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God, from all eternity, did, by the most wise and holy counsel of His own will, freely, and unchangeably ordain whatsoever comes to pass: yet so as thereby neither is God the author of sin, nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established.

Westminster Confession III.1

J. Gresham Machen
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The Necessities of Life

Riches profit not in the day of wrath; but righteousness delivereth from death.

—PROVERBS 11:4.

Isn't it amazing how much of our time is taken up with *things*? Most of a man's life is occupied with the job of getting food, clothing, and shelter for himself and his dependents. Usually he is not content with the bare necessities either. He wants a few luxuries too. Many people even wish they might have an abundance of all that their hearts fancy. And those who do not see their desires materialize are likely to envy their neighbors.

It is probably safe to say of many people that THINGS are in almost all their thoughts. I suspect that they analyze almost everything in life in terms of dollars. How long they work, how much they sleep, the recreation they allow, where they live, the jobs they choose, the organizations they join, the Congressmen they vote for,—even the persons they marry and the churches they join,—are all determined with at least one eye on the dollar, and its guiding light is not likely to be despised. "How much will I get out of it?" seems to be the great question.

Sometime ago I called at a home and found the woman of the house in deep distress. Her father had apparently committed suicide a few days before, and had left her nothing in his will. An undeserving brother of hers had gotten everything. I left that house with the impression that the woman had been greatly shocked,—but not so much by her father's death. It was his will that she seemed unable to get over!

In this world we have material needs. And God teaches us to attend to them. We are to provide for them by an honest day's work. Laziness is sinful, and lack of sense in the use of goods acquired is reprehensible stewardship. We should rejoice in the goodness of God when material goods abound, and we should use them with gratitude.

But we must remember that there are lots of things worse than being poor, and lots of things better than being rich. It is better to be righteous. A free conscience is better than a fat bank account. It is better to sleep on

a park bench under a newspaper than in a palace where the beams echo the groans of the poor and the stones cry out of injustice and robbery under cover of law. And can it be worth it to pile up savings and build commercial empires at the expense of good health and happiness in the home? Will a man's children bless him for denying them the affection and guidance they need because he is busy getting rich?

But what shall we say for the man who forgets God in his preoccupation with earthly goods? The man who thinks it very important to pile up insurance policies, bonds, and stocks to insure his life in this world, but never moves a feather to secure his future in the life to come? The man who must have a house on earth, but gives no thought to making sure that he has a dwelling in heaven? The man who must ride the latest car, but cares nothing about the road he travels through life? The man who strains his genius to get gain, but never gives God a particle of glory through repentance, faith and new obedience? The man who *must* be wealthy, but feels no pressure to be wise in the sight of God?

We must say what God says: he is a fool! Sooner or later he will be shot through with sorrows. A man's life does not consist in the abundance of the things he owns, but in the enjoyment of God's favor and blessing. Already he is a restless spirit, in the grip of a craving that cannot be satisfied. Every dollar he gains loses its fascination the moment it reaches his hands, for his heart is set on getting the next.

But who can imagine the agony that will grip him in the Judgment, when he awakes to his true worth! Will it matter then to have owned the world? Will it be any consolation then to have been a magnate or tycoon, when the gold that has encrusted him is melted away by the heat of God's fiery trial and his petty self is made to stand forth in its penury? Surely in that hour it will appear as never before that to be filled with the food everlasting which is in the Son of God, to be clothed in the righteousness of Christ, to have a dwelling in God's kingdom, is to have the necessities of life. It is to be made rich! For in Christ Jesus all things are ours. HENRY TAVARES.

Grass Roots

By R. K. Churchill

Am now in the midst of Vacation Bible School, and say, that material of ours is simply superb. Just look, for instance, at the Beginners' material—*Homes Which God Made*. Why, you could not read that without getting excited. Think of the homes of the Bible—the home of our first parents, of Abraham, of Moses, of Jesus, of Lazarus—think of the home in Heaven. Could any subject be more appropriate in a day when the home is all but gone?

In the Junior Department, anyone could go to school with profit. Where else would you see the Bible in the making? I know ministers who have never had such material to bolster their faith. How interesting also, to see the Word of God in so many different languages. Why, the children even know how the blind read the Bible in braille.

Down in the Primary Department, they are building a round hut, pole sides, with real sticks, and real grass on the roof. A boy pauses to tell me that this is the house where our Missionary, Rev. Duff, slept. He knows a lot about missions, and this makes it real.

Older children are in the Intermediate Department. There is a girl standing before a very large hand-made map of the Roman Empire. Haltingly, she leads the class along the second missionary journey of Paul, telling of the interesting experiences, the planting of churches, and also where some books of the New Testament were written. On the table are models of synagogues and temple, of a Roman merchant ship in which the early missionaries sailed those ancient seas with the ever new message. No man can read that lesson material very long without coming to the conclusion that throughout the whole of this Great Commission Series, a new high has been reached in clarity, content, and scholarship. The singing, the memory work, the high drama of the Reformed Faith, continuing for two weeks—who can evaluate it?

I have not told of improvements which might be made, nor of the deep weariness of the pastor and teachers. I just wanted to say "Orchids to Betty Colburn, Rev. Ed. Clowney, and Rev. Lewis Grotenhuis."

THE PRESBYTERIAN GUARDIAN

JULY 16, 1951

Reformed Faith In Action

VARIOUS circumstances have combined recently to place stress on the opportunity and necessity for a clear Reformed testimony in our time. The utter confusion that prevails in Christendom generally, the substitution of the wisdom of this world for the revealed truth of God, and the desperate need for an authoritative voice, all call us to the courageous proclamation of the full faith given us in Scripture.

When we contemplate the organized church, we find many areas where such a Reformed testimony needs to be strengthened. First of all is the central area of church life, the area of preaching. Commonplace sermons do not belong in Calvinistic churches. In His gracious providence God has not been pleased to appoint only the experts and the orators to the pulpit. But He does call on those who occupy the pulpit to make full proof of the ministry, and diligently to declare the glories of sovereign redeeming grace. Our faith is relevant for our times. It must be so presented to a hungry church.

But in connection with preaching, we think also of that proclamation of the Word especially associated with missions. The adding of new believers to the church is a part of our aim, be it at home or on the field. Here, perhaps, more than in local pastorates, the problems of method appear alongside the problems of content. A Reformed testimony should be presented according to a method suited to its authority, universality, and applicability.

Likewise, within the realm of the organized church, there is the whole field of distinctively religious education. There is the teaching of children, the instruction of youth, the indoctrination of the more adult. Here, too, method is important, but method must not overshadow content. The purpose is to communicate truth, the truth God has given, to impress it upon mind and heart so that it becomes a living force in the life of the individual. The purpose of teaching is not to help the pupil to have certain "experiences," but to bring the pupil to know certain facts, and their significance for his' and all life.

In connection with education we are also impressed with the need of writing. No generation can

make an effective impact on its contemporaries through the literature of the past. Many valuable reprints are being offered in our day. But unless the faith of the present is able to bring itself to expression on the written page, there is something lacking in our Christianity.

Outside the realm of the organized church, there is needed also the testimony of the Christian community. Does our Reformed faith have an authoritative word to speak concerning the rights and limitations of governments, the duties and responsibilities of labor and industry, the significance of divine truth in the fields of science, economics, art, and sociology? It should be able to present a clear testimony in these fields also, if it is relevant for the whole of life. It is in this connection, of course, that the movement for a Christian educational program assumes central importance.

It so happens that in this issue of the *GUARDIAN* attention is given at several points to the opportunity and need for distinctively Reformed concern with these matters, and in that connection the pressure is placed squarely upon two branches of the church, The Orthodox Presbyterian and the Christian Reformed denominations. Nowhere else in our country do we find portions of the Church of Christ which are so self-consciously attempting to be Reformed in faith and action. It is not strange to find that in these two churches matters mentioned above are receiving serious consideration. It is not strange also to find that there is no small degree of mutual interest and fellowship as between these churches in the effort to develop a Reformed testimony.

But if there is anything that we need to remember, it is that we have not arrived. There can be no complacency. The fact that we are trying to provide a Reformed testimony should not lull us into thinking that we are presenting a Reformed testimony. There is yet much ground to be possessed. Our Reformed faith must be put into action at every point, to the glory of God, the salvation of sinners, and the building of Christ's kingdom.

L. W. S.

No Absolutes—Says Vinson

NOTHING is more certain in modern society than the principle that there are no absolutes, that a name, a phrase, a standard has meaning only when associated with the consideration which gave birth to the nomenclature. To those who would paralyze our Government in the face of impending threat by encasing it in a semantic strait-jacket we must reply that all concepts are relative." This is a quotation from the majority opinion of the Supreme Court, June 4, 1951, written by Chief Justice Vinson, upholding the conviction of eleven high-ranking communists, under the Smith Act.

We are not here concerned with the constitutionality of the Smith Act but with the assertion that there are no absolutes and that all concepts are relative. These statements are gratuitous assertions by the Chief Justice not necessary to his argument. We regard it as most unfortunate and even dangerous that the highest court of our land should declare that nothing is absolute and that all is relative.

If nothing is absolute then there is no truth. Truth is something that does not change, that is always the same. Justice Vinson here goes counter to the Declaration of Independence which "hold(s) these truths to be self-evident" and which speaks of "the Laws of Nature and of Nature's God."

If there are no absolutes, there is no moral law, no eternal right and wrong, no fixed and immutable values. Societies and Supreme Courts will have to make up their own values as they go along.

Most of all, if there is no absolute there is no God for God is the Unchanging One, the great I Am, the source and fountain of all truth. If Justice Vinson means what he says he can allow only for a relative God who changes with everything else.

If there is no absolute, there is no limit to the power of the state. There is nothing above the state to which it is subject. This is a cardinal principle of communism and it is indeed ironic to read in a Supreme Court opinion which opposes communism and results in the imprisonment of communists an ideology basically akin to communism. We contend that freedom depends upon faith in an Absolute God, otherwise the civil power will recognize no law above itself. The Constitution will

then truly be what the Supreme Court says it is. And the Court will have no fixed standards to guide and restrain it.

Justice Vinson affirms materialism and denies a moral universe. We have high-lighted here a deep-seated malady of western democracy. Ethics root in law and law is rooted in God. God is altogether Righteous and His Word is forever true. Our western world in the grip of scepticism has lost its faith and has nothing left but material possessions. It is tragic to find the same doubt emanating from the Supreme Court chamber.

You are wrong, Your Honor, God is Truth, His Word shall not pass away and His Law shall always undergird the universe.

J. P. C.

Peace in Korea

AS these words are written all signs point to an early armistice in Korea, with the prospect that some sort of peace will return to that land.

