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

*The Lord Jesus, by His perfect obedience, and sacrifice of Himself, which He, through the eternal Spirit, once offered up unto God, hath fully satisfied the justice of His Father; and purchased, not only reconciliation, but an everlasting inheritance in the kingdom of heaven, for all those whom the Father hath given unto Him.*

—Westminster Confession VIII.5

J. Gresham Machen  
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## Meditation

### The Great Indispensable

*"Without me ye can do nothing."*

JOHN 15:5

Perhaps you have been impressed by the burning zeal often displayed by false religions. They seem to be in the grip of an enthusiasm we sometimes wish the saints could learn to show.

But actually we should not be surprised that paganism should often indulge in feverish fervour and frenzied fussing. The works of the flesh are likely to be marked by much activity, for the world of the "flesh" is the world of unrest. Besides, unbelief cannot but sense something of its own emptiness, and it is natural that it should try to compensate for it by much ado. For since it takes a lot of work to fill an empty bucket when all you pour into it comes to nothing, we ought to expect that unbelief should give itself to much stamping of the ground, much raising of the dust, much self-encouraging, and much clamour. After all, it takes a lot to raise the dead—and that's what they are attempting.

But true godliness has the fountain that feeds it outside the human heart, and the soul is filled from a source beyond itself. The Christian is not a stem, but a branch, and he lives from provisions supplied by another. He is a dependent. Therefore, in quietness and in confidence lies his strength. Salvation is of the Lord, and it is enjoyed through faith apart from works. So it is that virtues increase hand in hand with rest and peace, while efforts to bear the fruits of righteousness independent of Christ prove abortive or result in fruits that are sour and bitter.

Of course, action is impressive. For that reason the restlessness of unbelief is contagious and succeeds in drawing many within its orbit. And after all, the works of unbelief cannot fail to strike a responsive string in the soul of unbelievers. But the Judge remains unimpressed, for his rule is, "Without me ye can do nothing."

This is a heavy blow to the pride of man. It is a drastic reflection upon his integrity, for it points to a depravity

and corruption in him so deep as to frustrate completely all his efforts to make a showing of virtue at his own expense. The show is doomed from the start. His regalia is tattered and moth-eaten, his "makeup" is ruined by a constant oozing from within, and a bad odor surrounds him that speaks of the grave. The self-righteous are always "walking sepulchres," and they can never cover up the foul mess.

But it may be easy to learn this lesson in the matter of our salvation and to be at the same time unable to see its bearing upon the matter of service. We often think in chunks, without putting the pieces together. It would be a great blessing if we could learn to recall our investments in pride and conceit, to pour them instead into prayer and contrition; if our chest thumping could give way to a little more bosom beating, in Christian service. We can hope to accomplish nothing lasting by the arm of flesh. It will always fail us.

It is very simple to try to fight the Lord's battles without the Lord; to suppose the world will flee in terror or freeze with fear at the roar of our thunder; to think that our learning and our oratorical techniques will capture the souls of men and lead them spell-bound to Christ. But it doesn't work that way. We will not win by such strategy any more than an army will by shooting blanks or duds. Human arts have their place, and learning is not to be despised. But when we lean upon them so as to forget or ignore the Almighty and His gracious workings through Christ, we may indeed establish societies with many impressive features and much zeal for their own propagation. But we will never gather God's elect from the four corners. We were not called to be the patrons of the Son of God, but His servants. And without Him we can do nothing.

It is said that a Negro preacher gave as the secret of his power in preaching, "I read myself full. I think myself clear. I pray myself hot. And I let her go." His third point is the easiest to forget. And so we give away how much we are possessed of self-sufficiency, and how easily we forget that Christ will not be dispensed with.

HENRY TAVARES

### "Grass Roots"

By R. K. Churchill

You never know how much sky there is until you go to the Dakotas. I was out there for a Young People's Conference last week. Why, over half the Dakotas is heaven. The stars are friendly and come down low. The cloud formations, how shall I describe them—they show God's handiwork.

It happened in the early evening. The day was dead. The distant thunder spoke a fitting eulogy amid the tapers of the lightnings. Two-thirds of the sky was overcast by a dark curtain of thunder cloud, being driven northward. Darkness above and darkness beneath, with a storm moving in. Expectation and foreboding were in the air. It was then that I saw it over to the eastward, high and lifted up. Oh, how much we miss by not looking up! And yet, who could possibly miss it? It was such a dazzling whiteness overlaid with gold. There, high up from the eastern horizon stood a tremendous white cloud. It was composed of fleecy wool, miles in thickness. It could also be likened to giant waves of a sea, but how different from the waves that crash into earth's shores. These snowy billows move in unhurried majesty; their very slowness was awesome, as if they were geared to the patience of the Eternal.

But the cloud was only part of that glory. How I wish that I could describe that flood of pure gold that bathed that cloud of heaven—white marble. I could not see how it happened for the sky was quite dark. But somehow as the sun went down, its rays were lifted up from the fields of earth and were converged on that white immensity of cloud hanging in the eastern heavens. I could not remove my eyes, and my heart was strangely moved, for the heavens were declaring the glory of God. There above earth's night stood that vast tableland of seraphic purity and through it streamed the glory of God.

I thought of wild and rocky Patmos where perhaps John saw a similar sight, and in the Spirit he wrote, "... Behold, He cometh with clouds ... and all kindreds of the earth shall wail because of Him. Even so, Amen."

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# THE PRESBYTERIAN GUARDIAN

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## *The Business of the Church*

**T**HE propagation of the Christian Faith is the official business of the Christian church. This does not mean that individual Christian men and women should not also work as opportunity offers for the extension of Christ's truth in the earth. But it does mean that neither the state nor the social community has official responsibility in this matter.

Some time ago the school board of Champaign, Illinois, was brought to trial in a case which reached the Supreme Court. The point of the trial was that the school board was conducting a program of religious education for its pupils, in school property, on school time, and with teachers chosen by the school board and the cost paid, in part, by public school funds. Though there was some freedom of attending or not attending the religious classes, and of attending one class rather than another, the program was yet one carried on by representatives of the state in the performance of their official functions.

The Supreme Court ruled against this program in Champaign. We believe this decision was right. The propagation of the Christian faith is not the business of officials of the state or social community, in their official capacity.

Now in another case the released time program of the City of New York has been upheld by the Supreme Court of that state. In this program the children are released to attend religious classes off the school premises. The school has no responsibility for the finances, personnel or conduct of these classes. They constitute, in effect, a private school lasting one hour each week.

In holding that this program was lawful, and did not contravene either the general laws of the Constitution or the specific Court decision in the Illinois case, the New York judge asserted that parents have the right to educate their children in private or parochial schools if they so desire. It follows that, if they choose to educate them in the public schools, they still have the right to withdraw them for a limited time for the purpose of having them receive

religious instruction. The Constitution, pointed out the judge, not only prohibits the establishment of religion on the part of the state, but also forbids any laws which prohibit the free exercise of religion. The rights of the parents are just as real, therefore, as the limits on the state.

Again we believe the Court is correct. The church has the right and responsibility to teach and propagate the Christian faith. Parents have the privilege to avail themselves of this instruction for their children. This is the way it should be.

In setting up a system of public schools, and in requiring that children shall receive an education, the state has not yet claimed ownership of the children. It still permits their parents, to educate them elsewhere than in those public schools if the parents so desire. The parents still have the final say, in other words, as to the type of education their children shall receive.

The New York case will very possibly be appealed to the United States Supreme Court. But that tribunal made it clear, in the Illinois case, that its decision rested largely if not entirely on the conclusion that in Champaign the religious program was conducted on public school property and under school direction. Neither factor enters the New York case.

The point is, in both cases, that religious instruction is not and ought not to be the business of the state. The state, being a social organization of diverse religious make-up, is not competent to give or direct religious instruction, and the task of giving such instruction has not been committed to the state.

These remarks have not dealt with the thorny question of whether there actually is any such thing as non-religious education, even in the secular field, and hence of whether the state has any right to conduct an educational program. The answer here lies, from a Christian viewpoint, we believe, in private Christian day schools. So long as these are permitted, the Christian has one solution to the problem.

L. W. S.

## God Be With You . . .

A friend was speaking with us following the service on Sunday evening, August 5. With some surprise he said, "And they seem to want to go, too . . ."

He was speaking of the Rev. and Mrs. Clarence W. Duff, who had just attended, for the last time for a number of years, perhaps, a service of the Orthodox Presbyterian Church in the United States. They left Philadelphia, with their children, Donald and Dorothy, on August 7, expecting to board ship in New Orleans on the eleventh, for the trip that would take them across the ocean to missionary work in Eritrea.

