 23. The service was in commemoration of the 25th anniversary of the ordination of the pastor, the Rev. John DeWaard. The congregation had already presented Mr. DeWaard with a gift in remembrance of his anniversary.

Berkeley, Calif.: Covenant Church is cooperating with the Christian Reformed Church of Northern California in a summer Bible conference at Mt. Hermon. Speaker for the meetings is the Rev. Peter H. Eldersveld. Forty children were enrolled in the vacation Bible school.

Portland, Oregon: A vacation Bible school was held July 12-23 in First Church with an average attendance of 80, including 13 teachers and helpers. A revised set of By-Laws for the church was adopted at a congregational meeting following a Fellowship dinner July 7. A number of young people planned to attend the summer conference at Suttle Lake.

Van Til Visits and Lectures in England

A brief letter from Dr. C. Van Til tells of his visits in England. He left New York on June 23 aboard the *Queen Mary*, his main purpose being to deliver a lecture at the Tyndale Fellowship in Cambridge.

During the first week he visited Bristol, and spoke at the 25th anniversary of the Bible Churchman's College. On July 2 he preached in the only church in Bristol that stands on the city wall. Whitefield is said to have preached there the first time after his ordination. In Bristol Dr. Van Til was the guest of the Rev. and Mrs. Philip Hughes, and enjoyed a number of pleasant trips with them. Included were a visit to a rock near Cheddar Gorge where Toplady wrote his famous hymn, and another to Chippen Salisbury and the manor house where Tyndale was chaplain to a wealthy family.

From Bristol Dr. Van Til went to Oxford and London before journeying to Cambridge. The first week-end there was spent on the subject of the Old Testament, but Dr. Van Til was invited to speak at a conference in a neighboring college. His lecture to the Tyndale Fellowship was delivered on Monday evening, July 10. Dr. Martin Lloyd-Jones was chairman of the meeting. Dr. Van Til also spoke on Tues-

day and Wednesday evenings, and participated in the discussions that took place.

In his letter he says, "Some seemed to hear 'some new thing' to the effect that 'non-Calvinistic Protestants' did not have as good an apologetic as Calvinistic Protestants. One of the young women had been a student under Barth, and at first violently denied what I said. She kept trailing me. At lunch she told me she had not realized that there were still such people in the world as started absolutely from the Bible. . . . I learned to admire Dr. Lloyd-Jones a great deal. He was a good chairman. He ever brought things back to the Reformed position, and gave me several opportunities to join in the discussion."

Following the visit to Cambridge, Dr. Van Til spent several days at Bristol, taking a "rest cure," and on July 25 flew to Amsterdam. He arrived back in New York on August 13.

DeWaard Preaches on Twenty-fifth Anniversary

IN our previous issue we noted briefly the 25th anniversary of the Rev. John J. DeWaard, observed in Cedar Grove, Wisconsin. The following account of his visit there was sent us by a member of Calvary Church:

"Members of Calvary Orthodox Presbyterian Church, Cedar Grove, experienced a season of blessing, a reunion and fellowship July 2 to 9, when a former pastor, the Rev. John J. DeWaard, now at Memorial Orthodox Presbyterian Church in Rochester, N. Y., observed the 25th anniversary of his ordination and his beginning of the Christian ministry there.

"At the July 9 morning service which he conducted, Mr. DeWaard chose 'After Twenty-five Years' as his theme, using as his text II Timothy 2:6, 'The husbandman that laboreth must first be partaker of the fruits.' In his challenging and inspirational message he followed three lines of thought: the work of the ministry—not primarily helpfulness, human uplift, church organization, nor yet Bible study, but preaching the glory and holiness of the unchanging God. Secondly, the fruit of the ministry, not necessarily the love and respect of the people, the powerful preaching, nor encouraging those in special need, but first and fore-

most suffering for Christ's sake. Finally, the joyful use of that fruit of the ministry, in which he stressed the importance of a life dedicated to the service of the one and only God.

"In June, 1936, the Rev. Mr. DeWaard led his people in the organizing of Calvary Church in protest to the soul-destroying Modernism in the U. S. A. denomination. A congregation of over 300 communicant charter members was formed and officers chosen. After worshiping for seven months in the village hall, the congregation moved to their new basement church, which served admirably for a few years, until the superstructure could be built.

"In January 1940, much to the sorrow of the Calvary people, their pastor accepted a call to his present charge in Rochester, where God has also richly blessed him and his family. Mr. and Mrs. DeWaard were at Cedar Grove from June 30 to July 10, and renewed former friendships and acquaintances."