Viewed in current general terms, Korea happens to have been the one spot in Asia where Communism thought it had a chance to gain territory through armed aggression. In that opinion Communism is now aware that it erred. It did not succeed in gaining territory.

Viewing the matter from the Christian standpoint, on the other hand, we may feel moved, as we are so often moved, to ask why? Why was it that God, in His sovereign providence, brought upon this little land of Korea, considered in many ways to be the finest example of successful Christian missionary effort, the devastation of a modern war. It is perfectly true, as has been proven more than once, that Modernism had made its impact in Korea. It is perfectly true that much of the church in Korea had been affected by the virus of unbelief. Yet there were and are multitudes of Christian people, sincere and Bible believing, in that land. And now tragedy has struck. Homes have been destroyed, industries, schools and churches have been demolished, thousands and perhaps millions of lives lost.

Here again, as in similar cases elsewhere, we cannot expect any finished answer to our why. God's wisdom is not ours, nor His ways. His abiding purpose is for the welfare of His

people. His purpose never fails.

It is perhaps not without significance that the one area of Korea that has been kept relatively free of destruction, is that particular area where a company of faithful Bible believing Christians have been especially active for some years now. Can we hesitate to believe that the prayers of God's people in these parts were wonderfully answered? We also note that the movement of war forced large numbers of people to enter this area, who otherwise might not have been brought under the impact of this Christian testimony. The refugee problem is tremendous. But in the midst of that problem, there is every evidence that a witness to God's truth is being gloriously maintained.

We are humbly grateful to God that peace seems in the way of returning to Korea. Perhaps we should be reminded that what has happened in Korea can happen elsewhere. It can also happen here. The only real peace is the peace that lies within the heart, the peace of God, through faith in Jesus Christ. That peace not even war can take away.

L. W. S.

Best Wishes:

WE are happy to extend our congratulations and best wishes to the Rev. and Mrs. Arthur W. Kuschke, Jr. Mrs. Kuschke is the former Charlotte Milling, daughter of Mr. and Mrs. R. H. Milling of San Francisco. Mr. Kuschke is Librarian at Westminster Seminary, and a member of our editorial staff. The couple were married on June 30. The ceremony was performed by the Rev. Robert L. Atwell, and took place on the seminary campus.

The Presbyterian **GUARDIAN**

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The Presbyterian Guardian

Wanted—A Reformed Testimony

A Common Witness of Reformed and Evangelicals Inadequate for our Time

By PROF. C. VAN TIL

FLOATING across the Pacific on a raft they named Kon-Tiki was a thrilling experience for the six brave men who recently took that trip. Says Thor Heyerdahl, who tells us about the adventure, "Experts who looked at the raft gave us little encouragement. The biggest balsa exporter in Peru said the porous balsa logs would become water-logged and sink before we had covered a quarter of the distance across the sea. A Norwegian boatswain said the raft would not hold together for a fortnight before every single rope was worn through by the movement of the big logs rubbing against each other. If we totted up all that the different experts, each in turn, pointed out as the vital flaw, there was not a length of rope, not a knot, not a measurement, not a piece of wood in the whole raft which would not cause us to founder at sea."

After they were out on the ocean, it seemed as though the predictions of the experts would come true. "It was easy to see that the balsa logs absorbed water. The aft cross beam was worse than the others; we could press a fingertip into the soaked wood till the water squelched. Without saying anything I broke off a piece of the sodden wood and threw it overboard. It slowly vanished down into the depths. Later I saw two or three of the other fellows surreptitiously do the same—and watch somberly as the waterlogged piece of wood slowly sank."

The Prophets of Doom

Some of the "experts" who write large books today with such titles as *The Decline of the West*, *The Destiny of Western Man*, *The Crisis of our Age*, are solemnly predicting that every rope that helps to tie the beams of civilization together will soon be worn through. And as we lie in our cabins at night it is alarming to hear these ropes creaking and groaning, "each rope having its own note according to its thickness and tautness." The whole thing seems to be like "one complaining chorus round us in the dark."

The Prophets of Bliss

But then why not reach for *The Ladies Home Journal*. Looking into the current issue (July, 1951) we at once see Joseph Stalin's military figure. But turn quickly to the opposite page and there you meet the benign countenance of Albert Schweitzer. A small kitten sits quietly on his hand. It seems to know that Schweitzer's life principle is a "reverence for life." "His entire personal life is a reflection of his own deep 'reverence for life!'," says Harold Stassen. If only we would follow the example of Schweitzer and not that of Stalin, he argues, then all would be well. He quotes Schweitzer himself as saying, "I look to the future with hope" (p. 131). And as for himself, Stassen adds in conclusion, "I believe man was meant to be free. I believe man was meant to respect other men. I believe there is a God. I believe that in the half century ahead the philosophy of Albert Schweitzer will be victorious and that of Joseph Stalin will fade" (p. 132).

Here then is an expert predicting, as it were, that the balsa logs of history will not become waterlogged, and that the ropes which tie them together will easily hold till the end of the journey.

What Choice?

Which expert shall the hapless public believe? Neither the prophets of doom nor the prophets of bliss have actually crossed the Pacific of life in a raft. They speak with great unction, but only on the basis of the "long experience of the human race." The pessimists see that the balsa logs are absorbing water. With "infallible logic" they calculate that before the end of the journey the whole raft *must* sink. The optimists argue that the balsa logs consist of wood and that they *must* float. Both use the word *must* very freely. They can do nothing else. What they are talking about lies beyond the experience of any of them. Yet both pretend to speak in terms of experience only.

Our Task

Such is the wisdom of the world.

It has been made foolishness with God. Our task as Christians is to tell men so. But it has pleased God to save men through the "foolishness of preaching." Our task as Christians is again to tell men so. A simple all comprehensive alternative must be placed before men. Half-way measures contain no challenge. Men must turn away from the pessimists; they are not nearly pessimistic enough. The human race is not merely adrift, facing a possible extinction. Men are subject to the wrath of God and are headed for the final judgment day. They will one day cry to the mountains to fall on them, wishing that the prophets of doom might be right. For then they would escape the wrath to come.

And by then they would long since have known that the prophets of bliss are wrong. These are not nearly optimistic enough. For those that believe in Christ there will be eternal joy in the presence of God, not merely some sunny days as the Kon-Tiki continues its way surrounded by the monsters of the deep.

Experience and the Bible

Yet, by and large, Fundamentalists do not thus challenge the wisdom of the world. Their theology does not permit them to do so. The theology of Fundamentalism is largely Arminian in character. And an essentially Arminian theology is vitiated by the fact that it is, in part, at least, based on that very "experience" on which the non-Christian prophets of doom and of bliss depend for their predictions. Fundamentalists start from the experience of freedom, even as Stassen, the humanitarian, starts with the "experience" of freedom. While waving high the Bible, the Fundamentalist yet, at critical junctures, appeals to experience as the final guide. Fundamentalism, in short, is inadequately Protestant. It does not do full justice to the Bible as the only authoritative guide for human experience.

This is sad indeed. Fundamentalists mean to be true to the Bible. They are most sincere. They are, many of them, self-sacrificing and wholly devoted to the Christ who bought them with His precious blood. But their witness to the world is vitiated by their principle of experience as standing next to rather than subject to Scripture.

Fundamentalism, let us say, speaks on a radio station called *Back to the Bible and Experience*. It sounds like two broadcasters on the same wave-

length, each trying to drown the other out.

A God or God

On a Sunday afternoon you listened to Harold Stassen. He says he believes there is *a* God. Now *a* God is a *finite* god, is *no* god. But the "experience" of sinful man teaches us to believe at best in *a* god. Such teaching leaves men without the true God and without hope in the world. Yet this is the best that the prophets of bliss can offer. They are no better than the prophets of doom.

Now turn on the *Back to the Bible and Experience* program. It speaks vigorously of God, of the true God, the God of the Bible. At the same time it speaks, even if less vigorously, of *a* god, the god of experience. It assumes that the two are identical. It assumes the *god* of Stassen and the God of Luther to be the same God. The result is that you are not clearly challenged to forsake your trust in the false prophets of bliss.

God Probably Exists

These prophets of bliss are very "scientific." They speak with moderation. They say they *believe* man was made to have "reverence for life," to respect his fellow man. When they say that they *believe* this, they imply that they do not *know* it. How can any one know? The universe is full of unknowables. They *believe* in the incomprehensibility of God, that is, of *Reality*. They assume that God is incomprehensible even to Himself.

Of course the god, the finite god they believe in, is incomprehensible to himself. He cannot, then, help man to know himself. He leaves the prophets of bliss to speak as from themselves.

Now again turn on the *Back to the Bible and Experience* message. It speaks vigorously of the God of the Bible, as *certainly* existing, as *clearly* revealing Himself both in the world and in the Word. It speaks of knowing, though not fully understanding, this God. At the same time it speaks even if less vigorously of God as *probably* existing, because experience, and reason based on experience, it says, cannot reach to certainty. And it assumes that the God of the Bible as clearly revealed and the god of "experience" as dimly discernible are the same God. It assumes that the God of Calvin and the god of Stassen are identical. The result is again that you are not clearly challenged to forsake the prophets of

doom. They may *probably* be right, by the admission of the Fundamentalist himself. Worse than that, if God *probably* exists He is not God at all. In fact, if God only *probably* exists, then He *surely* does not exist at all and the prophets of doom are *certainly* right.

The Growing Christ

On another Sunday afternoon you perhaps listen to a program called *The Growing Christ*. The speaker for the day is Karl Barth, of Basel, Switzerland. With great power and enthusiasm he urges men to return to the God of the Word and the Christ of the Word. This God, he says, is first "wholly other" than man. But in Christ He becomes wholly identical with man. And then in Christ man comes to participate in the very attributes of God. The whole thing is one process, first God coming down to man and then man growing up into God. And all that because God is God for man in Christ and man is man for God in Christ. It is Christ in whom and through whom man grows into divinity.

Surely, you say, *Back to the Bible and Experience* will speak out against this basic denial of the Christian faith. And, to be sure, you will hear some

criticism by the Fundamentalist to the effect that Barth is not fully true to the Bible. But after that you will hear much of agreement with Barth on the part of the Fundamentalist. The theology of Barth is based upon human experience, not on the Bible. And the theology of Fundamentalism is based partly also upon experience. Hence the sad fact that one does not find any basic criticism of the current heresy of dialectical theology on the part of Fundamentalists. And what is true of this heresy is true of all modern heresies. Fundamentalism is not in a position to guard itself against them with any degree of thoroughness. It is like a helpless hen that sees the hawk carry off its chicks and does little more than make a noise about it.

True, in practice Fundamentalism is much better than it is here presented as being. But that is because Fundamentalists are at heart the best of Christian believers. They therefore often give a better testimony than their system would lead us to expect.