The idea of going to a distant country, and living among a strange people, in order to preach the gospel to them, does cause a bit of wonder to us who have never been out of our back yards. Yet devoted servants of Christ have gone, and will doubtless continue to go, in all ages of the church.

At present the prospect in Eritrea is uncertain, possibly even dangerous. But God is abundantly able to rule even in strange lands and uncertain times. Our confidence is in Him.

And to the Duff family, as to the other missionaries even now on the field, we say simply, Go, and God be with you.

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## End — or Beginning

THE Communist government in China has ordered the cessation of activities of all foreign missions in that country. Though this regulation merely makes official what has been practically the factual condition for months, the announcement marks the end of an era.

The history of missions in China has been one of progress and rebuff. As early as the sixth century the Nestorian Christians appear to have come overland from the west. Apparently they made large numbers of disciples. But later on all trace of their presence was lost and destroyed. Only the accidental discovery in 1625 of a stone tablet telling of the Nestorian mission movement has kept alive the knowledge of this period.

Roman Catholic work in China appears to go back to the thirteenth century. The first efforts of this work were blotted out by the antagonism of later rulers. In 1580 again Romanist

priests managed to enter the country, and traveled about disguised as Buddhist priests. Difficulties presently arose, and in 1724 Christianity was again forbidden by edict and missionaries were banished from the country.

Protestant mission work appears to have begun about 1807, with the arrival of Robert Morrison, sent out by the London Missionary Society. The great problem now was the language, and Morrison was able to publish a Chinese grammar in 1812, a translation of the New Testament in 1813, and one of the whole Bible in 1825. Morrison died in 1834, but the mission program was on its way. Independent mission agencies, and the agencies of organized churches continued to send workers into the vast land. One of the best known of these is the China Inland Mission, formed in 1865 under the leadership of Hudson Taylor.

At the height of the Christian movement in China it is probable that there were eight to ten thousand missionaries in the country, and a half million communicant church members on the roll of various denominations. And these figures may well be conservative.

Now the whole mission enterprise is once again outlawed by an atheistic government. Mission hospitals, schools and other activities are taken over for the Communist state. And the maintenance and propagation of the faith again becomes the task of native Christians, who undoubtedly will engage in this work at the risk of their lives. The only safety will lie in making one's peace with the government. And this peace will inevitably be at the risk of compromising one's faith.

As an example, on June 10 in Shanghai more than 10,000 ministers and lay representatives of various church organizations met in what is described as a "joint accusation meeting." Among the accused were the China Inter-Varsity Fellowship, and numerous prominent American missionary personnel. A part of this meeting and similar meetings are "confessions" by prominent church leaders of their past mistakes (eg., a Methodist Bishop confessed the mistake of having baptized Chiang Kai Shek).

It may well be that the Chinese church, thrown back upon itself and forced to seek its help in its own faith and reliance on the Scriptures, is embarking on a period that will give it

new strength. Certainly the mission activity of Modernism, of the liberalism of the larger denominations, has not contributed to the advance of the true church. Conservative leaders, such as Dr. Machen, sought to force churches such as the Presbyterian Church USA to stop promoting Modernism in lands such as China. They failed. Now the larger circumstances of God's providence have accomplished that result most effectively. We can only pray that God in His grace will, according to His promise, keep His people by the power of the Spirit through faith unto the promised inheritance.

Commenting on the developments in China, the New York *Times* editorializes on the closing of the missionary door. It remarks, "The reason for such a course is obvious. Communism can tolerate no God but its own." The statement is true. Its application, however, is wider than Communism. The same thing is true of Liberalism.

Never was there greater need for holding firmly the precious truths of our historic Christian faith. For the subtle enemy of unbelief, parading in our own land clothed in the robes of the church, seeks to deceive even the very elect, and when opposed is just as able and just as willing as Communism to be intolerant.

But the faith marches on. God does not leave Himself without a witness. The gates of Hell do not prevail against the church of Christ. He that sitteth in the heavens shall have them in derision. And in time every knee shall bow, and every tongue shall confess that Christ is Lord, to the glory of God the Father.

L. W. S.

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# The Means of Grace

*A Necessary Part of  
Daily Christian Living*

By **CARL A. AHLFELDT**

**A**LL of us need quickening and refreshing from our gracious God. As individuals and as churches we need to be revived. Most of us, if we will face the facts, will acknowledge that our spiritual life is not all that it ought to be. Do we have our love for the Saviour running full and strong? Is our zeal what it ought to be? Our faithfulness? How is it with our peace and joy in the Saviour? Do we not long for the showers of blessing?

What is necessary to open the way for a true reviving? The needs are many. There is, for instance, that most obvious and important need of humility and confession to God of our sins. We need to search our lives in every respect for the sin that does so easily beset us. But there is one need which is not as obvious and as well recognized in our day as it should be. It is a need which has doubtless hindered the growth and blessing of many of our churches. It is a need which is more acute in the case of some Christians than of others, yet one in which we all share. It is the need to realize afresh the tremendous and vital importance of the means of grace.

As we read the Bible we find that God has appointed certain means or channels through which He is pleased to bless the life of a Christian. From the Scripture it is evident that there are especially three such channels or means of grace: The Word, prayer, and the sacraments. To be sure, God uses other instruments, too, to edify Christians—such as Christian friends and their counsel, the fellowship of the saints, the trials and testings of His providence. But the Bible, prayer and the sacraments are the basic and the ordinary channels used.

## **They Are Indispensable**

Without them a Christian simply cannot live. This is especially true of the Word and prayer. A Christian cannot live without God's Word and prayer. He cannot know a strong, healthy

Christian life without the sacraments—baptism and the Lord's Supper. Now, to be sure, it is God who sanctifies a believer, who gives him growth in grace. But God has been pleased to ordain these means to be used of Him in bringing blessing to His people. Therefore we can have no short-cut to God's blessing.

Note how Scripture makes it plain that these means are necessary and vital. We read that the Word is indispensable. There can be no faith without it. "How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? . . . So then faith cometh by hearing, and hearing by the Word of God" (Rom. 10:14, 17). The Word is also absolutely necessary to nurture life. "As newborn babes, desire the sincere milk of the Word, that ye may grow thereby: If so be ye have tasted that the Lord is gracious" (I Pet. 2:2, 3). "Neither have I gone back from the commandment of his lips; I have esteemed the words of his mouth more than my necessary food" (Job 23:12).

Prayer is indispensable.

"Prayer is the Christian's vital breath,

The Christian's native air."

One of the first evidences of spiritual life in a sinner is prayer. The amazing testimony at Saul of Tarsus' conversion was "Behold, he prayeth." A Christian who does not pray is inconceivable. What examples we have in all the eminent saints of God! Think of a Moses, an Elijah, a Daniel. Especially think of the example of our Lord Himself. If the pure and sinless Jesus felt the need to pray, what of us? Jesus encouraged us to pray. "And he spake a parable unto them to this end, that men ought always to pray, and not to faint" (Luke 18:1). He also warned us not to neglect to pray. "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak" (Matt. 26:41). The Apostle Paul repeatedly urges believers to pray. "Praying always with all

prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints" (Eph. 6:18). "Pray without ceasing" (I Thess. 5:17).

We need the sacraments. They are, to be sure, somewhat different from the Word and prayer. It is possible for a sinner to be saved without them. But he that neglects them certainly cannot be a strong, healthy Christian. To convicted sinners Peter gave instructions: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38). We are not saved by baptism, but baptism rightly used is a means of grace and therefore a channel of blessing. We read these words of Jesus as He instituted the sacrament of His table: "And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood which is shed for you" (Luke 22:19,20). How can anyone ignore the command of Jesus here and expect to have the fullness of His blessing?

The means of grace then are indispensable to the Christian. If anyone neglects them *completely*, it is an evidence that he is not truly saved. A man who never reads God's Word, who never prays, who never comes to the table of the Lord, may say that he is a Christian, but the evidence is against him. As for the true believer, to the degree that he neglects the means of grace, to that degree will his spiritual life suffer. Such neglect can become a very perilous thing.

## **Bring an Abundance of Blessings**

The life-giving and sanctifying influences of the Holy Spirit flow into the believer through them. By grace here is meant the power of the Spirit for Christian living, growth, and service. Perhaps if we realized just what blessings flow to us through these God-appointed channels we would be more diligent to use them.