The present pastor of Calvary Church is the Rev. Robert K. Churchill.

Trinity Chapel DVBS Continued by Request

THE Daily Vacation Bible School at Trinity Chapel, Newport, Ky., was continued for a second two-week period at the request of the pupils.

Following the first two weeks of the school, a number of the Chapel young people went to the Ben Lippen Bible and Missionary conference near Asheville, N. C. All of these young people, aged 15 to 20 years, not only freely acknowledged their faith in the Lord Jesus, but also offered themselves to their Lord as volunteers for missionary service.

When they reached home, the boys and girls of the DVBS began requesting resumption of the school. As a result the workers agreed to resume the school for another two weeks period.

Shortly after this, a Christian physician, specialist and surgeon, Dr. Nintcho Nintcheff, of Cleveland, Ohio, indicated that he was giving up his vacation and expected to come to Newport and set up a clinic in the Chapel, where he plans to help the missionaries with the problems of mal-nutrition, which so interferes with multitudes in the area. Dr. Nintcheff has saved the lives of at least two of the Chapel young people.

Dr. J. Lyle Shaw, pastor of the Chapel, pleads for helpers in the ministry of prayer for the work in Newport.

Covenant Church Dissolved

BY action of the congregation, it was officially decided to dissolve Covenant Orthodox Presbyterian Church of Philadelphia, and the members of the congregation were given letters of dismissal to churches of their choice.

For a number of years this small congregation has been without a pastor, meeting in the West Philadelphia branch of the YMCA. The members have followed the practice of using only the psalms in worship, and without instrumental accompaniment. A former pastor, the Rev. David Freeman, is now pastor of Knox Orthodox Presbyterian Church of Philadelphia, and some members of Covenant have made Knox their new church home.

Three Bible Schools in Denver Area

THREE separate summer Bible Schools were conducted in the Denver area this summer. Two schools were conducted for three weeks beginning June 12 in Denver itself, one at the Park Hill Church and the other at the Chapel at East 31st Street. Over two hundred pupils were enrolled. The third was at the Oak Creek mission July 10-23, directed by Miss Harriett Z. Teal assisted by Mr. Kenneth Meilahn. Mr. Meilahn, a graduate of Westminster, is assisting in the Denver work during the summer months.

Lightning Strikes Family Picnic

AMONG the reports of accidents during the Fourth of July holiday was one telling of three persons killed when a bolt of lightning struck a tree under which a family was enjoying a birthday party and picnic in Hamden, Connecticut. The family was that of Mr. and Mrs. Leonard Dorman. Killed were a son aged 22 and a daughter aged 16, and a young lady who was a guest. Seven persons, including the parents,

were injured, more or less seriously. Among these was another son, Harold, who is a member of First Orthodox Presbyterian Church of Hamden, and who plans to enter Westminster Seminary this fall. It was in his honor that the birthday party was being held.

Calvin Foundation

THE *Banner*, official organ of the Christian Reformed Church, in its issue of July 14, reports the establishment and incorporation of an organization to be known as The Calvin Foundation.

Says the *Banner*: Several years ago the aims and ideals now embodied in the Calvin Foundation were born in the minds of a group of local friends of Calvinism who determined that something concrete must be done to promote the study of Calvinism, to develop it, and enrich its meaning and make effective its dissemination. Calvinism, they felt, should be reaffirmed as a dynamic force in the face of the needs of the contemporary world.

"The Calvin Foundation, a non-profit corporation, is the result. According to its by-laws, the Foundation will seek to provide opportunities and tools for critical scholarship, research, and scholarly production, and supplement the available opportunities along these lines especially among the alumni, faculties and students of Calvin College and Seminary, and in general provide means for the articulation of the distinguishing genius of Calvinism through scholarly methods and appraisals or artistic productions. Moreover, it will provide opportunities for maintaining such contacts with spiritually affiliated groups as can promote the Calvinistic view.

"In order to realize these ends, the Foundation will serve as an agency to encourage and receive gifts of money, annuities, property, works of art, historical papers, and documents, museum specimens, and similar gifts, and to use, loan or award such gifts according to the purposes of its organization."

An initial gift of \$10,000 from Wm. B. Eerdmans started the program, and additional gifts are being sought. Membership in the Foundation consists of active members of the Calvin Alumni Association, persons admitted by a 2/3 vote of the Foundation Trustees, and any persons chosen as officers or trustees. The incorporators and first trustees are William B. Eerdmans, Rev. Gerrit Hoeksema, and Professors Henry Schultze, Samuel Volbeda and William Spoelhof.