The Dependent Spirit

Growing tired of the Sunday broadcasts you give the modern religionist one final chance. This time the speaker (See "*Van Til*," p. 136)

Korea Seminary Supporters Not Recognized By Assembly

Presbyterian Body Votes To Set Up Official Seminary

REPORTS reaching us from Korea reveal that the General Assembly of the Korean Presbyterian Church, which met early in June, took action cutting off the presbytery in the south which has been supporting the Korea Theological Seminary in Pusan.

At the time of the Assembly a year ago, two presbyteries in this area had been set up, each seeking to be recognized as the lawful presbytery. The Assembly at that time decided to recognize the presbytery which was supporting Korea Seminary. But as we reported in the *GUARDIAN* (June 1950, p. 114) those opposed to this action then proceeded to raise an uproar of such proportions that the Assembly had to dissolve.

The plans were for it to reconvene

in September. We have heard nothing of such a meeting, and may assume it did not occur, in view of the war.

Now however it appears that the Assembly this year has reversed the action of a year ago, recognized as lawful the presbytery which was opposed to the Korea Seminary, and cut off the presbytery which was supporting the Seminary. Just what "cutting off" a presbytery means is uncertain, but presumably it means the ministers and churches included in the presbytery are declared to be no longer a part of the Korean Presbyterian Church, unless they individually submit themselves to the presbytery which has been recognized.

In another action, reported by *Religious News*, the Assembly made plans

to set up its own church sponsored Seminary, replacing two independent seminaries—the Chosen Seminary and the Presbyterian Seminary, both located in Seoul before the war.

The Chosen Seminary was definitely a liberal school theologically. The Presbyterian Seminary was set up just a few years ago by Dr. H. Y. Park, after he had spent a brief time as a teacher in the Korea Seminary in Pusan. This Presbyterian Seminary was conservative in character, though it had apparently received a measure of support from mission boards in America. Our news source indicates that the trustees of the Presbyterian Seminary have decided to accept the proposal of the Assembly, and disband their own institution.

Dr. Park came to Korea Seminary in the fall of 1947, having been invited to accept the presidency of the school. (He should not be confused with Westminster graduate Yune Sun Park, who

has been professor and acting president of Korea Seminary from the beginning.) Dr. Park was actually installed as president of Korea Seminary (See GUARDIAN, December 10, 1947), but a few months later left to head up a seminary of his own in Seoul. It is this institution which is now to be disbanded in favor of an official church sponsored school.

These developments leave Korea Theological Seminary, where the Rev. Bruce Hunt taught and which has been helped by many Orthodox Presbyterian congregations, as the only independent seminary among Korean presbyterians. Undoubtedly those excised from the church will now feel compelled to organize as a separate Presbyterian denomination. Thus does "tolerant" liberalism manifest its tolerance by making it impossible for conservatives to remain within its bounds.

Orthodox Presbyterian Church News

Franklin Square, N. Y.: Ten young people, who have been attending catechism class for a number of weeks, were received into communicant church membership on Sunday morning, June 24. Two of them, who had not been baptized in infancy, received the sacrament of baptism. The service, including the observance of the Lord's Supper, was conducted by the Rev. Leslie W. Sloat. Licentiate Elmer Dortzbach, who is acting pastor of the church, left for a short vacation on June 25. On June 17 the Senior and Junior Machen Leagues presented a special program for Father's Day, using the theme, Father as a Christian Soldier. Plans are going forward looking to the construction of a church building.

Oostburg, Wis.: Capacity audiences attended the services of the annual preaching mission held at Sheboygan, Oostburg and Cedar Grove, May 22-24. Guest preacher was the Rev. J. J. Hiemenga of the Christian Reformed Church. Thirteen young people graduated from the Christian day school, on May 31. A mother and daughter banquet was held in May. On Sunday afternoon June 10 a program of sacred music was presented

by the choir of the church.

Long Beach, Calif.: A college-age Bible class has been organized, and is active in bringing other young people to the church. A daily vacation Bible school under the direction of the Rev. Louis Knowles has been having a large and enthusiastic response.

Portland, Oreg.: Members and friends of First church were guests at a picnic outing given by Mr. and Mrs. Wm. Schmurr and Mr. and Mrs. Ray Arno at their home near Portland. Sixty-nine children attended Daily vacation Bible school for the two weeks ending June 22.

Portland, Me.: The fifteenth anniversary of the withdrawal of Second Parish Church from the Presbyterian Church USA and its uniting with the Orthodox Presbyterian Church was observed at special services June 3, with Professor John Skilton of Westminster Seminary, who at that time was pastor of the church, preaching. A feature of the Children's Day exercises on June 10 was the recitation by the children of over 40 original poems and recitations composed by people of the church and dealing with the Name of Jesus. Evangelistic services are conducted in front of the church each

Sunday evening. An amplification system is employed.

Fort Lauderdale, Fla.: A new ministerial group calling itself the Lauderdale District Association of Christian Ministers has been organized, to oppose the activities of the present modernist controlled ministers' association. The Rev. John C. Hills of Ft. Lauderdale church was one of the sponsors of the new organization. The Rev. Ralph Bronkema of the Christian Reformed Church of Orange City, Iowa, supplied the pulpit while Mr. Hills was attending General Assembly.

Grace Church of Fair Lawn Organized

GRACE Orthodox Presbyterian Church of Fair Lawn, N. J. was officially established and formally received into the Presbytery of New Jersey on May 27. Members of this church had previously held membership in Covenant Church of East Orange. At the request of this group, the church was officially divided, and the new congregation erected.

The Rev. Robert K. Churchill preached the sermon for the occasion, taking his text from Esther, and using the theme, "In the kingdom for such a time as this." The congregation as organized has 18 members. Mr. Henry L. Griswold was ordained and installed as the first ruling elder. The Rev. Bruce A. Coie is pastor.

Some 130 persons attended the Children's Day program on June 10. On June 17 the local committee of the American Home Bible League conducted a survey and Bible distribution in the area.

Marston Leaves Evergreen Park

THE Rev. George W. Marston has left Westminster Orthodox Presbyterian Church in Evergreen Park, Ill., and taken up work at Olivet Presbyterian Church (Southern) in Ivy Depot, Virginia. His final services at Westminster church were conducted on June 24.

In a brief note to the Editor Mr. Marston wrote: "Will you please be so kind as to inform the readers of THE PRESBYTERIAN GUARDIAN that this change is not occasioned by any lack of accord with the Orthodox Presby-

terian Church, but simply because at a time when a change of pastorates seemed advisable, there was no suitable church open to me in my own denomination. I deeply regret leaving the Orthodox Presbyterian Church and if in due time God in His providence should see fit to open the door I shall be happy to return."

Sander Installed at Valley Church, Santee

AT a special meeting of the Presbytery of California of the Orthodox Presbyterian Church in Santee, California on May 11, Mr. Robert Sander was ordained as a minister of the denomination and installed as pastor of Valley Church of Santee.

Prior to the service, the delegates of Presbytery and the officers of the church were treated to an excellent turkey dinner prepared by the ladies of the church.

Those taking part in the service were the Rev. Wilson Albright, Moderator of Presbytery, who presided, the Rev. James Moore who preached the sermon, the Rev. Henry Coray who gave the charge to the pastor, and Dr. Calderwood, who gave the charge to the congregation.

A reception for the new pastor was held at the church on May 25. Mr. Sander is a graduate of Westminster Seminary, and has been at Santee since Dr. James Brown left the field last fall.

On June 3 the newly ordained minister was privileged to perform his first wedding ceremony, uniting Miss Nancy Wilson and Mr. Jack Conard in holy marriage.

Van Til Asked to Accept Position at Calvin Seminary

THE Rev. Dr. Cornelius Van Til, professor of apologetics in Westminster Theological Seminary, Philadelphia, was appointed by the Synod of the Christian Reformed Church, meeting in Grand Rapids, to a newly established chair of contemporary theological trends in Calvin Seminary.

Dr. Van Til was, at his own request, allowed to postpone making a decision until next year. He has been teaching at Westminster since it was organized in 1929, and has become widely known for his criticism of Barthianism in his

book, *The New Modernism*, and for other theological writings.

During the second term of the coming academic year Dr. Van Til will teach at Calvin Seminary as a visiting professor. He was already scheduled for a six months leave of absence from Westminster, covering this period, and agreed to fill a temporary appointment at Calvin in the field of apologetics. He delivered a series of lectures there during the past academic year.

Report on Women's Presbyterial

By Mrs. H. Tavares

THE spring meeting of the Philadelphia Presbyterial Auxiliary was held at Calvary Church, Middletown, Penna., on April 26. Mrs. R. B. Kuiper presided.

The morning session included an inspiring devotional talk by Mrs. Ralph Clouser, and a brief message of welcome by Mrs. Robert Atwell of the hostess church. Special music in the form of a piano-organ duet was provided by Mrs. Homer Cores and Mrs. Lewis Roberts. The highlight of the forenoon was the talk by Mrs. John Davies, missionary to the Indians in Wisconsin.

Mrs. Davies' stories of the work with the Indians captivated the audience; so that an hour seemed like a very few minutes. She told of men and women living in a veritable hell-hole and steeped in sin so that it seemed impossible the gospel could penetrate. Yet as in the case of Philip and the Ethiopian, or Jesus and the woman at the well, men and women are turning to Christ. Mrs. Davies told the story, to the shame of many, of how a young woman who had no money to buy herself even a simple dress and shoes, gave the income from her cucumber patch to the missions "thank offering." Though work in this field of Wisconsin is difficult, with many problems, the missionary not once spoke of sacrifice, but only of the joy of reaping the blessings first hand.

At noon the ladies of the Middletown church served home-made cake and coffee to supplement the box lunches brought by the women. Lunch was enjoyed at the Olmstead Community building, where a branch Sunday school is held. The ladies were also able to see the local Christian day school in action.

In the afternoon the chorus of the Christian school presented a short program of sacred music. Mrs. Robert Vining of Nottingham brought the latest news of the missionaries on the field, and conducted a period of prayer on their behalf.

Chief speaker of the afternoon was Mrs. Clarence Duff, who spoke on "Open Doors" in Eritrea. For seven years the doors of that land have been open to us, but recent events suggest the possibility of their being closed. What have we done in the meantime. We have sent three families for three tribes. These families have of necessity spread themselves very thin, hoping for reinforcements which did not come. At present there is but one family on the field. Is this due to lack of men, or of money, or could it possibly be lack of love?