Think of what we receive through the Word! We have noted that we receive our faith through it in the first place. "Faith cometh by hearing, and hearing by the word of God." We should note that this truth is important for us after the initial dawning of our faith too. Faith is strong as it feeds

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upon God's Word. The Word also guides us into the will of God. There is just one source for a dependable knowledge of God's will—the Word. "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word" (Ps. 119:11). "Thy word is a lamp unto my feet, and a light unto my path" (Ps. 119:105). "The commandment of the Lord is pure, enlightening the eyes" (Ps. 19:8b). The Word of God deters us from sin. "Thy word have I hid in mine heart, that I might not sin against thee" (Ps. 119:11). Our Lord showed us the importance of the Word in the time of temptation. He answered Satan: "It is written." A mother once said to her son, "My son, this Book will keep you from sin; or sin will keep you from this Book." The Word of God also reveals sin, and how we need this! "For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. 4:12). James tells us that the Word is like unto a mirror into which a man looks (James 1:23, 24). In Jeremiah we read that it is like a hammer breaking the rock. Yes, the Word reveals sin. All this excellency of the Word for the believer is beautifully set forth in the second half of Psalm 19, and throughout Psalm 119. Our Lord summed it up when He prayed: "Sanctify them through thy truth: thy word is truth" (John 17:17). Paul summed it up when he wrote to Timothy: "And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:15, 16, 17).

Then consider the great blessings that come to us through prayer! Foremost is the fact that it brings us near to God. God is the Source of all good, and to draw nigh to Him brings with it all blessings. As Charles Hodge puts it: "Fellowship with Him, converse with Him, calls into exercise all gracious affections, reverence, love, gratitude, submission, faith, joy, and devotion. When the soul thus draws

near to God, God draws near to it, manifests his glory, sheds abroad his love, and imparts that peace which passes all understanding. Our Lord says, 'If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him' (John 14:23). In such fellowship the soul must be holy and must be blessed." What a blessing prayer is then by virtue of the very fact that it brings you near to God! Moreover, through prayer we may receive the help that we need from God. What would a believer do without prayer? "And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us: And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him" (1 John 5:14, 15). "The effectual fervent prayer of a righteous man availeth much" (James 5:16). More things are wrought by prayer than the world ever dreamed of.

And rich are the blessings that come to us through the sacraments. Who can measure the blessing that comes into the lives of Christians and their children through the sign and seal of the covenant—baptism? How real it makes to us the fact that we are ingrafted into Christ and cleansed by His precious blood! How it reminds us of

God's covenant faithfulness! How it reminds us of our covenant obligations to God, both for ourselves and for our children! But the Lord's Supper is a more frequent source of blessing still. How vivid it makes for us the death of Christ! How we are reminded of Calvary! Moreover it speaks to us of our fellowship with Christ and with one another. It recalls to us the covenant faithfulness of Him Who loved us and gave Himself for us. And then in a very real way we feast upon Christ by faith. A communion service should be a blessed service! It is a means of grace. It makes our Savior very real. "This do in remembrance of me."

#### **To Be Used Diligently**

We must use the Word of God diligently, read it daily and systematically. Don't simply take up the Bible once in a while and read wherever you happen to open it. You do not read other books in that way. Why the Bible? Take a certain portion each day, even as the children of Israel gathered manna, "a certain rate every day" (Ex. 16:4). We do not eat three meals on a Sunday and then starve the rest of the week. Our souls need daily nourishment too. And then study the Word. Dig into its depths. Look up the cross references in your Bible. Seek to find what you can about the particular book of the Bible which you are  
(See "Ahlfeldt," p. 155)

## **Some Principles For Local Evangelism**

### **Portion of a Report Submitted to the General Assembly**

**M**AN did not invent the gospel of the Triune God, and the content of the message of redeeming grace is not put at man's disposal to modify or amend as he deems fit. The gospel is a "good deposit" committed to us, a "pattern of sound words" setting forth the realities of God's salvation. It is the Word of God which is quick and powerful to pierce the soul of the unconverted. But the merciful wisdom of God has not given us one standardized formulation of the gospel message to be recited to the unconverted. Just as God's work of redemption was not accomplished in a moment but wrought

through the centuries to prepare for its climax in Christ, so God's revelation is marvelously rich and varied in its content. Nothing less than the whole Bible with its inexhaustible treasures of revelation is the message of the gospel. The preacher of the gospel is limited to no one stereotyped presentation. From the Law or the Prophets, the Psalms or the Gospels, the evangelist may, like Philip, begin at that same Scripture and preach Jesus.

The abounding fulness of the gospel message meets every need of the sinner's heart, whether he be rich or poor, wise or foolish, Jew or Gentile, male

or female. There follows from this an important duty for evangelism. While the proclaimer of the gospel message dare not diminish the offense of the cross to please the carnal mind, yet on the other hand he has the obligation, so far as in him lies, to challenge the sinner with just those warnings which are most applicable to his condition, and to spread before him just those promises which point to his most evident needs.

The example of Paul is most instructive in this regard. The manner in which he presented the gospel to the Jews and proselytes in the synagogue of Antioch of Pisidia differs markedly from the manner in which he presented the same gospel to the men of the Areopagus at Athens. The pertinent variations that marked Paul's approach to sinners have been described by his own general statement regarding his manner of addressing himself to men: "And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law (being not without law to God, but under the law to Christ), that I might gain them that are without law. To the weak I became as weak, that I might gain the weak; I am made all things to all men, that I might by all means save some." (I Cor. 9:20-22).

Above all we have the example of our Lord Himself in this regard. We need but compare Christ's dealings with Nicodemus, the rich young ruler, the woman at the well, and the sinful woman in Simon's house to see the importance of applying the gospel directly to the particular needs of the individual sinner. Effective evangelism must always take into consideration the characteristics of those being addressed.

But granted the importance of knowing those who are the subjects of evangelism, it might still be questioned whether any brief study of so vast a field could be fruitful. In personal work certainly there is no substitute for "knowing your man." We should not regard those whom we seek to win for Christ simply as "souls" but we should seek to build up a discerning knowledge of them as persons, that will provide the best background for applying the gospel directly to the individual needs. But while the knowledge the soul winner must gain cannot be found in reports, there is yet some value in

classifying and studying general characteristics of large groups of individuals. Such a study should help us in determining the broader methods of applying the gospel message to the needs of our age, and the basic approaches to individuals of the various classes. This report therefore will discuss some of the characteristics of the lost from a theological, psychological, and sociological standpoint. It will then relate these characteristics to the particular manifestations in various social groups: bio-social, economic, cultural, religious. Finally there will be given a few suggestions concerning the relation of these facts to the evangelistic method.

### Theological Considerations

All the Biblical doctrines regarding the nature of men are of importance for the work of evangelism. The teaching of the Bible regarding the origin of man, the unity of mankind, the nature of man as composed of soul and body, and the divine image in man all have a very evident relevance to the question of presenting the gospel to man. Of particular importance is the doctrine of sin. The Scriptures teach that men are "dead in sin, and wholly defiled in all the parts and faculties of soul and body" (Confession of Faith, VI. 2). Men not only transgress God's law, but these acts of transgression proceed from a nature that is corrupt, "utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil . . ." (*Idem* VI. 4). This corruption extends to all parts of man, both physical and psychical. The whole soul is depraved, the understanding is darkened, the will perverted, and the emotions deranged. The Scriptures do not teach that depravity is developed or expressed in all equally, but the Scriptures do teach that all men are dead in trespasses and sins. Further, man is utterly unable to change his character. He cannot discern, love, or choose the things which are well pleasing to God.

These doctrines are of the greatest importance for evangelism, for they show that a man cannot save himself, but shut him up rather to faith in God. Any evangelistic method which seeks by flattery to build up confidence in the flesh may win a better hearing, but it will not win souls. Any suggestion of an appeal to a better self in the sinner is contrary to these teachings of Scripture and works toward the ruin, not the salvation of the soul it foolishly flatters.

### Prayer

Again a recognition of these doctrines throws the greatest stress upon the importance of prayer in the work of evangelism. Except the Spirit of God move, the evangelist will preach in vain over the valley of dead bones. However skillfully the message may be adapted to the specific needs of the hearers, it will fall on deaf ears apart from the quickening of the Spirit. The work of evangelism must be conducted in the very atmosphere of prayer. Such a dependence upon the sovereign power of God will rule out not only the flattering of the natural man, but also cajoling, hypnotic, or hysterical appeals that are based on the energy of the flesh rather than on a humble dependence on the Spirit.

### Common Grace

An understanding of another doctrine of Scripture is important for a balanced approach in evangelism; the doctrine of God's common grace. This may be defined as including any favour of any kind or degree, falling short of salvation, which this sinful world enjoys at the hand of God. A mercy of God to all men is shown by the fact that God has, in longsuffering, withheld His judgment upon the world. Along with this divine forbearance there is exercised a divine restraint upon human sin and evil. God restrains evil in the world of nature also and bestows natural blessings on the just and on the unjust. And God endows sinful men with natural talents through the exercise of which many things that are relatively good, noble and beautiful are achieved by the ungodly. In such institutions as the family and the state and in such fields of activity as art, science, and industry are evidences of God's common grace.