Machen Book in Chinese

DR. J. Gresham Machen's epoch making book, *Christianity and Liberalism*, has just been published in a Chinese translation by the Reformation Translation Fellowship, Hong Kong. The translation was made by the Rev. Samuel E. Boyle, missionary of the Reformed Presbyterian Church, with the assistance of two Chinese scholars, Ka-Lai and Charles H. Chao. The volume, which is not an abridgement but a translation of the complete work, includes also a short account of the life and work of the late Dr. Machen. The publication of this book will fill a long-felt need in Chinese Christian circles for a scholarly presentation of the case for historic orthodox Christianity over against the Liberalism which has made serious inroads upon Christian churches and institutions in China.

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The GUARDIAN NEWS COMMENTATOR

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

World Council After Two Years

THE Central Committee of the World Council of Churches met in Toronto early in July in its third annual meeting. Reports issuing from the meeting suggest that one of the chief matters of discussion related to the definition of a church, and the place of separate churches in the Council.

The report under consideration on this subject declared that the World Council "is not and must never become a superchurch," that its purpose "is not to negotiate unions between churches," and that the Council "cannot and should not be based upon any one particular conception of the church."

When an attempt was made more positively to express what the Council is, however, difficulties arose, especially as between the "high church" doctrine of the Greek Orthodox Church and the "low" doctrine of Protestants generally. After a number of revisions the following paragraphs were adopted: "The member churches of the World Council consider the relationship of other churches to the Holy Catholic Church which the Creeds profess as a subject for mutual consideration. Nevertheless, membership does not imply that each church must regard the other member churches as churches in the true and full sense of the word. There is a place in the World Council both for those churches which recognize other churches as churches in the full and true sense, and for those which do not. But these divided churches even if they cannot yet accept each other as true and pure churches, believe that they should not remain in isolation from each other, and consequently they associate themselves with the World Council of Churches. They know that differences of faith and order exist, but they recognize one another as serving the One Lord, and they wish to explore their differences in mutual respect,

trusting that they may thus continue to be led by the Holy Spirit to manifest their unity in Christ." The report, including this somewhat vague declaration, was approved for study in the churches, but was not submitted as some final declaration.

Another matter that caused discussion was the race question, especially as it appears in South Africa, where the Dutch Reformed and other churches support the government program of segregation while, so it was said, only the Communists oppose it. The World Council opposed this segregation, and voted to send a delegation to South Africa for study, conference and fellowship, but when it decided that such a delegation should be multi-racial, there was doubt whether the delegation would be received. A third report dealt with religious liberty and persecution, and was concerned chiefly with areas in which either Romanism or Mohammedanism was dominant and liberty denied to other faiths. Some of those present felt that the report should also have considered areas where a dominant Protestantism imposes restraints on other faiths, such as, for example, some Scandinavian areas.

Four new churches were added to the Council, and none withdrew. In the minds of some commentators this seemed to be the chief accomplishment of the Council, that it had not showed signs of disintegration as yet. It now claims 160 denominations with about 160 million members.

The basis of the World Council is stated as a common commitment to Jesus Christ as God and Saviour. Since, however, each participating church is allowed to interpret those words in its own way, and since a modernist or indifferentist theology appears to characterize the leaders of the Council, its existence does not provide much comfort for Bible-believing Christians. It was in opposition to this World Council that the International Council was formed two years ago.

The next general assembly of the World Council has been scheduled for 1953 in Evanston, Illinois, on the Campus of Northwestern University.

Baptists Hear Plea for New Evangelism

SOME 20,000 Baptists from all over the world, attending the Eighth Congress of the Baptist World Alliance in Cleveland in July heard Dr. Edwin T. Dahlberg, former head of the Northern Baptist Convention, call for a new type of evangelism. Current evangelism, he warned, stands in need of "some serious intellectual discipline." The modern mind, in his opinion, no longer gets any meaning out of popular evangelistic phrases such as "saved by grace," and "coming under the blood." Instead there is needed today "a Martin Luther of the New Reformation to take the historic doctrines of the Christian faith, reinterpret and restate them, and nail them to the doors of the Christian church for the whole twentieth century to read, believe and obey." "God speed the coming of a generation of preachers and evangelists who will proclaim the faith of our fathers in the language of our children."

We have frequently heard such demands. We are no stickler for particular linguistic forms. But the trouble is that when the language of our children is used, often the doctrines are not the faith of the fathers. Dr. Dahlberg may have no use for such a phrase as "saved by grace," but the Apostle Paul thought it worth stressing, and millions of humble believers since his day have rejoiced in its rich content.