Speaking of their own work, Mrs. Duff said they had concluded the door to the mind can best be entered by means of the written word. The people can then read the gospel when they are alone. Mr. Duff has come to be known as the "man with the bag" since he goes about always with a briefcase full of tracts and gospels. There is need for a medically trained worker. Government clinics do not take time or effort to treat the people, and the missionaries have become widely known for their sympathy and willingness to care for the afflicted. And this provides yet another door through which the gospel may enter. The question still remains as to what we can do to take advantage of the open doors.

Newly elected officers of the society were installed prior to the close of the meeting. The officers, installed by Mrs. Robert Marsden, are President Mrs. William Ferguson; vice president Mrs. E. J. Young; recording secretary Mrs. J. P. Clelland; corresponding secretary Mrs. R. E. Commeret; assistant secretary and treasurer Mrs. Robert Atwell; treasurer Mrs. Wm. Dryden.

Grove City Church Renovated

WAYSIDE Church of Grove City has completed the task of renovating its church building. The refinished structure was to be dedicated during the month of July.

Fifty two children were enrolled in the very successful summer Bible school.

Missions Are Important

Newly Appointed Foreign Missionary
Considers the Relevance of Missions

By GEORGE Y. UOMOTO

WHETHER we can accept the thesis of P. A. Sorokin or not, we can agree with the title of one of his books, *The Crisis of Our Age*. We are living in an age which is tense with conflicting waves of ideas, principles and motives. The prospect of another global world war looms large on the horizon. "Power politics" seems to be the only and basic approach to the complex international situation of our age. And the unresolved and unsettled conditions of our total cultural situation seem to hold nothing for the future save more crises. We are living in a crisis. No doubt, a personal factor enters into our outlook and evaluation. Because *we* live today in such a world condition, we no doubt magnify the nature of our crisis. Still, even allowing for that, I think we can agree that we are living in momentous times.

Does the Christian message have any relevance for such an age? That is, does the gospel of Jesus Christ mean anything today? Along with that question, we may as well ask also: why missions today? or at any time, for that matter? Some of our personal friends, when they learned that we plan to go to Japan as missionaries, after recovering from the first shock, sighed disappointedly and remarked, "Yes, I suppose that's a noble vocation. Too bad you couldn't be a statesman or a scientist and do something for this world." Such remarks imply that while missions may be a pious work, missionary activity is really irrelevant, and in these days a waste of time. And often we must admit, when we see this world seething with unrest and the failure of even our best statesmen and leaders to soothe the international tension, we feel desperately helpless and frustrated. A feeling of inferiority comes over us, and we find ourselves wondering, what can missions accomplish? Is missionary work able to do anything in this world toward bringing peace and comfort and hope to the people? After all, we who confess the name of Jesus Christ are such a small minority, and our message is not with

worldly wisdom. . . .

Well then, why do we believe in missions and why do we wish to go out as missionaries? Why should our Orthodox Presbyterian church support missions and endeavor to extend the sphere of its labors beyond this land in which we live? The reason is this.

Our church is committed to belief in the Bible as the only infallible rule of faith and practice. And this necessarily means that it seeks to be true to its Lord's teachings and commands. Our Lord, prior to His ascension, gave us our missionary directive: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things

MR. GEORGE Y. UOMOTO, who was licensed to preach by the Presbytery of Philadelphia of the Orthodox Presbyterian Church at its meeting in May, has been appointed by the Foreign Missions Committee of the denomination to missionary work in Japan. He is at present studying language in Seattle, Washington, where his home is located. He received his Th.M. degree from Westminster Seminary this spring. He expects to go to Japan in the fall.

whatsoever I have commanded you" (Matt. 28:19, 20a). The apostolic church endeavored to obey this command. The Apostle Paul, under the guidance of the Holy Spirit, blazed the trail for an expanding mission work, and sought wherever he went to establish churches as the culmination of his missionary task.

This then, is also our task, even as it was his. We must obey God's voice, rather than the voice and suggestions of our contemporary secular culture, which insinuates that missions is a waste of time, money, and manpower, which might better be used elsewhere. Our belief and activity in missionary work stems in the last analysis from the command of God as set forth in His Word. Our aim is the glory of God, and our motive in so seeking His glory stems from our heart's response to His

infinite grace and mercy which was manifested in our Redeemer's sacrifice for us. We who have experienced His grace find our hearts loving Him and seeking to obey His will. No doubt, there may be secondary purposes, which flow from the above. Thus, some of my friends who have applied for missionary work have given as their aim, the salvation of souls, the betterment of the great masses of the oppressed classes, or to leaven the nation for God. These are noble aims, but more fundamental than these is the biblical conception of God's glory as the ultimate aim of all missionary activity.

Returning now to the relevancy of missions for today, we ought not to be discouraged at outward obstacles and seemingly insuperable conditions of our time. For the basis of missions does not find its root and justification in international stability and peace, or, in civil sanctions and approval. Rather, believing that God has manifested His infinite and gracious love toward the world as proved by the gift of His only begotten Son, yes, even to the Germans, the Japanese, and also to the Russians, and that His elect are even now waiting for the hearing of the Word of faith, we have the invincible conviction that they who sow the Word will doubtless come with rejoicing when the harvest is gathered. For those whom God loves and has chosen to salvation will surely be saved, in God's own time. Yet they must be brought in. But how? The Apostle Paul declared that we must preach the Gospel (Rom. 10:14), for it is the only means whereby men come to the saving knowledge of Christ. This demands a missionary activity, and it was this conviction that drove the great Apostle in his missionary advances. And can Calvinists do less? It is an ominous sign when Calvinists fall behind other groups in their zeal and activity for missions. No doubt, much of the activities and teachings of these others are motivated by mere emotional feelings or by wrong or inadequate theological convictions. But certainly, it is the Calvinist who should have the highest incentive for missions, though we must confess to our shame that often we have shirked our duty.

As for the missionary task in Japan, the readers of the *GUARDIAN* were given a short historical sketch of the progress of missions in a previous issue. The
(See "Uomoto," p. 135)

The Glory of the Christian Church

By the REV. PROFESSOR R. B. KUIPER

XLVI

THE KEYS OF THE KINGDOM

The Westminster Confession of Faith states that to the officers of the church "the keys of the kingdom of heaven are committed, by virtue whereof they have power respectively to retain and remit sins, to shut that kingdom against the impenitent, both by the word and censures; and to open it unto penitent sinners, by the ministry of the gospel, and by absolution from censures, as occasion shall require" (Chapter XXX, Section II). And the Heidelberg Catechism's answer to the question, "What are the keys of the kingdom of heaven?" reads: "The preaching of the holy gospel, and church discipline, or excommunication out of the Christian Church. By these two the kingdom of heaven is opened to believers and shut against unbelievers" (Lord's Day XXXI, Question 83).

Obviously, to be entrusted with the keys of the kingdom of heaven is an exceedingly great distinction for the church. It should prove eminently worthwhile to seek to discover what the Word of God has to say on that matter.

Christ and the Keys

It goes without saying that the expression *the keys of the kingdom of heaven* must not be taken literally but figuratively. Christ said to Pilate: "My kingdom is not of this world" (John 18:36). His kingdom is spiritual. This does not mean that it is less real than are the kingdoms of this world. As a matter of fact, it is incomparably more real, for it alone is destined to endure throughout eternity. But it does follow that the keys of the kingdom are not to be thought of as made of metal or any other material, but are also themselves spiritual. They represent the authority to admit sinners into the kingdom or to exclude them from it.

In Scripture the terms *church* and *kingdom* are not always interchangeable. For example, while the church is a communion of persons, the kingdom is sometimes said to consist of spiritual blessings. It is "not meat and

drink, but righteousness and peace and joy in the Holy Spirit" (Rom. 14:17). Often too the kingdom is regarded as more extensive than the church. When, for instance, God is said to have given Christ to be the head over all things to the church (Eph. 1:22), the plain implication is that His reign extends not only over the church but also over the family, the state, society, in fact over the whole of the universe. However, in the expression *the keys of the kingdom* the kingdom is synonymous with the church. The only place in Scripture where this precise expression occurs is Matthew 16:19. In the foregoing verse Jesus said: "Upon this rock I will build my church." Evidently He was thinking of the church as a house. When in the next breath He says: "And I will give unto thee the keys of the kingdom of heaven," He can have in mind only the keys of the selfsame house. So here the church is the kingdom of heaven, and the kingdom of heaven is the church. In view of the Scriptural teaching that the church consists of the saved (Acts 2:47) this identification is not surprising. Therefore the keys of the kingdom represent the authority to receive men into the church or to exclude them from it, and likewise the authority to admit men into heaven or to exclude them from it.

That being the meaning of *the keys of the kingdom of heaven*, it is clear that in the absolute sense they belong to Christ, the Head of the church and the King of the kingdom, and to Him alone. He only can forgive sins. "He only could unlock the gate of heaven and let us in." Again, He alone has the right to sentence men to everlasting damnation. To the Son, and to Him alone, has the Father "given authority to execute judgment" (John 5:27). It is He "that openeth, and no man shutteth; and shutteth, and no man openeth" (Rev. 3:7).

Once upon a time a man sick of the palsy was brought to Jesus for healing. But instead of at once commanding him to rise up and walk, the Lord first said to him: "Son, thy sins be forgiven thee." Certain of the scribes who were

present were appalled. Said they in their hearts: "Why doth this man thus speak blasphemies? Who can forgive sins but God only?" (Mark 2:3-7). Their premise was that Jesus was a mere man. It was a false premise, but on it their conclusion was irrefutable. For a man to presume to forgive sins is blasphemy, indeed. To forgive sins is a divine prerogative. Precisely and solely because of His deity did Jesus have the right to say: "Thy sins be forgiven thee."

One day the King will come in His glory and all the holy angels with Him. Before Him, seated on the throne of His glory, all nations will be gathered. And He will separate them as a shepherd divides his sheep from the goats. To the sheep He will say: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." The goats He will address: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matthew 25:31-46). With the sword that goes out of His mouth will He divide humanity in two for the endless ages of eternity. Surely, thus to exercise the keys of the kingdom is the sole prerogative of the King.

The Apostles and the Keys

Christ holds the keys of the kingdom in His own right. That can be said of Him alone. But He has seen fit to entrust the keys to His apostles. Certain New Testament passages here demand special attention.

When Peter had confessed Jesus to be the Christ, the Son of the living God, the Lord said to him: "I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven" (Matthew 16:19).

Largely upon this passage the church of Rome has constructed its doctrine of the papacy. To Peter as an individual, Christ is said to have entrusted the keys of the kingdom. That made him the first pope. And his authority has since passed to his successors. Of the

many arguments that may be arrayed against that interpretation one of the most conclusive is afforded by a parallel passage. Subsequently Jesus said to the twelve: "Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven" (Matth. 18:18). Here precisely the same authority that was given to Peter is bestowed upon all the apostles. How clear that in the former passage Jesus must have regarded Peter as a representative of the twelve. Not to one of them, but to all of them, Christ gave the keys of the kingdom.