There are many implications of this doctrine relating to evangelistic method. An element of the evangelistic appeal is to remind men of the mercies they have received from the hand of God and the blessings of their daily lives. Men should be told of the longsuffering forbearance of God and warned not to despise the richness of His goodness and forbearance and longsuffering (Rom. 2:4). This should be done not only in a general way, but specifically as applied to particular mercies that groups of individuals have enjoyed. Such an approach in evangelism will also make evident that while the gospel condemns sin in every form and in all

its manifestations, yet it does not condemn man as man, but only man as sinner. The blessings of common grace are not annihilated but rather transformed by the gospel. The presentation of the gospel should make it plain that its call is not that men should turn

from life, but from sin, and its promise is that they should have life and have it more abundantly. The appeal of the gospel may be falsified by asceticism; an understanding of the doctrine of common grace will prevent such mis-  
(See "Evangelism," p. 157)

## Orthodox Presbyterian Church News

**Portland, Me.:** On June 26, members of Second Parish Church gave a reception for four elderly couples who celebrate anniversaries this year. They are Mr. and Mrs. C. Archer Dunlap who observe their 60th wedding anniversary, Mr. and Mrs. Hugh Hattie who observe their 53rd, and Mr. and Mrs. Emil Ek and Mr. and Mrs. Edward Hayden who both observe their fiftieth. The church vestry was attractively decorated, and an informal program was presented. The church has distributed so far 60 Bibles to Bibleless homes in the area.

**Albany, N. Y.:** Maywood Church had an enrollment of 116 and an average daily attendance of 80 for its two week summer Bible school. The church was filled for the closing exercises, in which the children showed they had learned much during the school period.

**Franklin Square, N. Y.:** Enrollment at the Summer Bible School of Franklin Square Church is greater this year than it was last. On July 28 the annual outing of the Sunday school and Summer school was held at Belmont Lake State Park. Continued good attendance during the summer has emphasized the need of a more adequate building for the church work. The Women's missionary society is planning a picnic at the Gross home on August 17.

**Philadelphia, Pa.:** Two dozen each of new Bibles and hymn books have been secured for use at Gethsemane Church. An average of 26 attended the summer Bible school.

**Glenside, Pa.:** The new building for Calvary Church is beginning to take shape. The attractive brick structure will be located near the Westminster Seminary campus. Mr. Earl Van Til, son of Professor and Mrs. Van Til, and Miss Thelma Greiner, daughter of Mr. and Mrs. Harry Greiner, were

united in marriage on June 30, with Professor Van Til performing the ceremony. Mr. Van Til is at present in the armed forces.

**Centre Square, Pa.:** With the help of members from Calvary Church of Glenside, Community Church held a successful summer Bible school, which was concluded with an interesting and varied program on June 29. Two newly elected elders are taking a study course preparatory to ordination to the office.

**Grove City, Pa.:** Wayside Church held a service dedicating its newly renovated and stuccoed church building on July 22. Guest speaker was the Rev. Bruce Hunt, missionary to Korea. The Rev. LeRoy B. Oliver also participated in the service. Six young people from the church attended the Seneca Hills Bible Conference.

**West Collingswood, N. J.:** Members of Immanuel Church joined with other members of the Camden County Christian School Association for a grass cutting spree on July 9, when a large group gathered at the newly acquired school property in Haddon Heights to cut the lawn and clean up the grounds. A picture of the group, including the Rev. Edward Kellogg with daughter  
(See "Church News," p. 154)

### Johnson Installed At Cincinnati

**M**R Robley Johnson, licentiate of the Presbytery of Philadelphia, was ordained, and installed as pastor of First Orthodox Presbyterian Church, Cincinnati, Ohio, at a service held on July 11.

The service was carried out by members of the Presbytery of Ohio, and guest ministers from the Presbytery of Philadelphia. The Presbytery of Ohio met briefly in the afternoon, and then

the delegates repaired to the lovely country home of Mrs. Elizabeth Worcester for a delightful time of fellowship and to enjoy a buffet supper.

The service of ordination and installation was held in the main auditorium of First Church. Participating were Dr. J. Lyle Shaw, moderator of Ohio Presbytery, and ministers Henry D. Phillips, Robert S. Marsden, Calvin K. Cummings, and LeRoy B. Oliver. The sermon, by Mr. Marsden, was entitled, "The Task that God Assigns," and was based on the story of Nehemiah.

Following the service, a reception for the new pastor was given by the congregation in the social room of the church. After this, the delegates from Western Pennsylvania drove to Newport, Kentucky, to inspect the building being used for the missionary work of Trinity Chapel.

During their visit to Cincinnati, the delegates also enjoyed the hospitality of Mrs. Frank H. Stevenson who graciously opened her home to them.

### Eckardt to Evergreen Park

**T**HE Rev. Robert Eckardt, pastor of Immanuel Orthodox Presbyterian Church of Crescent Park, N. J., has accepted a call to become pastor of Westminster Church in Evergreen Park, Ill. He plans to leave for the new work in September.

Mr. Eckardt has been at Crescent Park since the work there began, as an extension project of the West Collingswood Church. Under his leadership the congregation at Crescent Park was organized as a separate church, and a new building was erected. The work at Evergreen Park is also a home mission enterprise, carried on under the leadership of the Rev. George Marston.

### Olson Accepts New York Call

**T**HE Rev. Arthur O. Olson, pastor of Calvary Orthodox Presbyterian Church of Volga, S. D., has accepted a call from a congregation of the Evangelical Free Church in New York City. A graduate of Westminster Seminary, Mr. Olson was for two years Secretary of the League of Evangelical Students. From 1939 to 1947 he was pastor of Second Parish Church in Portland, Maine, and since 1947 he has been at Volga.

# Christianity in Great Britain

## Observations on the Present Status of Protestant Churches in the British Isles

By W. JAMES GRIER

JOHN OWEN said in his day, "there are more fallen than standing churches in the world." This is sadly true in our time.

### The Downgrade in England The Church of England

Let us look first at the National Church, the Church of England. The Tractarian Movement (sometimes called Anglo-Catholicism or the Oxford Movement) has wrought havoc in that church. It was born at Oxford in July, 1833. (Of course the followers of Laud and the type of high churchmanship which was dominant at Oxford under Queen Anne had never quite died out in the Church.) Its centenary in 1933 was marked from the Evangelical side by the appearance of two books: *The Tractarian Movement*, by Bishop E. A. Knox, and *The Churchman's History of the Oxford Movement*, by W. Prescott Upton.

The venerable Bishop Knox in his closing chapter said, "Probably even Newman or Pusey would be astounded, if they could revisit the scene of their old labours, and could see Bishops mitred and vested in copes and chasubles, clergy and churches so ornamented as to be indistinguishable from those of Rome, images of the Virgin with lights burning before them, pyxes, monstrances, and like evidences of the worship of the Host, and could hear the Mass offered in Anglican churches for the living and the dead. Even more surprising would be the very large proportion of clergy adopting 'Catholic' uses and teachings and the number of evangelical clergy more or less in sympathy with them." If the Tractarian Movement failed conspicuously in 1927 (through Parliament's rejection of the Revised Prayer book) in asserting a divine right for the clergy, in virtue of Apostolical Succession, to prescribe for the nation its faith and worship, yet it certainly has had considerable success. It seems to be gaining its objective without Parliament's consent.

Bishop Knox says, "It (the Tractarian Movement) has left behind it a

disruption within the Church, making that Church almost a collection of Sects held together by Endowments and by a precarious connexion with the state" (p. 383). Prescott Upton agrees that "in the ministry of our church may be found all sorts of beliefs from Pantheism to Popery" and that "we have become under loose Episcopal presidency a 'Congregational Union' of separate churches, many of which by their individual fads and shibboleths shut out other Church people from sharing in their corporate worship" (pp. 209-210).

Prescott Upton had a reputation for

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**THE Rev. W. James Grier is a minister of the Irish Evangelical Church, and editor of The Irish Evangelical, a monthly paper published by the church. He is a graduate of Princeton Seminary in the days before it was liberalized in 1929, and a friend of many now associated with Westminster Seminary. The Irish Evangelical Church was organized in 1927 after it became apparent the Presbyterian Church of Ireland was committed to Liberalism. At our request, Mr. Grier has kindly prepared this study of the status of the church in the British Isles. As is true in many other lands, the prospect in general is not pleasing, but there are always small groups holding the historic faith in the midst of the general tendencies to unbelief.**

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being thoroughly well-informed on the issue, and the Bishop's book is a masterly revelation of the inner history of the Tractarian Movement.