The same Baptist Congress, among other things, adopted a declaration concerning religious freedom. "We believe that every person has the right to express his religious beliefs in worship, teaching and practice, without moral, social or political penalties. We stand against tyranny, whether of State or

Church, and condemn as against the will and purpose of God any acts which outrage the conscience of freedom-loving people."

Vatican Envoy

EVER since Myron Taylor ceased to act as the President's personal representative to the Vatican, the question of a successor has been in the air. Most Protestant bodies have gone on record as opposed to the appointment of a successor, and in favor of the termination of this unofficial ambassadorship to an ecclesiastical organization. Romanists have pressured the White House on the other side. A report from the NAE Office of Affairs in Washington states that Mr. Taylor has now been given an office and staff in the White House. Just what his position is has not been indicated, but it is thought to be some sort of a liaison with the Catholic interests in this country, and thus to constitute a sort of concession to that church, in place of an envoy in Rome.

More Trouble in Canada

THE other night five Baptist evangelists and a small group of helpers tried to hold a street meeting in the town of LaSarre, Quebec, Canada. They were promptly roughed up, and finally arrested and put in jail in a town 50 miles away. This sort of thing has happened all too frequently in Catholic dominated Quebec. People are getting tired of it. Protests from numerous quarters flooded the authorities. Prominent Catholics let themselves be heard in opposition to this sort of religious intolerance. Finally, after bail was provided by another clergyman, the five were released. The solicitor of the town council declared that the arrest was a mistake, and was not at any time ratified by the council. The council even pledged police protection for a subsequent meeting which, however, though not interrupted by physical violence, was broken up by a barrage of "horn blowing."

Controversy Over Admission of Ministers

LAST September the Presbytery of Los Angeles of the Presbyterian USA Church passed a resolution refus-

ing to admit to its bounds four ministers who had been appointed to teach in Fuller Seminary, independent institution located in Pasadena. These ministers came with regular letters of dismission from other presbyteries. But the Presbytery of Los Angeles not only refused to admit the men, it also refused to give any reason for its action.

One of the men, Dr. Gleason Archer, appealed to the Synod of California, and the appeal has been upheld. The claim of Archer was that a Presbytery cannot refuse to accept a letter of dismission from another presbytery without giving a stated reason. It now appears that the matter will be carried to the General Assembly at its meeting next year.

Fuller Seminary is an independent institution of conservative character. There is a regular Presbyterian seminary in the area, located at San Anselmo.

American Council Group Opens New College

THE practice of having colleges on the west coast with presidents *in absentia* in the east appears to be spreading. When Fuller Seminary was opened it was announced that Dr. Harold Ockenga of Boston would be President in absentia. Now announcement has been made of the opening of Highland College, also in Pasadena, Calif., with Dr. J. Oliver Buswell of New York as President in absentia.

The new college will be a four year liberal arts institution, opening this fall with the first two years. The property of Southern Baptist Bible College has been purchased. There are accommodations for some four hundred students, with gymnasium and athletic facilities. The names of faculty members have not yet been released. Included on the Board of Trustees are Stanley P. Allen, James E. Bennett, Roy T. Brumbaugh, John E. Carson, Clyde Kennedy, John Krauss, Carl McIntire, and Robert G. Rayburn.

The full four year course will not be in operation until 1952.

International Council Meets in Geneva

THE Second Plenary Congress of the International Council of Christian Churches was scheduled to meet in Geneva, Switzerland, August 16-23.

The theme for the gathering is "The Twentieth Century Reformation."

Reports indicate that some four or five hundred persons will be present, though how many will attend as delegates and how many as observers and visitors is not plain.

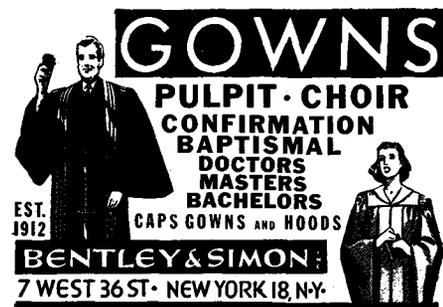
The program, as tentatively prepared by the general secretary, Mr. Aric Kok, includes the following speakers: Wednesday—opening address by Mr. Kok; address: "For the Word of God and the Testimony of Jesus Christ," by Dr. Carl McIntire; Thursday—"The Sixteenth Century Reformation and the Bible," by Prof. G. Ch. Aalders of Amsterdam; a report on Latin America by Dr. Adriaio Bernades of Sao Paulo, Brazil; report on North America by Dr. W. Harllee Bordeaux; address, "Ecumenism and the Bible," by Dr. W. H. Guiton of France. Friday—a report on the Far East by Rev. B. M. Gittisarn of Bangkok; address, "Catholicity and the Bible," by Prof. J. J. Van der Schuit of The Netherlands. Monday—An address, "Inspiration of the Bible," by Rev. W. R. McEwen of Australia; an address, "Totalitarianism and the Bible," by Dr. W. O. H. Garman; an address, "Communism and the Bible," by Dr. Fred C. Schwarz of Australia. Tuesday—an address, "The Authority of the Bible," by Dr. David Hedegaard of Sweden; an address on "The New Modernism" by the Rev. Francis Schaeffer, and a report on China, Korea and Japan by Dr. J. Gordon Holdcroft; an address, "Romanism and the Bible," by Dr. T. T. Shields of Tor-