Some expositors are of the opinion that the binding of which Jesus speaks in these passages has reference to the retention of sins and that the loosing refers to the forgiveness of sins. But that view is hardly tenable. Much more likely Jesus meant: "Whatsoever ye shall forbid on earth as disqualifying for entrance into the kingdom will be forbidden in heaven; and whatsoever ye shall allow on earth as not disqualifying for entrance into the kingdom will be allowed in heaven." In a word, the Lord authorized the apostles to lay down conditions for entrance into the kingdom of heaven.

That the conditions laid down subsequently by the apostles do not differ from the conditions laid down by Christ Himself in the days of His flesh goes altogether without saying. They may be summed up as faith in Christ as Saviour together with preceding repentance from sin and consequent obedience to Christ as Lord. Yet it may never be supposed that special revelation ceased at Christ's return to heaven. The ascended Christ Himself sent down the Holy Spirit to guide the apostles into all truth (John 16:13). In consequence the writings of the apostles shed fuller light than was previously given on the precise nature of repentance unto salvation, the precise meaning of faith in Christ, and the precise requirements for a life to His glory. And, not to be forgotten, these writings were divinely inspired and therefore infallible.

Although the Matthew passages just discussed do not speak of the forgiveness and retention of sins, elsewhere Christ did give His apostles authority with reference to that very matter. In one of His appearances He said to them: "Whose soever sins ye remit, they are remitted unto them; and

whose soever sins ye retain, they are retained" (John 20:23).

At first blush there is something truly amazing about that statement. For its proper understanding some important distinctions are essential. Christ did not assign to the apostles authority actually to forgive or retain sins. As was already shown, that authority belongs to God alone. Christ authorized His apostles merely to *declare* the forgiveness or retention of sins. But He authorized them to declare these matters *infallibly*. If that seems well-nigh unbelievable, it must be remembered that just before making this statement the Lord breathed on the apostles and said: "Receive ye the Holy Ghost" (vs. 22). Beyond all doubt we are face to face here with what a very able expositor has described as "a specific charismatic endowment" and "the peculiar authority of the apostolical office." Only the apostles were endowed by the Holy Spirit with the ability to declare infallibly the forgiveness or the retention of an individual's sins.

Likely the story of Ananias and Sapphira affords an instance of the exercise of that peculiar apostolic authority. They sold a piece of property and laid part of the price at the apostles' feet, but pretended that their gift was the entire price they had received. Under the very special influence of the Holy Spirit, Peter saw through their deceit. Supernaturally enabled to look into their hearts, he accused them of being filled with Satan and of lying to the Holy Ghost. And by way of punishment for their sin they fell down dead. Beyond all reasonable doubt their sins were retained (Acts 5:1-10).

The Church and the Keys

The divine Head of the church exercises the keys of the kingdom in the most absolute fashion. His apostles, upon whom the church was built, were authorized by Him to exercise the keys in a subordinate way, but nonetheless infallibly. That leaves the question in what sense the keys have been committed to the church of subsequent times.

God forbid that the church should presume to exercise the keys of the kingdom as does the King. For, Rome to the contrary notwithstanding, the church is not divine. It was indeed divinely originated; God brought it into being. It has a divine Head, even

the Lord Jesus Christ. And it is supernatural in its essence; those born of the Spirit constitute its membership. But it is not divine and never will be. The church on earth consists of sinful saints, and even the perfected members of the church triumphant in glory continue as finite creatures of the infinite Creator.

Rome also errs when it teaches that the church, like the apostles, is authorized to lay down infallibly conditions for entrance into the kingdom and to declare infallibly in specific instances the forgiveness or the retention of sins. Underlying that teaching are the false assumptions that the apostolic office is continuous, that the church is infallible, and that special revelation is not complete in the Bible.

Must we then conclude that the Westminster Confession of Faith and the Heidelberg Catechism are in error when they ascribe the keys of the kingdom to the church of all ages? By no means. In a very real sense the church employs the keys when it preaches the Word of God and when it exercises judicial discipline according to the commands of Christ and the teaching of His apostles.

Both in its preaching and in its discipline the church must distinguish between believers and unbelievers. Although it cannot determine infallibly who are believers and who are not, yet in its dealings with men the question of supreme importance for the church is whether or not they are believers. In Scriptural preaching and in Scriptural discipline the church opens the doors of the church and the gate of heaven for believers, and it closes those doors and that gate upon unbelievers.

For the proper use of the keys of the kingdom it is absolutely essential that the church neither subtract from nor add to the Scriptural requirement for salvation—faith in Jesus Christ. The church may only declare, not augment, the conditions laid down by Christ and the apostles for entrance into the kingdom, but those conditions it must declare fully.

When, for example, an individual is highly respected by his neighbors and himself but gives no evidence of being under conviction of sin; has the highest regard for Jesus of Nazareth as an exemplary and perhaps perfect man but does not believe that He is the Son of God and therefore Himself very God;

(See "Kuiper," p. 133)

MISSIONS

Bible Study

By Mrs. R. B. Gaffin

THE LORD'S INTERCESSORY PRAYER
AND THE CONVERSION OF
THE WORLD

Outline:

3. His Prayer for the Church Universal. John 17: 20-24. Petitions:
 - a. That it be kept from the evil one.
 - b. That it be consecrated to the work of glorifying God. Pleas:
 - a. That there may be a unity of mind, will, aim; that the world may be brought to know that the Father has sent the Son and believe on Him.

Introduction:

Read the prayer for the apostles (6-19) and the prayer for the church universal (20-24). This prayer of our Lord for his church universal, including the apostles and all their believing followers, is, that being kept and consecrated by the Father, they all may be one. One as the Father is in the Son, and the Son in the Father, that they also may be one in them (vs. 11). The union prayed for is in keeping with the one great object of the petitioner, *the salvation of men to the glory of God*. Our Lord prays that his people in all countries and in all ages, might be united in mind, and will, and aim, and operation, as to God being glorified in men obtaining eternal life in the knowledge of God the Father and Son.

Lesson:

What is the object our Lord has in view in praying for this unity? The object is, that the world may believe and know that the Father has sent the Son and may trust Him in truth (12, 23). "The world" here, as generally in the New Testament, means mankind, as when it is said, "God so loved the world, that he gave his only-begotten Son, that whosoever believeth on him should not perish, but have everlasting life," and "sent him not to condemn the world, but that the world through him might be saved." It is nowhere stated in the Scriptures that it is the purpose of God that all

men shall be saved. On the contrary we have abundant evidence that some—many men—shall perish in and for their sins.

But it is stated, very plainly, in Scripture that it is the will of God that the gospel should be preached to every creature under the heavens. And not only so, but that it is His determination that vast multitudes of men, of all kindreds, and people, and tongues, and nations through faith in the gospel shall be brought into possession of the blessings that are at once to be obtained in Christ Jesus. (Gen. 22:18; 49:10; Deut. 32:43; Ps. 22:27; 72:8, 11, 17; Zech. 14:9; Isa. 54:5; 49:6; 40:5.)

It is not difficult for us to perceive the close connection between the unity for which Christ prays and the conversion of unbelieving men. But the nature of this unity does not seem to us to have been perfectly understood by the church. They have thought of the unity of Christians as that union of mind and heart produced when, by the Spirit, they walk together in all the ordinances and commandments of the Lord, seeking to promote each other's holy happiness. When men of most different talents, dispositions, stations, acquirements and habits, whose worldly interests would seem likely often to clash, live together as a band of brothers, it does convince others to

conclude that nothing but divine influence could produce such an effect. But this is an indirect effect. We believe that when Christ prayed for the unity of His body, the church universal, besides asking for this love that does indirectly preach the gospel, he was also asking that they be of one mind and heart with the Father and the Son in seeking the lost through the knowledge of the truth.

In Romans 8:32 we read that He spared not His own Son, but delivered Him up for us all, and we read also that the Son offered up Himself. (Heb. 7:27; Gal. 1:4.) Can any man be one with the Father, and the Son who made such sacrifices, if he is not seeking the salvation of the lost.

Conclusion:

It is the answer to this prayer, in reference to individual Christians and Christian societies that has led in the ages past to the conversion of the world, so far as the world has been converted. And when all Christians are as much of one mind and heart with one another, and with the Father and the Son, as they ought to be, the general conversion of the world will not be far off. Then the labourers will be many as the harvest is great and the command will go forth, "Thrust in the sickle and reap, for the harvest of the earth is ripe."

Protestant Missions 3

ALTHOUGH most of the "missionary" work carried on during the 1600s was colonial, in the sense that the state extended the church as it extended its own possessions, there were a few individuals who pressed missions as the responsibility of the church, or at least the Christian community. One of these was a Lutheran, the son of an Austrian noble family named Wetz. About the year 1664 he began publishing treatises on the subject of missions. He also pre-

sented his argument before an official body which was concerned with the interests of Protestants, but his appeal was laid on the table.

Wetz' argument was three fold. First he stated the ground of missions as 1) the will of God to bring men to the knowledge of the truth; 2) the example of godly men who have in every age sought to extend the Kingdom; 3) the petitions in church liturgy, where worshippers pray that God will enlarge His kingdom; and 4) the ex-

ample of the Papists (Catholics) who had founded a society for the propagation of the faith.

Next Weltz refuted the arguments of those who rejected the missionary idea. Christ's words in Matthew 28 still apply. The fact that the gospel has been preached in some areas, and then rejected, does not mean it should not be preached again. The call to missionary service extends to all, not only clergy in settled parishes. Finally, while it is true that Christianity must be strengthened at home, the foreign enterprise should not wait for this, but both efforts should be made at the same time.

Then Weltz stated his own program, in somewhat general terms. He proposed the formation of a missionary society, composed of all followers of Jesus who will join, but especially the educated. The society should be organized into promoters (trustees) whose job is to raise the money; "conservatores" who were to carry on correspondence, publicize the work, and also train the workers and missionaries, who would go to the heathen. In their work the missionaries were to become thoroughly acquainted with the peoples to whom they went, were to translate literary works for the people, were to gather congregations, and send home reports.

Another leading figure in the bringing of the missionary idea to the consciousness of the church was August Herman Francke. Francke was a member of the pietist movement in Germany, at the end of the seventeenth and start of the 18th centuries. This was a movement among Christians, chiefly Lutherans, who concerned themselves more with the spiritual life of the individual and personal devotion to Christ, than with the theology and doctrines of Lutheran orthodoxy. In 1701 Francke set forth a "project" for the establishment of a Seminary, or school, the aim of which was a real improvement of all classes of people both in and outside of Germany. By his own powerful personality he was able to influence those about him to a deeper devotion to the Saviour, so that they were willing to go anywhere where they might be needed. Wernecke says that while Francke did not succeed in making missions the actual business of the church congregations, from his time on this work was regarded not only as the work of colonial governments, but as a concern of be-

lieving Christendom, which was itself to provide the support for the enterprise.