As the centenary of their Movement drew near, the Tractarian party were not idle. Fifty Anglo-Catholic clergymen issued a Manifesto toward the end of 1932 declaring that the "real and essential goal" of the Oxford Movement was "reunion with the apostolic see of Rome which for ever has as its Centre and Guide on earth the successor of St. Peter"; and by 1933, the centenary year, the fifty signers had become three hundred and fifty (Upton, pp. 194-5). The Church Unity Octave which exists within the Church

of England with the avowed object of re-union with Rome, recently claimed 1,269 supporters and sympathizers among the clergy of the Church. The English Church Union which was founded over ninety years ago to promote the interests of the Oxford Movement, and which has since 1866 frequently advocated corporate re-union with the Church of Rome, has over 4,000 clergy and 30 Bishops in its ranks (see articles on "English Church Union" and "The Romeward Movement" in the *Protestant Dictionary*).

In 1889 Bishop Gore as editor issued the volume *Lux Mundi*. Gore was a high churchman who became successively Bishop of Worcester and of Birmingham. He accepted the higher critical view of Scripture and advised his fellow Tractarians to do the same. In the posthumous volume by Dr. J. K. Mozley, which has just appeared, it is claimed, and with justice, that the "dominant figure in Anglican High Churchmanship for the next forty years was to be Charles Gore" ("Some Tendencies in British Theology," p. 13). Dr. Basil F. C. Atkinson, Under-Librarian of Cambridge University, says that "between the issue of *Lux Mundi* and our day, the so-called Anglo-Catholic party have swept the Church of England." (Quoted from *Evangelicalism in England*, by E. J. Poole-Connor, p. 259.)

The weakness of the corporate witness of the Church of England was very clearly revealed in "The Report of the Commission on Christian Doctrine appointed by the Archbishops of Canterbury and York in 1922." This Commission sat over a period of many years, and issued its report in 1938. No out and out evangelical was given a place among its members. "Many" of the Commission held to belief in the Virgin Birth and the Resurrection of the Lord. "Some" did not. All seemed united in discarding belief in the inerrancy of the Scriptures, and the Augustinian doctrine of the Fall. As *The Times* pungently commented, "they agreed chiefly to differ."

There seems to be little exercise of discipline in the Church. Bishop Barnes gives vent to the wildest Modernist effusions, and suffers but mild rebuke from His Grace of Canterbury. At the Modern Churchmen's Conference at Cambridge in August, 1950, Dr. W. R. Inge attacked what he called (See "Grier," p. 156)

# The Glory of the Christian Church

By the REV. PROFESSOR R. B. KUIPER

XLVII

## ITS SOVEREIGNTY

A good dictionary defines *sovereignty* as "the possession or exercise of supreme authority; dominion; sway." A most important word in that definition is *supreme*. The English word *sovereign* is derived from the Latin *supremus*, which means *highest* or *supreme*. In the light of this derivation the less usual spelling *soveren* is correct. The spelling *sovereign* seems to have come into use because *soverenty* usually involves *reigning*.

God alone is sovereign in the absolute sense, for His authority is truly supreme. He holds unlimited sway over the whole of the universe. "He doeth according to his will in the army of heaven and among the inhabitants of the earth; and no one can stay his hand or say unto him. What doest thou? (Dan. 4:35).

However, the term *sovereignty* has also come to be used in a relative sense. The sovereign God has seen fit to lend authority to some of His creatures over others. In consequence, while no creature has an iota of sovereignty in relation to the Creator, certain creatures do possess a measure of sovereignty in relation to other creatures.

Therefore it is proper to ascribe sovereignty, for example, to the state; and that is commonly done. Much less frequently are men wont to ascribe sovereignty to the Christian church, and yet to do that is not a whit less proper. Its sovereignty is a significant aspect of its glory.

### A Restricted Sovereignty

Let us suppose that a certain village has three churches, that each of these churches has a high spire, and that all three of these spires are of exactly the same height. No matter how high they may be, not one of them is the highest. Manifestly there can never be more than one highest. It follows that there is but one who is truly sovereign. That one, of course, is God. No matter how great the power and authority

of, shall we say, the state or the church may be, God alone is sovereign.

Therefore the church has no sovereignty whatever with reference to God. God is sovereign over the church, and that is the entire truth. The church is wholly subject unto God. Its one duty is to obey the law of God, and it has no right to make laws of its own that contradict or even augment the law of God. It may neither allow what God forbids nor forbid what God allows.

As the church is subject to God, so it is subject to its Head and King, Jesus Christ. He reigns over it as its absolute monarch. His word is law for the church, and the church has no right to amend His law whether by alteration, addition, or subtraction. It is entirely correct to say that the church has no legislative power, for Christ has given it a perfect law. When it makes certain rules and regulations in the interest of good order, as it often must, these are never to be equated with the law of Christ.

How clear that the church's sovereignty is severely restricted. With reference to God and Christ it is simply non-existent.

God has, however, given a measure of authority to the church with reference to men, and that authority may be denominated sovereignty. The question whether this sovereignty is restricted or unrestricted has been the subject of much contention throughout the church's history. While Protestantism insists that it is restricted, the Church of Rome teaches that it is unrestricted. The authority which Rome claims for itself is truly totalitarian. But that claim cannot be substantiated.

When God made man in His image, He endowed him with certain inherent rights. By man's fall into sin that image was severely marred and even largely lost, but not annihilated. In consequence every human being remains in possession of certain inalienable rights. And in the case of the regenerate, in whom the image of God has been restored, those rights are accentuated. Freedom of speech and freedom of worship are but two of

them. To be sure, in the exercise of these rights each man must respect the rights of his fellow-men and above all else the law of God, but nobody may seek to deprive him of these rights. Rome has often done precisely that. There was a time when it forbade not only the reading, but the possessing, of a Bible; and frequently it has inflicted the penalty of death on those who dared to criticize the teachings and practices of the church. Beyond all doubt, the church's sovereignty with reference to the individual is restricted.

So is the sovereignty of the church with reference to the family restricted. God established the human family in the garden of Eden. He created woman and gave her to Adam that she might be his wife. He commanded them: "Be fruitful and multiply and replenish the earth" (Gen. 1:28). Significantly God, not the church, brought the family into being, and it antedates the founding of the church. It follows undeniably that the family, like the individual, has certain rights on which the church may not encroach. It is not the church's business to stipulate the precise percentage of the family budget that is to be given to the church, nor to prescribe a menu for the family dinner, nor yet to dictate to a bereaved family where it is to bury its dead.

More instances of restrictions on the church's sovereignty might be named, but in this context the relation of the church to the state deserves special attention.

For centuries two opposite views of the relation of church and state have vied with each other. The Western church, under the leadership of the bishop of Rome, has long taken the position that the church must exercise authority over the state. A certain pope declared that the pope as head of the church "possesses the right, which he properly uses under favorable circumstances, to pass judgment even in civil affairs on the acts of princes and of nations." Contrariwise, the Eastern church early took the position that the church is but a phase of the state and that it is the state's duty to appoint the officers of the church, to define its

laws, and to support it. Constantine the Great, who was the first Roman emperor to give official recognition to the Christian church and in 330 moved his capital eastward to the city which he named Constantinople for himself, was regarded not only as head of the empire but also as head of the church. In later times the Russian czars claimed the same double honor. It is not strange that the churches of the Protestant Reformation, by way of opposition to Rome, adhered in the main to a more or less similar view.

Today a large part of Protestantism, American Protestantism in particular, is convinced that the Bible teaches what is commonly—and somewhat loosely—called the separation of church and state. What is meant is that the church may not seek to govern a commonwealth nor interfere with the purely political affairs of the state, and that the state may not seek to govern the church nor interfere with its spiritual affairs. In short, both the church and the state are sovereign, each in its own sphere; and each must recognize the other's sovereignty. That is implied in the saying of the Lord Jesus: "Render unto Caesar the things that are Caesar's, and unto God the things that are God's" (Matth. 22:21), on which Calvin has commented that the Lord here "lays down a clear distinction between spiritual and civil government." The same truth is implicit in the fact that on Pentecost the church, which had been largely—although not entirely—national, became universal. A universal church must needs transcend the bounds of nationalism. And is it not obvious that neither did the state create the church nor did the church create the state, but God originated both and endowed each with its own specific authority?

The conclusion is inescapable that, while the sovereignty of the state with reference to the church is restricted, the sovereignty of the church with reference to the state is also restricted. The church is sovereign only in its own sphere. Its authority is not totalitarian.