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onto. Wednesday—an address, “The Holy Spirit and the Bible,” by Dr. William R. McCarrell, of the Independent Fundamental Churches of America; an address, “Archeology and the Bible,” by Dr. Allan A. MacRae of Faith Seminary, and a closing address, “The Continuing Reformation,” by Dr. Kenneth R. Kinney of Johnson City, N. Y.

Latest indications are that four ministers of the Orthodox Presbyterian Church will be present. Official delegates are Prof. R. B. Kuiper and Dr. N. B. Stonehouse. The Rev. Calvin Busch of Portland, Me., expects to be a visitor. Dr. W. H. Bordeaux will be present from the American Council.

The Doctor and the Word of God

AN interesting report comes out of Sweden. In that country there is a state church (Lutheran) so that the government has certain duties and responsibilities toward the church. Recently the Royal Medical Board was asked by Dr. Bertil Soderling of Boras to take action against a text book written by the Bishop of Gothenburg.

The book is for confirmation classes, and so is most widely used among young people or adolescents. The doctor claims that the book is characterized by “intolerance, persecution of beliefs, bone-hard dogmatism . . . The basic theme of the book is sin, guilt and punishment . . . With its threat of eternal punishment the book acts as a dogma of fear of quite dubious sort. . . (Pupils) don’t get the stimulation to independence, the tolerant and free formation of attitudes, which ought to be a basic pillar of a democratic society.”

In reply to these charges the Bishop declared that the book is only a working over of what has been officially adopted by the Swedish Church convention and approved by the government. The Bishop claims that the Doctor is objecting to ideas that are found in the Bible, the prayer book and the Catechism.

It will be interesting to see what the government of Sweden may decide in this matter, or whether it will perhaps decide that it has no power to make a decision. Many times it has been claimed that the Biblical ideas of sin and guilt and punishment run extremely counter to the views of modern

psychiatry as to healthy mental attitudes. It has even been claimed on occasion that such teachings as are found in the Bible lead to mental derangement, when pressed in an extreme fashion. This may be true within limits, when the teachings of the Bible are presented in partial or distorted fashion. But when the message of sin is coupled with the message of grace, in Biblical proportions, the acceptance of the total message leads to inner peace rather than inner turmoil.

Another Ancient Bible Manuscript

SCHOLARS engaged in microfilming ancient documents in St. Catherine’s Monastery on Mt. Sinai have discovered another ancient Bible manuscript, this one said to be the oldest copy of the New Testament in Greek and Syriac. Written on gazelle’s hide, the manuscript is said to date from the fourth century. The work at the Monastery is being done on behalf of the Library of Congress, which ordered the microfilming of nearly a half million pages of ancient documents at St. Catherine’s, believed to be the world’s oldest Christian monastery.

Publication News

“Christ, the Bread of Life,” by William Childs Robinson, is the title of the series of Payton Lectures delivered at Fuller Seminary in 1949. “The suffi-

ciency of Christ in all realms of life.” Eerdmans. \$2.50.

“Calvin’s Sermons; The Deity of Christ and other sermons.” Translated by LeRoy Nixon. These sermons have not previously been translated into English. Eerdmans. \$3.50.

“Beside Still Waters,” by W. G. Polack, ten sermons of comfort and inspiration. Concordia. \$1.25.

Albert Barnes’ “Life of the Apostle Paul” has been published in reprint by Baker, Grand Rapids. \$3.50.

Dr. P. Y. DeJong of Grand Rapids has prepared, and Baker has published, a study manual on “The Christian Life,” arranged in the form of 28 lessons with review and discussion questions for each. Should be useful for adult or Y. P. classes. \$.60 each, or \$6.00 per dozen.

These and other books may be ordered through The Presbyterian Guardian, 1505 Race Street, Philadelphia 2, Penna.

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