The third individual who exerted a tremendous influence on missions was Count Von Zinzendorf, who established a home in Herrnhut, Germany, for the persecuted Moravians, made that home the leading center of the Pietist movement, but also the center of the missionary enterprise of that time.

On February 10, 1728 a day of prayer and fellowship was held at Herrnhut, during which the mission fields of the world were mentioned, and the next day 26 Brethren offered themselves for missionary service. None were sent for over a year, during which the whole subject was studied. Then four were sent out, two to the West Indies and two to Greenland. These were followed by a veritable flood of others, and the Moravian Church is outstanding in the history of Christendom for its missionary energy.

Still, however, the organized church generally did not favor the missionary enterprise. And they objected to the work of Francke and Zinzendorf because of the pietism of these men and those about them. It remained for the revivals of the early nineteenth century, the development of travel facilities throughout the world, and the rise of new conceptions concerning the nature of man, to bring the missionary movement into its own.

Kuiper

(Continued from p. 131)

admires Christ's indomitable courage in dying for His convictions but has no understanding of the vicariousness of His death; says he believes in the man of Galilee but expects to go to heaven because he is doing "his best"; or expresses a willingness to be saved by Jesus but is manifestly unwilling to deny himself, take up his cross, and follow Christ—the church has no right to regard him as a believer and it must so inform him. The church is in duty bound to close its doors upon him and to tell him that he has no part in the kingdom of God.

On the other hand, when a person is guilty of murder or adultery but, kneeling at the bleeding feet of Christ crucified, cries out: "Wash me, Saviour, or I die"; does not know, as regards the order of the divine decrees, whether to

be a supralapsarian or an infralapsarian, nor, as regards the origin of the individual soul, whether to call himself a creationist or a traducianist, but makes Peter's confession his own: "Thou art the Christ, the Son of the living God"; is unable to refute the governmental theory of the atonement because he has never heard of it, but is certain that the good Shepherd gave His life for the sheep (John 10:11) and that "Christ died for the ungodly" (Rom. 5:6); is not always ready to affirm that he is going to heaven when he dies, but has abandoned himself as a helpless and hell-deserving sinner to the crucified One; must complain every hour of the day that he does not do the good that he would do but does the evil that he would not do (Rom. 7:10), yet in utter dependence on the grace of God keeps working out his own salvation with fear and trembling (Phil. 2:12, 13) and pressing toward the goal of perfection (Phil. 3:14)—such a one the church must deem to be a true believer. It is its sacred duty and high privilege to receive him with open arms into its membership and to unlock for him the gate of heaven.

For it is the church of Him who welcomed into paradise a thief when that criminal in his dying moments judged himself deserving of the accursed death of crucifixion, confessed his faith in Christ in the words, "Lord, remember me when thou comest into thy kingdom," and by that very prayer not merely lifted a cup of cold water to the Saviour's burning lips but held a cup of heavenly comfort to His anguished soul (Luke 23:39-43).

Of such is the kingdom of heaven.

Camden Christian School Purchases Building

THE Christian School Association of Camden County has purchased a large three story building, known as the Fries Estate, in Haddon Heights, with a view to using it for classrooms for the school. At the present time classes of the school are meeting in several different locations, including the building of Immanuel Orthodox Presbyterian Church in West Collingswood. The Rev. Edward L. Kellogg, pastor of this church, has been one of the leaders in the work of this Christian school and during this past year most of the teachers in the school attended Immanuel.

Cooperation Among Calvinists

Remarks Made to the Synod of The Christian Reformed Church

By NED B. STONEHOUSE

I WISH to begin by saying that I am happy again to have the privilege of representing the Orthodox Presbyterian Church at your Synod. At our recent General Assembly the presence and greetings of the Rev. Clarence Van Ens, your fraternal delegate, were very much appreciated.

These exchanges of greetings are more than polite formalities; they are, I believe, hearty expressions of good will grounded in the acknowledgment of a deep unity of faith and of a common commitment to the performance of the will of Jesus Christ, the only Head of the Church.

Moreover our historical relations have been peculiarly intimate from the very beginning of the life of Westminster Seminary nearly 22 years ago and that of the Orthodox Presbyterian Church just fifteen years ago. This has no doubt been due to a significant degree to the presence of Professors Van Til and Kuiper in the Seminary and the Church. But one should not overlook the revealing fact that back of their presence was the initiative taken by Dr. Machen and his associates to invite them. In this connection I may recall a statement made to me by Dr. Machen in 1929, about the time of the opening of the Seminary. In a parody of the vivid characterization of an ancient writer, Machen said, "The Grand is flowing into the Schuylkill."

The appreciation shown by Machen still finds expression in the church today. In fact it has increased with the years.

And the Orthodox Presbyterian Church is mindful of and thankful for many expressions of regard on the part of Christian Reformed institutions and people. Our delegates have invariably been made to feel at home, as much if their names were Clelland, Galbraith and Marston, as if the names began with a Van.

The nomination of Dr. Van Til, upon which you will be acting, whatever else it may mean for the institutions involved, confirms the conclusion that we stand in a very intimate relation-

ship. Apparently some are of the opinion that the movement of the Grand into the Schuylkill should be reversed. Or perhaps you have thought of what has happened as a kind of lend-lease project, though I was happy to notice that one of your editors recently referred to him as Westminster's Van Til. It would not be fitting to comment more particularly on this matter, though it may serve to underscore the judgment that our two movements do not stand in isolation.

* * * *

On this background it may be appropriate to remind ourselves of our many common interests and problems, and to urge that we seek for an even

DR. NED B. STONEHOUSE, Professor of New Testament in Westminster Theological Seminary, was appointed fraternal delegate from the Orthodox Presbyterian Church to the Synod of the Christian Reformed Church. This is the text of the brief address he delivered to the Synod. News of the activities of the Synod appears on another page.

more effectual cooperation in the performance of Christ's will.

One such field of cooperation is that of ecumenicity.

We have cooperated fruitfully in the Reformed Ecumenical Synod, and no doubt we shall continue to strive together to realize the goal of a truly Reformed ecumenicity. Perhaps I hardly need say, however, that we should not over-estimate the potentialities of the Ecumenical Synod for the life of our churches. Various factors sharply curtail its effectiveness. Connected with the necessary limitations upon its authority is the danger of its becoming so broad that it will perhaps eventually lose its distinctively Reformed character. Moreover, the remoteness of many of the constituent churches from each other and the considerable differences in their situations and problems make it exceedingly difficult for the Synod in assembly, or

acting through committees, to deal in a completely satisfactory way with many problems that press upon the individual churches. Could we expect the churches of South Africa, for example, to offer significant counsel concerning the N.A.E. or could we hope to deal in a completely satisfactory way with the race problem of South Africa? I do not mean that nothing could or should be said by such a Synod on these subjects, but the difficulties are far greater than they would be if the Christian Reformed and the Orthodox Presbyterian Churches, standing in the same general situation and facing many of the same issues, together sought for solutions of various problems.

On the broader ecumenical question we do not seem to have made much common progress, as is indicated by our different relations to the NAE and the ICC. But it is not insignificant that the delegates of our churches stood basically together on the World Council issue as that was raised at Amsterdam in 1949. And my impression is that after all there is a large measure of agreement on basic principles, even though full clarity may not have been reached regarding their practical application. At any rate I may recall that the Orthodox Presbyterian Church has been intensively concerned with this problem for several years, and a perusal of the *Minutes* of our General Assemblies would disclose several interesting reports and actions. In particular, an elaborate study of principles of cooperation was presented to the 1950 Assembly. This Report took the position that councils of churches might be established as instruments of cooperation between churches, and thus that there might well be allowance for a council of churches including non-Reformed Christian churches as well as a council made up exclusively of Reformed bodies. But in the former case, it was insisted that it would be essential to restrict the functions of the council in such a way that there would be no impingement upon the doctrinal integrity of a particular church. This means, for example, that a Reformed church could not engage in a program of evangelism with non-Reformed churches, though it might act with them to preserve the liberty to carry out their specific functions. Within our communion there remains considerable difference of opinion as to the application of these principles to the

present situation, though we continue as a member of the International Council of Christian Churches. Why our Church prefers the ICCC to the NAE need not be entered upon in these remarks, though attention may be directed to a Report on the ICCC and the NAE submitted to the churches associated with the Reformed Ecumenical Synod by a committee appointed in 1949 by that body.

In the midst of our differences and uncertainties on certain aspects of this broad question, however, it should be clear that our primary and basic task is to be faithfully and energetically occupied with the proclamation and defense of the Reformed Faith. If there is a place for cooperation on a broader base, such activity must at all costs be subordinated strictly to the central task of a faithful witness to the whole counsel of God. The answer to the ills of the human hearts and of society lies not in some attenuated or lowest common denominator gospel but in the full, rich Biblical system of doctrine known as Calvinism. These are not times to be hesitant or apologetic. Rather we must be mainly exercised that our common testimony shall ring out in bold and clear tones.

We have this responsibility as individual churches regardless of the cooperation we may be able to achieve. But may we not hope to carry out this task more effectually and faithfully as we foster cooperation between our two groups? There are several areas in which such cooperation might prove fruitful, or more fruitful where a beginning of cooperation has been attained. One is the sphere of Christian education, and I trust that sympathetic consideration will be given to an overture of the Orthodox Presbyterian Church asking the cooperation of the Christian Reformed Church in supervising the preparation of certain Sunday School materials. Another is that of evangelism. In this connection I have been specifically requested to express to the Synod "the appreciation of the Orthodox Presbyterian Church for the ministry of the Back to God Hour and the consequent aid afforded our pastors in doing home missionary work." This warm appreciation of the Back to God Hour is connected with a profound concern of our church and its ministers with Reformed evangelism. Through cooperation therefore there might be solid progress both in the study of the principles and methods

of evangelism and in the actual work of proclamation, affecting work both at home and abroad in a salutary way.

But I may not close on the note of cooperation. For I am emboldened to suggest that beyond cooperation there may be another goal to beckon us. Are there not solemn facts and considerations that constrain us to close ranks and to combine our energies and endeavours? There are no doubt weighty obstacles in such a path. Perhaps the objections that might be raised on either side would be insuperable. But should we not at the very least explore the possibilities? Can we doubt that many blessed results might follow? Dare we, above all, fail to ask in all earnestness whether it may not be the will of Jesus Christ, whom we acknowledge as King, that those who stand together for the sovereignty of God and the gospel of efficacious grace should walk together in one fellowship? I do not have an answer to all the problems and questions which would emerge, but I am assured that with our eyes upon the honor of Christ, in an atmosphere of good will dictated by His commands, and in a spirit of humility as we take account of all our grievous faults, and shortcomings, there would be good hope that such a consummation might be realized.