### A Positive Sovereignty

Let no one infer from the foregoing that the sovereignty of the church amounts to little or nothing. The truth is that it is very real, most actual, and decidedly positive.

Time and again in its history the church has found it necessary to assert

its sovereignty over against usurpation by the state.

It is an interesting fact that already under the theocracy of the Old Testament, when church and state were much more closely associated with each other than has been the case since Pentecost, the church on various occasions exercised its sovereignty vigorously in opposition to the encroaching state. King Saul was ready to go to battle against the Philistines. It seems to have been customary for the Israelites before joining battle to bring a sacrifice to God. That was a function of the priests, to be performed in this instance by Samuel. When Samuel was late in coming, Saul became impatient and himself offered the sacrifice. Presently Samuel arrived and informed Saul that because of this sin the kingdom would be taken from him (I Sam. 13:9-14). King Uzziah once upon a time insisted on burning incense on the altar of incense in the temple. This again was a prerogative of the priests. When the king ignored the vigorous protest of the priests, God smote him with leprosy, and his son reigned in his stead (II Chron. 26:16-20). In both of these instances a representative of the state was severely punished for encroaching upon the sovereignty of the church.

The New Testament records some striking instances of the same sort of thing. To name but one, when the Sanhedrin, the supreme court of the Jews, forbade the apostles to preach in the name of Jesus, Peter declared boldly: "We ought to obey God rather than men" (Acts 5:29); and so they did.

When the emperor Nero bound the Christians in bunches, poured pitch and tar over them, and then set them on fire thus to illuminate the imperial gardens, the church did not yield but sovereignly proceeded on its way.

When the Diet of Worms demanded that Luther recant his supposedly heretical teachings, he sovereignly uttered the memorable words: "Here I stand; I cannot do otherwise; God help me; Amen." John Knox sovereignly defied both the tears and the wrath of Queen Mary, and over his grave Melville spoke: "Here lies one who never feared the face of man." Said Lord Macaulay of the Puritan: "He bowed himself in the dust before his Maker, but he set his foot on the neck of his king."

Ours is an age of state totalitarian-

ism. All over the world statism is in the ascendancy. In the second world war three totalitarian states, Germany, Italy and Japan, suffered a crushing defeat, but Russia, another totalitarian state, has since risen to incomparably greater heights of power and influence than ever before. And in the so-called democracies, the United States of America included, there is a strong trend toward statism. In consequence, in many lands the church finds itself utterly at the mercy of a state whose mercy often proves cruelty, while in others the notion is rapidly gaining ground that the church exists and operates by the state's permission. Now, if ever, is the time for the church to assert its sovereignty over against encroachments by the state. The church is in sacred duty bound to rise up in its God-given majesty and proclaim to the world that it preaches the Word of God, not by the grace of human governments, but solely at the command of the sovereign God and its sovereign King seated at God's right hand.

In another respect too the sovereignty of the church is positive indeed. It must sovereignly lay down the law of God to the individual, the family, society and the state.

No individual has the right to say that his private life is his own to lead and is none of the church's business. That would be far too sweeping an assertion. The law of God concerns every aspect of human life, and the church has been charged with the proclamation of that law in all its Scriptural fullness. It must condemn every sin in the life of the individual. To be sure, there are a number of practices which the law of God neither commands nor forbids. They are commonly called *adiaphora* or *indifferent things*. But even such matters are not beyond God's law. An accurate definition of an *adiaphoron* is a *practice which the law of God allows but does not require*. That means that the so-called indifferent things have divine sanction. In themselves they are neither immoral nor amoral, but good although not required. But only then is their performance truly good when they are performed in faith and out of love. While the church must be scrupulously careful not to forbid what God allows, it must also tell men what is the proper use according to the Word of God of that which God allows.

(See "Kuijper," p. 153)

# MISSIONS

## Bible Study

By Mrs. R. B. Gaffin

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

### Introduction:

The second plea of our Lord for the Church universal is found in the words, "And the glory which thou gavest me I have given them" (vs. 22). For clarity's sake we may say, Let them be one, because I have given them the glory which thou hast given me, for the express purpose of securing this unity and its glorious results.

### Lesson:

*What is the glory that our Lord gave to the apostles and all who believe on him through their word? The glory which the Father had given him (17: 22-23).*

There is a glory belonging to the Son of God, of the same nature as the Father's. It can be possessed only by Him who possesses deity. This is the glory spoken of in verse twenty-four, enjoyed by the Son in heaven, which His people, in strict propriety of the language, are to contemplate rather than share. "Glory" here plainly is dignity—honorable place, office or employment. It is the glory of manifesting the Father's name, declaring the Father's word. As the Father sent the Son into the world so the Son sent the disciples into the world. They were "In Christ's stead," and being so, were "God's ambassadors." In this respect they "are in the world as He was in the world." He was, "the light of life"—"the light of the world," but to all his people he says, "Ye are the light of the world." *He gives them the highest glory a creature can have, that of manifesting the glory of the all glorious One, in the truth which He puts into their hearts and hands—and the influence of that truth on their character and behavior.*

*What is the purpose in giving this glory to the church? "That they may be one as we are one"—"I in them and thou in me" (vs. 22), "that they may be perfected into one" (vs. 23, A.R.V.), or become perfectly one. God gave His Son the glory of manifesting His name; the Son gives His people the*

glory of manifesting the Father's name.

*What was the result to be obtained in giving this glory? It is stated in the closing words of verse twenty-three, "that the world may know that thou hast sent me." I give my people the honor of being the manifestors of the Father's name, that they might manifest that name in all the world and through that manifestation the unbelieving world should become believing.*

### Conclusion:

How great is the dignity of a genu-

ine Christian, however humble may be his circumstances in this world! The glory which the Father gave the Son, the Son has given him.

But proportioned to the honor is the responsibility. If Christ's people are to share in His glory, they must share in the work. Their calling is a high and holy one—to bring the world to know and believe that the Father hath sent the Son—this is the great work which God has committed to His Church.

## Protestant Missions 4

### The Missionary Awakening

**W**E noted in the previous study that, in spite of the missionary activity connected with the Pietist movement in Germany, the missionary idea had not yet penetrated the minds of Christians in any real sense.

In the early years of the 18th century, however, a number of factors came to play upon this problem. In the first place there came the revival of religion under Wesley and Whitefield. Both men labored in English speaking countries—Britain and America. The fruit of their labors was a return on the part of many in the churches to real evangelical fervor, to the ideas of repentance, salvation by faith, and the atoning work of Christ. Such ideas, the heart of the gospel, were absolutely necessary for any active missionary endeavor.

Another development of this time was the travel and discoveries of Captain Cook. As new areas of the world came to be known, and people became aware of the multitudes of the heathen, Christians could hardly avoid facing the missionary challenge. At the same time there took place those advances in science which rendered travel and communication easier than ever before. And these advances took place chiefly within those countries where Christianity was prominent. It was as if God was saying,—I have prepared the way for you, now Go!

Two other factors are mentioned by Wernecke. The first is a new idea of the dignity and rights of man, growing in part out of the French and American Revolutions, and the ideas which were promulgated. It had been customary to class heathen people more or less with the brutes. Now a wiser and saner view came to prevail. In this connection also there grew up an anti-slavery movement, and many persons in all sincerity sought a better lot for the Negro. The Christian community could not avoid its responsibility.

Finally, information began to be made available concerning the East India Company operations. That concern, so powerful in England, was found to have exercised a despotic and rapacious tyranny over the natives where it did business. Its conduct was so scandalous that when the people of England heard of it, they were aroused with indignation and horror. The natural reaction was for them to try and do something better for the natives, and here again the responsibility of Christians seemed obvious.

As a result of these and other developments, people began to think in terms of missions, of bringing the gospel to the heathen. But now the old obstacle reappeared again. The leaders of the organized church were opposed. Their opposition was now not so much theological, as the fruit of the rationalism which had come to dominate

theological thinking. The missionary program was fanatical, it was pietistic, its undertakings would be expensive, and foolish and hopeless.

Since the church officially refused the task, it remained for the people to do it on their own. Hence the rise of independent missionary societies. But there was another problem connected with this. As the official church would not take up this work, so the officials of the church, its qualified clergy, were not available for the work. And so also the idea of a "call" by a portion of the church to missionary work could not be effective. Men bethought themselves then of Jesus, who called laymen to His service. They had recourse to the Reformation truth of the universal priesthood of believers. And laymen were called, trained, and sent out by the societies in the great work of missions.

The first such missionary society was the Baptist Missionary Society of England, organized in 1792. Its first and perhaps most famous missionary was William Carey, whose first field of labor was the region of India. Carey, started out for India itself, but the opposition and intolerance of the East India Company made it necessary for the work to be begun in a Danish province of Serampore, and it was not until ten years later that the mission actually started work on British soil. As early as 1809 a Bengali translation of the Bible, done by Carey, appeared. In 1900 this organization had some 160 missionaries and 55,000 adult converts.

Next came the London Missionary Society, composed of Independents, Presbyterians, Episcopalians and Methodists, organized in 1795. This Society started missionary work in the South Sea Islands, where John Williams became a prominent leader. It extended its work to other lands. Some of its more famous names are Moffat and Livingstone of Africa, and Morrison and Legge in China. The interdenominational character of this society was rapidly lost, the Independent element coming to control the program.

Since the LMS was becoming an Independent organization, pastors of the Episcopal Church considered and soon organized the Church Missionary Society (established under this name in 1812). Claiming to be specifically associated with the Church of England, this Society ran continually into difficulty with the church officials, until

finally about 1840 a satisfactory arrangement was worked out. The CMS has always represented the evangelical or anti-high church element of the Church of England. Among its well known missionaries is Alexander Mackay of Uganda. It was described by Wernecke in 1901 as the greatest of evangelical missionary societies.

In the early part of the 19th century, as the missionary enterprise was moving forward, the Society for the Propagation of the Gospel, (organized in 1701) was reactivated and undertook a widened missionary activity. This organization became the representative of the high church party in the church of England, has rarely been friendly with Protestant missions generally, and has often played into the hands of Romanism. However, it has sent out numerous prominent missionary leaders, and has carried the church to many areas of the world.

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## Kuiper

*(Continued from p. 151)*

Never may the family tell the church defiantly to refrain from meddling with any of its affairs. That would be exceedingly rash. With reference to the family too, the church must sovereignly proclaim the whole law of God. When a husband and his wife are contemplating divorce, they may not bid the church leave them alone. It must acquaint them with the teaching of Scripture on divorce and demand of them that they live accordingly. That church is remiss in the performance of its duty which does not proclaim the teaching of the Word of God on "mixed marriages" and "planned parenthood." And whether parents give their children a truly Christian training is not merely their concern, but the church's as well. For on that subject, too, God has spoken, and He has done so emphatically.

For many decades now the so-called social gospel has been popular with Modernists. In their righteous indignation with the social gospel of Modernism many Fundamentalists have illogically jumped to the conclusion that the gospel must be presented only on a strictly individual basis. In consequence, conservative churches generally have neglected the social implica-

tions of the gospel. But that is a way of saying that these churches have failed to assert their sovereignty in relation to society. For but one example, society is torn today as seldom, if ever, before by conflict between industry and labor, employers and employees. All too often the church is satisfied with the rôle of a mildly interested, if not altogether disinterested, onlooker. What it should do is to declare boldly to masters and servants alike the sovereignty of the Lord Christ over both of them (Col. 3:22-4:1). For in the recognition of that sovereignty lies the solution of this problem.

It must be admitted to the church's shame that it has often cowered before the state. It was not ever thus. When David had stolen Bathsheba from her husband Uriah and had then got rid of him by what amounted to murder, the prophet Nathan told him off in utter fearlessness. And when King Ahab had robbed and killed Naboth, the prophet Elijah unflinchingly pronounced upon him and his house the judgments of God. A noble company of God's servants has followed in the train of these prophets, but that company has never been as large as it should have been. Today it is small indeed. The church of God should lift up its voice with strength against lying and theft and bribery and vice, which are so frightfully rampant in high places. It must proclaim aloud that "righteousness exalteth a nation, but sin is a reproach to any people" (Prov. 14:34). It is much more than time for the church to call to repentance and, in case of failure to repent, to discipline to the point of excommunication those rulers of the world who are at once members of Christ's church and putrid politicians. And those power-hungry potentates who neither fear God nor regard man but take counsel together against the Lord and His Anointed, saying: "Let us break their bands asunder and cast away their cords from us," must be told by the church that He that sits in the heavens will laugh, that the Lord will have them in derision, and that, if they fail to kiss the Son, He will break them with a rod of iron and dash them in pieces like a potter's vessel (Psalm 2).

Let the church speak sovereignly for the sovereign God and "the blessed and only Potentate, the King of kings and Lord of lords" (1 Tim. 6:15).

## Church News

(Continued from p. 148)

Debbie on his arm as he pushed a lawnmower, appeared in the Philadelphia *Bulletin* the next day.

**Crescent Park, N. J.:** Members of Immanuel Church held an outing at Medford Pines on July 24. Swimming, boating, a picnic supper, and a devotional service featured the gathering.

**Middletown, Del.:** Under the direction of the session of Grace church, Bible clubs have been established in Chesapeake City, Md., Kirkwood, Del., and in Middletown. Members of Grace church serve as teachers. A choir organized under the direction of Mr. Groome Mears, Jr., provides special music for the church services. Enrollment in the summer Bible school was 115, with an average attendance of 89. Mr. Donald Stanton is supplying the pulpit.

**Wilmington, Del.:** The Missionary society of Eastlake met recently for a day of sewing for the children reached by the mission in Newport, Ky. Several sets of clothing, for boys and girls, were made, and underwear was purchased to provide complete outfits. Some used clothing was also sent. Attendance at the Summer Bible school averaged 115. A bus was used to bring children from a new housing area.

**Pittsburgh, Pa.:** Over 200 children and parents attended the closing exercises of the summer Bible school of Covenant Church. Eleven young people from the church attended the Seneca Hills conference.

**Volga, S. D.:** The closing program of the Calvary Church summer Bible school was held July 22. Attendance at the school averaged 52. The annual church outing was held July 20, with about 125 persons enjoying the occasion. On July 15 the Rev. Bruce Coie of Fairlawn, N. J., occupied the pulpit.

**Berkeley, Calif.:** Open air services are held on Saturday evenings at one of Berkeley's busiest corners, conducted by members of Covenant Church. Plans for a new building for the church have been approved, and arrangements are being made to finance the project. The church needs \$3,000 in cash in order to start actual construction. A number of members of the church attended the Hume Lake conference sponsored by the Presbytery of California, July 21-28. Dr. E. J. Young was guest preacher

at the evening service, July 15. A number of visitors from Golden Gate Baptist Seminary attended.

**National City, Calif.:** The closing demonstration for the Summer Bible school of First Church was held June 24. The school had an enrollment of 94, with an average attendance of over 60. The pastor, the Rev. Herman Peterson, delivered the commencement address at the United Christian School, of San Diego. Mr. Peterson was guest preacher at the San Diego Christian Reformed Church the morning of June 24. Material for robes for the church choir has been donated by two members of the church.

**San Francisco, Calif.:** Fourteen people are receiving instruction with a view to church membership, at First church. On July 16, a memorial service was conducted by the Rev. Edwards E. Elliott, pastor of First Church, for Miss Martha Griggs, who died July 13, at the Episcopal 'Old Ladies' Home, where she had resided for eight years. She was a member of First Church of Long Beach.

**Santee, Calif.:** Valley Church had a most inspiring and profitable all-day prayer meeting on July 1. The daily vacation Bible school was so well liked by some of the young people that they are continuing to meet once a week for Bible study and to do hand work. Mrs. Sander, wife of the pastor, is leader of the group.

**Bend, Oregon:** Two summer Bible schools were conducted by Westminster church in June. The first was at the church, the second in a rural community 16 miles out, where the Alfalfa Grange Hall was used. Weekly Bible studies have continued in the Alfalfa community, with about 25 young people attending. Westminster's Machen League has set itself for this summer the project of making a meeting room 30 x 15 feet in space, above the main sanctuary of the church, to be used for young people's gatherings. The Suttle Lake Conference sponsored by the Bend and Portland churches was held July 28-August 4. On July 1 a farewell dinner was held for the George Freeman family, who are moving to Omak, Washington. This is a charter family of Westminster, and Mr. Freeman has been first a deacon, and then an elder in the church. A son, George, Jr., is a student at Westmont College, and is under care of Presbytery looking to missionary service.

**Portland, Oregon:** Three persons were received into First church on July 8, two by confession of faith and one by letter. The Women's Missionary Society held its annual picnic on July 19 at the home of Mrs. Bert Herndon. The program consisted in a presentation of the lives and service of each of our foreign missionaries, with children of the church impersonating the missionaries. The program was under the direction of Mrs. Frank B. Smith.

## Westminster Opens September 19

THE opening exercises of Westminster Theological Seminary in Philadelphia, marking the start of another academic year, will be held in the auditorium on the Seminary campus Wednesday afternoon, September 19, at 3 p. m. The public is cordially invited to attend this service.