You will understand, brethren, that what I have said constitutes my own convictions and opinions rather than an official communication of the Orthodox Presbyterian Church. But in closing I wish to assure you that our church is profoundly concerned with all that will take place in your meetings, and would join heartily with me in praying that our Creator and Redeemer will favour you with His choicest blessings as you seek to be faithful to Him in all your deliberations and decisions.

Uomoto

(Continued from p. 129)

task remains the same, viz. to proclaim the Gospel of redeeming grace, to gather the converts into churches (and for us, since we believe in the Reformed Faith, into Reformed churches), to instruct them in the knowledge of the Word of God. Today, due to the influx of Modernism of various hues, many of the native churches of Japan have lost the true faith and have be-

come synagogues of Satan. Though Christian in name, they have become anti-Christian in character. How else can we explain modernism and such practices as shrine worship which marked many of the churches there? In the June issue the *GUARDIAN* had a report about the fraternal greetings from our sister denomination, The Christian Reformed Church, in which their delegate set forth as the marks of the true church, (1) the preaching of the Word (2) the proper administration of the sacraments, and (3) the proper exercise of discipline. To raise up churches of the Reformed faith which shall bear these marks is one of the aims of the missionary. In this regard, our mission is fortunate in being able to align itself with a native church which is seeking to uphold the standards of the Reformed faith, viz. the Reformed Church of Japan. This Church is as yet small, but God has been blessing her witness to the sole authority of the Word of God. As long as she strives to bear the marks of the true church of Jesus Christ, God will assuredly bless her work. Doctrinal and ecclesiastical controversies undoubtedly will flare up within that group, as always when a church is concerned to remain biblical. Here the missionaries may well be of considerable aid and mutual benefit in helping her to maintain her loyalty to the infallible Word and to her Reformed Confession as the purest expression of that Word.

We are deeply grateful to God for the privilege of going to Japan as missionaries of the Orthodox Presbyterian Church. It is our earnest prayer that we may work diligently and faithfully to proclaim the unsearchable riches of God in Christ Jesus. It is highly gratifying to us, that we shall represent the Orthodox Presbyterian Church in its extension of the kingdom labors of our Lord. We love our church, small though it be; it is struggling against the indifference of the people in whose midst it seeks to minister the Word of Life. We love it because, small though it be, it seeks, first of all, to be loyal to the Word of God, and secondly, in a cultural environment which reeks of the philosophy of pragmatism and expediency, it seeks to be true to the principles of the Reformed faith, even though such a stand makes it unpopular in the sight of the world, and sometimes even in the sight of its evangelical friends. It gives us con-

confidence, in a certain measure, when we realize that behind our inadequate labors, stands our church with its prayers and its Reformed convictions. We therefore ask for prayers from our church for the task that lies before us, to proclaim to the Japanese people the message that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them, and has committed unto us the word of reconciliation. (2 Cor. 5:19).

Van Til

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is an expert on the psychology of religion. His name is Leuba. Of course, he says, we who apply the scientific method to the phenomena of religion, believe in regeneration. If you Fundamentalists tell us that you have had the experience of regeneration, we shall not deny it. A fact is a fact and we would be the last to tamper with the facts.

But now if you wish to tell us what this fact of regeneration means you will, of course, have to talk in language that we all can understand. You will have to explain the meaning of regeneration in naturalist terms. For those are the only terms that all men understand. Are you ready to do that? If not we shall be compelled, however, much against our will, to call your experience meaningless.

You have now reached the point of desperation. Your own experience of regeneration is said to be meaningless unless you can explain it away in naturalistic terms. Does not Leuba see that this is to prejudge the case? Does he not see that, to all intents, it is *impossible*? Yet he had proclaimed his readiness to accept any fact from any source.

What will be the response of *Back to the Bible and Experience*? This time the voice that speaks is even weaker than on earlier occasions. It speaks of regeneration as the gift of the Spirit. But then it speaks also of faith as preceding regeneration. For how can God save men, if man does not want to be saved? You are free to resist the work of Christ. It is you who must let Christ into your hearts or He cannot come in at all.

Here the Fundamentalist is virtually admitting that Leuba is right in separating the fact of regeneration from the

system of Christian religion of which it is a part. Fundamentalism itself will not admit that regeneration is the work of the sovereign and free Spirit. If the Fundamentalist is to be born again he wants himself to be present at the operation and see what it is that the Spirit does. He wants to help the Spirit of God by an act of self-conscious acceptance that is, in part, independent of the Spirit. Thus the

The Wayward Caravan

By Edwards E. Elliott

A NEW development in the young people's program sponsored by the Board of Christian Education of the Presbyterian Church in the USA, is called "Caravanning." The "caravans" are made up of young leaders of the Westminster Fellowship groups, selected for a summer's effort. These young people are given a week of training at nine centers throughout the nation. They then go forth in teams of four, spending a week at a time in various localities.

At the outset of the week of training each caravaner is given mimeographed sheets, fitted in a loose-leaf binder, full of instructions on how to meet the young people and answer their problems. On page 26 of this manual, we find a section written by Mrs. Ellen Flesseman of the Dutch Student Christian Movement, entitled, *An Introduction to Bible Study for Students*. The caravaners are told,

"Too many students today still see only one of two diametrically opposed possibilities for Bible study, that is either they take the Bible as the absolute word of God in a fundamentalistic sense, so that in its most literal sense it is true and without fault in every word, or they approach it 'scientifically'.

AGAINST THE FUNDAMENTALISTIC APPROACH

"In the first instance we have made it clear that the Bible is not in itself God's revelation but that it is the human testimony to this revelation. It is written by very human, ordinary men, but by men who have met the real, living God, and are here testifying how this God in history dealt and still deals concretely with men. They are indeed testifying to a truth which is too great for themselves to grasp fully,

Spirit of God is not longer free to go and do in sovereign pleasure what he wishes to do. The Spirit of God and the spirit of man, the sinner, make a common testimony on sin and on salvation.

To reveal the compromising character of Fundamentalism fully it would be necessary to discuss every major Christian doctrine. Fundamentalists compromise the Gospel not merely at

and so we can really say that they are 'inspired' men. But even so, it remains a testimony of men, of men in a particular point in history, who were subject to human errors and who held beliefs common in their time. They certainly were true and real witnesses of what they had seen and what they had heard, namely of God's revelation, but they were merely fallible men, subject to historical and scientific mistakes. It is intellectually dishonest if we today close our eyes to these mistakes or try to explain them away. However, it is even more foolish if because of that reason we would now think that therefore their testimony as a whole is untrustworthy and unimportant.

"It is certainly not wise to state at the outset a 'doctrine of the Bible.' We should know ourselves what our presupposition is and then base our Bible study upon it. However, if we are asked, we should be able to answer in very ordinary, every day words, leaving aside all theological or pious terminology. It might be unavoidable that in doing that we shall shock some of the students who in a fundamentalistic way take the Bible literally. That cannot be helped, as long as we are very careful not to give them unnecessary offense and not to shock them just for the fun of it."

The ensuing answer which this modernistic writer would give to the "Scientifically" minded young person is not so much an argument as an explanation of how to take verses in context, etc.

But the havoc which this sort of manual can wreak in the minds of young people is simply incalculable. How "god-fearing" ministers can support such a blasphemous corporate testimony is a matter which will surely be reviewed at the judgment bar of Christ.

some but at every point. At every point the *Voice of Experience* creates so much static that the *Voice of Scripture* cannot clearly be heard.

A Common Witness?

A highly important as well as highly practical question now faces the adherents of the Reformed Faith in the modern world. It is that of cooperation with Fundamentalists or Evangelicals in a common witness for the Christian Faith. There are two opinions on the subject of cooperation with Evangelicals among Reformed Christians. According to the one opinion, it is, and according to the other opinion, it is not, possible for Reformed Christians to engage in a common witness with Evangelicals or Fundamentalists, without compromise.

The two groups holding these opposite opinions agree that the Reformed Faith is not merely a matter of the five points of Calvinism, but that it is the Christian faith. It therefore includes all the doctrines of the Christian faith.

The difference between the two groups centers on the question of the nature of the witness to the Christian faith as this is given by Fundamentalists or Evangelicals. The nature of that witness we have found to be one of compromise with unbelief at every point. A common witness is, therefore, we believe, the same in effect as a compromising witness.

A common witness is of necessity the lowest common denominator witness. This would be true even if, in any given organization, the representatives of the Reformed Faith were in the majority. Any witness to the Christian faith must be positive as well as negative. It is always both at the same time. It cannot be otherwise. There is no intelligible witness against the wisdom of the world except in the name of the wisdom of God. And a common witness involves, therefore, a common responsibility for the positive affirmations of the faith as well as the negations against unbelief. Now the positive affirmations of Evangelicals are, without exception, confused and compromising in character. It is for the confused and compromising witness of Fundamentalism that Reformed Christians become co-responsible in any effort at giving a common witness to the world.

A Reformed Witness

Do Reformed Christians want their own witness to be identified before the world with those who cannot speak

otherwise than words of compromise? Of course they do not. Then let them not either as churches or as individuals be joined to councils or associations where such compromise necessarily occurs, either through organizational or doctrinal relationships.

Do Reformed Christians want their own witness, the only consistent witness to the Christian faith, to be heard in the world? Then let them band together with all Reformed men and groups of Reformed men everywhere for a common testimony to that which alone can really challenge the wisdom of the world.

The end of time approaches. Unbelief is more consistent in the expressions of its principles than it has ever been. The modern prophets of doom, and of bliss, the modern naturalistic theologians such as Barth and Brunner, make man and his own experience the standard and the test of truth. The Reformed Faith consistently expressed is the only thing that can challenge the God-defying humanism of this latter day. Will Reformed churches and individual Christians then squelch their own voice? Will they create static for themselves as they try to make themselves heard? We trust they will not. We trust on the contrary, that they will make themselves heard without compromise.

International Council Lists Member Churches

ACCORDING to the latest information, there are 41 church bodies which hold regular or constituent membership in the International Council

of Christian Churches. The list shows one church from Bolivia, three from Brazil, three from Canada, one from Chile, seven from China, one from France, two from Great Britain, one from Holland, one from Nigeria, one from Peru, four from the Philippines, one from Porto Rico, one from Sweden, and 14 from the United States.

Those from the United States are:

Associated Gospel Churches
Bible Baptist Fellowship
Bible Presbyterian Church
Conference of Fundamental Churches
Eastern Conference of the Bible Protestant Church
Evangelical Methodist Church
Fundamental Conference of America, Inc.
General Association of Regular Baptist Churches
Independent Fundamental Churches of America
Orthodox Presbyterian Church
Southern Methodist Church
General Conference of Methodist Protestant Church
Tioga River Christian Conference
United Christian Church

Canadian member bodies are the Baptist Independent Fellowship, Fellowship of Independent Baptist Churches of Canada, and Regular Baptist Churches of Ontario and Quebec.

Britain's members are the Irish Evangelical Church, and the Protestant Evangelical Church of England. The Holland member is the body known as the Christian Reformed Churches, not to be confused with the Christian Reformed Church in America.

There are six additional churches listed as consultative members.

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

Christian Reformed Church Withdraws from NAE

Adopts Interpretation of 1928 Stand on Amusements

THE Synod of the Christian Reformed Church, by a fairly large majority, voted to withdraw from the National Association of Evangelicals. Various grounds for this action were urged at the Synod. A report on the subject had urged withdrawal lest the Reformed witness of the church be confused, submerged, and impaired, and lest association with the NAE accelerate the growth of Fundamentalism in the church. Some speakers opposed resolutions of a political nature adopted at annual meetings of the NAE.

In another action the Synod adopted an interpretative statement relative to its 1928 declaration concerning worldly amusements. It has been the claim of many in the church that in 1928 the Church in effect passed a rule that its members could not under any circumstances engage in certain worldly amusements, naming in particular the theater, card playing, and promiscuous dancing. Some have opposed this position. The current Synod adopted a declaration which said in part:

"Although the Synod of 1928 did not pass judgment as to whether or not theater attendance, card playing and dancing are always sinful in themselves, it did urgently warn, in no uncertain terms, against these three and did not condone participation in them.

"The decisions of 1928 consist of a synodical declaration condemning worldliness in general, more particularly worldliness in the field of amusements and still more specifically worldliness as it manifests itself in theater attendance, card playing and dancing.

"In accordance with the principles of the Reformed church polity, it is left

to the judgment of the consistory to determine in each particular case just what constitutes 'misdemeanor and offensive conduct' which call for admonition and eventual discipline."

In other actions the Synod voted to "discourage" Boy Scout membership, and instead to encourage the development of the Boys Club movement as it exists in the denomination; determined to raise \$100,000 for a denominational headquarters in Grand Rapids; decided to expand its home missions work into the field of negro evangelization and approved a plan which would employ Mr. Eugene Callender, who graduated from Westminster Seminary in 1950, in this work; and postponed for a year the appointment of a successor to Dr. Frederick Volbeda in the practical theology department of Calvin Seminary.

Synod also appointed Professor William Spoelhof, a member of the faculty of Calvin College, as president of the College, in place of Dr. Henry Schultze who had resigned. Professor Spoelhof has accepted this appointment.

Chinese Continue Hostility to Christianity

THE opposition to all forms of Christianity continues to manifest itself in China under the direction of the Communist regime. Some of the recent developments in this opposition include the forced expulsion of Generalissimo and Madame Chiang Kai-shek from the Chinese Methodist Church, the imprisonment of numerous American missionaries, the denuncia-

tion of religious publishing houses, and the establishment of independent churches.

With reference to this last point, there appears to be considerable opposition to the independence movement. A Roman Catholic official whose name was used as supporting an independent Catholic church, protested that he did not support it, and a short time later was executed. The National Christian Council of China supposedly approved a Protestant independence movement at a meeting in 1950, but information now available indicates that this occurred only after the first delegates to the meeting had opposed the independence movement, and a new set of delegates had been appointed.

Among missionaries at present held by the Chinese is Dr. Frank Price, a veteran Southern Presbyterian.

There also seems to be evidence that a campaign is in the making against mission hospitals in China. Shanghai newspapers have charged that U. S. Imperialism has brought harm to Chinese life and thinking through these hospitals in the past 100 years, and even that a neon cross on one hospital situated high on a hill has been used to guide American naval craft on the Yangtse river. The outcome of this program will probably be the confiscation of these properties.

Southern Baptists Say No to Church Councils

THE Southern Baptist Convention in session at San Francisco adopted a report rejecting membership in any "unionizing" organization. They cannot enter into organic connection with the National or World Councils, or any other similar organization that would compromise Baptist principles and doctrines.

The Southern Baptist Convention, with over 6 million members, is the

second largest Protestant religious denomination in America, being exceeded only by the (now united) Methodist church.

The report declared that the Baptists were being subjected to increasing pressure to join a program looking to the ultimate union of all Protestant churches. Baptists are ready to join with other denominations in certain forms of service, but they cannot enter any project which would compromise their convictions. The report criticized the National Council as apparently concerned with union of Protestant churches. It criticized the ecumenical movement generally for its tendency to compromise the gospel and for including those who deny the Bible in one way or another. The idea of a Protestant ecumenical church, it said, has no scriptural authority.

Indians Ask Tourists to Stay Away on Sunday

A PLEA that tourists avoid visits to the Indian reservation at Cherokee, N. C., on Sundays, was issued by the executive committee of the Cherokee Indian Baptist Association. The request was addressed to all Christians, and said that the influx of tourists had created a situation that threatened to demoralize religious services, and harm the spiritual life of the Indians.

Hope Expressed for Presbyterian Merger

OUT of recent meetings of the General Assemblies of the Northern, Southern, and United Presbyterian Churches came a number of expressions of hope that the three denominations might soon effect a merger. The Northern and Southern churches have been talking merger for some time, but are at present under the terms of a five year moratorium voted by the Southern church, which would prevent action on union for another two years. The United Presbyterian Church a year ago was considering union with the Reformed Church in America, but those negotiations broke down. Meanwhile the General Synod of the Associate Reformed Presbyterian Church decided not to merge with any other group at present. A plan for its merger

with the Southern Presbyterian Church had been approved by a preliminary committee a short time ago.

Plan Expansion of Western Seminary

THE Synod of the Reformed Church in America at its recent meeting authorized the trustees of Western Seminary in Holland, Michigan, to devise ways to raise \$750,000 for the erection of a new school for instruction in theology. It turned down a proposal to merge Western with the seminary in New Brunswick, N. J.

Sweden Authorizes Freedom of Religion

THE Swedish Parliament has enacted a law, effective January 1, 1952, which liberalizes the status of both free churches and Roman Catholic churches in that country.

Although there has been freedom of worship in Sweden, non-Lutheran groups have suffered certain civil disabilities under the law of the nation. Under this new law, a person may leave the state church without having to join another denomination. Members of all churches may now hold public offices, and even teachers of religion in state schools no longer have to be members of the state church. Marriages performed by non-Lutheran clergy are recognized as valid. And convents and monasteries, forbidden in Sweden since the Reformation, may now be established.

Roman Pontiff Beatified

POPE Pius X, the head of the Roman Catholic church from 1903 to his death in 1914, has been solemnly beatified. This means that his body was exhumed from a tomb, dressed in red and white clothes, placed in a glass coffin and exhibited to the public, while at the same time the present head of the Roman Church, Pope Pius XII offered prayers to him, and asked him to intercede for world peace. Lest the people see a sight somewhat distasteful, the face of the corpse was covered with a silver mask, and the hands encased in white gloves.

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Dissolve Negro Synod

SUBJECT to the approval of the other synods involved, the General Assembly of the Southern Presbyterian Church has voted to dissolve its only Negro synod, known as Snedecor Memorial Synod. The Negro presbyteries which formed this Synod will be absorbed into the Synods of Alabama, Louisiana and Georgia.

This decision occasioned the most heated and prolonged discussion at the Assembly. During the debate one delegate proposed the establishment of a separate Negro Presbyterian denomination. A resounding majority turned down the motion.

International Convention For Evangelicals

PLANS have been announced for an International Convention of Evangelicals, to be held in Woudschoten, Holland, August 5-11. The announcement was issued by the National Association of Evangelicals, and stated that delegations representing evangelical associations in at least 28 countries would be present. Among those to participate in the convention are Dr. Harold J. Ockenga of Boston, Dr. J. R. W. Stott, an English preacher, and Dr. J. Elwin Wright of the N.A.E.

Church Construction Increases

A report from the National Production Authority indicates that construction of new churches was 25% higher during the first quarter of 1951, than during the same period of 1950. New church structures that will cost an estimated \$108 million were begun during the first three months of this year. Construction of new churches has been placed under the same controls that apply to other building activities.

Atomic Churches

Under the plan of leasing land for church construction at the Oak Ridge, Tennessee, atomic energy plant, 20 plots of land have so far been leased to religious groups. Four churches and one parochial school are already in use, and three church buildings are nearing completion.

Religion and Education

The question of the relation between religion and public education is again being brought into prominence. At the time of high school closings, in a number of locations, the schools were prevented from having a customary "baccalaureate" service in the school. Baccalaureate services used to be held in churches, with the graduates invited. The custom is growing, doubtless because of the different churches involved, of having the services at the school, with clergymen invited to participate in or conduct them. But this practice is running afoul of the law that public school buildings may not be used for religious purposes.

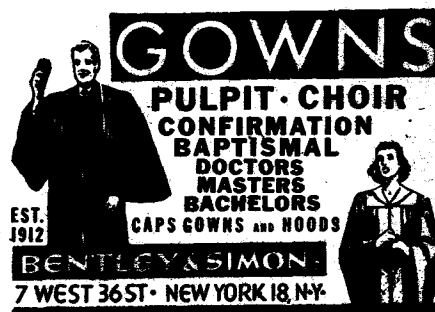
The problem, on a larger scale, is being raised on the campuses of state universities. Such schools often have buildings set aside for the use of religious groups and foundations. As one example, action has been started against the University of Minnesota, to halt the use of its facilities for religious activities.

There are at present some 20 religious foundations operating on the campus of this university. The university authorities not only permit, but actually encourage such religious programs, and submit to each entering student a religious census card. The complaint against these activities is contained in a writ which includes the following: "You are commanded immediately, after receipt of this writ, to adopt and enforce rules and regulations prohibiting all use of University of Minnesota property and facilities for the teaching or disseminating of any and all sectarian religious doctrine, and prohibiting the use of University of Minnesota property and facilities in aiding one religion, all religions, or preferring one religion over another, or

aiding or permitting any religious activities on the university campus, save and except such as are purely secular in nature and are essential to a better understanding of literature, science and the arts, or show cause before this court why you have not done so."

Chao Resigns

DR. T. C. Chao of China, one of the six presidents of the World Council of Churches, has resigned his presidency. The reason is that the Executive Committee of the Council condemned North Korea as an aggressor, and expressed doubts concerning the Stockholm "peace appeal." Chao has previously shown Communist sympathy.



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