Preliminary reports indicate that the student body this year may be even larger than that of last year. The entering class is expected to number at least 20, and there will be a few newcomers taking graduate work, giving a total enrollment for the Seminary of about 70, one of the largest enrollments for many years.

## Seminary Graduate In Translation Work

MR. Paul C. H. Szto, who received his Master of Theology degree from Westminster last spring, has been added to the staff of the Reformation Translation Fellowship. His work will be translating into Chinese significant Reformed writings. He has received permission to translate such portions of *The Infallible Word* or articles from the *Westminster Journal* as may seem desirable. He is working now on a translation of Dr. Van Til's *Introduction to Systematic Theology*, a syllabus designed for classroom use.

Born in Kwantung Province in China, Mr. Szto was baptized with the family when he was seven years of age. He attended a Presbyterian mission school in Canton, and later in Hong Kong, before the war. From 1942 to 1946 he attended the National Chekiang University in Kweichow province. During his senior year he was president of the Christian Fellowship at the University. He attended the

World Conference of Christian Youth in Norway in 1947, and was a guest delegate to the British Inter-Varsity Fellowship Leaders Conference in England that same year. In the fall of 1947 he came to Westminster Seminary. Mr. Szto was married in the summer of 1950, and he and his wife are members of the Orthodox Presbyterian Church.

The Reformation Translation Fellowship is an organization established for the purpose of providing Chinese translations of important Christian literature. Its American representative is the Rev. J. G. Vos of Clay Center, Kansas, and its missionary adviser is the Rev. Samuel E. Boyle, now in Japan.

The Fellowship is financed through contributions to it and through the sale of its literature. The *News Letter* from which we have gathered the above information states that Mr. Szto is being supported from sales of Mr. Boyle's book, *The Church in Red China "Leans to One Side,"* and from contributions designated for his support. The address of the Fellowship is Route 1, Clay Center, Kansas.

Mr. Szto writes us that he has completed the first part of the work by Van Til, and it will be published under the title, *The Christian View of Truth*. The second part of the work is under way, and will be entitled, *The Christian View of God*.

These two volumes will be the first two works in a series of volumes on theology. Five different series of translations are being planned. Besides theology, there will be a series on Christian Culture, one on New Testament studies, another on Old Testament studies, and finally one of works for group study.

### Pastor Given New Car

**T**HE Rev. Herbert DuMont, pastor of Covenant Orthodox Presbyterian Church, will find traveling a bit easier now. He was recently presented with a new Ford car, a gift from Miss Mary G. Clement, a member of Covenant Church.

Mr. DuMont reports a successful summer Bible school with over 85 in regular attendance. A young man who plans to enter Westminster Seminary was recently received into membership in the church.

### Ahlfeldt

(Continued from p. 146)

reading. In it all pray for the illumination of the Holy Spirit. Seek outside helps when you need them. Memorize the Scriptures. We are commanded to do so. "These words, which I command thee this day, shall be in thine heart" (Deut. 6:6). "Thy word have I hid in mine heart, that I might not sin against thee" (Ps. 119:11). What would you do if you were in the position of our missionary, the Rev. Bruce Hunt, when he was in prison and his Bible was taken away from him? Would you still have this vital means of grace with you because you had memorized much of it? Surely every Christian can have several scores of passages committed to memory. And then forget not to attend to the preaching and teaching of the Word. The Bible has something to say about the preaching of the Word. "It pleased God by the foolishness of *preaching* to save them that believe" (I Cor. 1:21). "So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading" (Neh. 8:8). As our Shorter Catechism puts it, "The Spirit of God maketh the reading, *but especially the preaching*, of the Word, an effectual means of convincing and converting sinners, and of building them up in holiness and comfort through faith unto salvation." People who neglect attendance at church are losing out on this means of grace.

We must give diligence in prayer. Set aside definite times for the Word and private prayer, especially in the morning. How do you start the average day?

"Did you meet your Lord this morning  
Ere you saw a human face?  
Did you look upon His beauty  
Through His all abounding grace?"

"Did you bow in prayer before Him  
Ere you went upon your way?  
Did you ask for strength to carry  
All the burdens of the day?"

"Did you see His will in reading  
From His Holy Word and take  
Of His promises a portion,  
Blessed with love, for His Name's sake?"

"Oh, how weak and worthless are we,  
And our spirits quake within,

If we fail to meet our Master  
Ere the pathway we begin.

"How He waits to give His blessing  
On our lives another day.  
Christian, never start without Him,  
Let Him speak, and then obey."

LA VON DOHERTY.

Also be sure to spend sufficient time in prayer. Great men of God all have spent much time in prayer. Read of Luther, Brainerd, Spurgeon, McCheyne—of the time they spent before the Lord! Be sure to join your family in reading the Word and in prayer. And then don't fail to join God's people in prayer—in the worship service, and especially in the prayer meeting. Have you tried praying with God's people? It brings blessing and power to the church. Yes, but it brings blessing to you too. It is a means of grace in your life. Usually those who are faithful in private prayer seek to pray with others. Prayer begets prayer. Could it be that our prayer meetings are often so poorly attended because we have so little prayer in our private lives?

We must give diligence to take part in the sacraments. We need to remember this especially in regard to the Lord's Supper. Never miss the communion service. Put all else aside and attend. How sad it is when Christians allow some secondary hindrance to keep them from the Table of the Lord! Never fail to make the most of this opportunity. Prepare for it diligently ahead of time, that your heart and life may be ready for the sacred privilege. The preparatory service will help you in this. Search your heart and life in the light of God's Word, that you may come in humility, with sin confessed and put away, determined to renew your vows of love, obedience, and service unto your Lord.

Are you satisfied with your Christian life? Are you walking with God in triumph over sin and with a holy joy? Or somehow does your heart seem dead, and is your life defeated? Perhaps you have not been able to put your finger upon just what is the matter. Could it be that you have neglected the means of grace?

This neglect is a very subtle and dangerous thing, one of Satan's most deadly weapons. It becomes easier for you as you drift away. You skip your devotions one morning; it is easier to skip them the second time. The third and fourth are easier still. You neglect

the house of God one Sunday; it is easier to neglect it the second, and still easier the third. Let no one say that he has faith that God can keep him without the means of grace. God has not ordained it that way. Far better to obey the admonition of Paul to the Philippians: "Work out your own salvation, with fear and trembling" (Phil. 2:12). (Note that this verse says *nothing* of working for your salvation!)

"Take time to be holy,  
Speak oft with thy Lord;  
Abide in Him always  
And feed on His Word.  
Make friends of God's children;  
Help those who are weak;  
Forgetting in nothing  
His blessing to seek."

## Grier

(Continued from p. 149)

"hell-fire theology" and described parts of the Old Testament as gibberish. He also attacked the New Testament, but no notice is taken of this by Bishops or Archbishops.

What a change has come over the Church of England since 1863. In that year Archbishops and Bishops unitedly protested against Bishop Colenso's views; said they: "All our hopes for eternity, the very foundation of our Faith, our nearest and dearest consolations, are taken from us if one line of that sacred book be declared unfaithful and untrustworthy!"

Yet with all this, there are true men of God in the Church of England. There are Calvinists, and there are hyper-Calvinists among her clergy and people. The most evangelical section give vent to their missionary zeal through the Bible Churchmen's Missionary Society (a break-away from the Church Missionary Society) and the Irish Church Missions (operating chiefly from Dublin). They have theological colleges of an evangelical type (e.g., the B.C.M.S. College at Bristol) in which there are a number of able men of the conservative school. The whole situation, of course, does not seem a happy one or at all after the Scriptural pattern. Moreover, a Church which is a "collection of sects" and which harbors the extreme modernism of a Barnes and the extreme ritualism of the Romanizing party is not likely to turn the world upside down. Yet one gladly admits that the influence of the

Evangelical minority is by no means negligible in the life of the nation. The chief weakness of the evangelical section is that it is not united and does not as a whole show the consistent evangelicalism and firm determination of the 16th century Reformers.

### Presbyterianism

When we speak of the Nonconformist or Free Churches, we mean particularly the Presbyterian, Congregationalist and Baptist church groups.

Presbyterianism gave promise of great things in the mid-17th century. So strict a critic as Richard Baxter declared in the preface to his *Reformed Pastor* in 1656 that "the world hath not a more able, faithful, godly ministry than Britain at this day," and this testimony was borne to a church that was Presbyterian in the main. The promise of those early days was not fulfilled.

The Presbyterians quickly fell away and disintegrated. One estimate gives the number of Presbyterian congregations in 1715 as at least 550; while in 1772 the estimate was 302, of which about one-half were definitely heterodox. And in the early part of the next century, scarcely 70 independent Presbyterian congregations remained. Mr. E. K. Simpson says that whereas in the reign of Queen Anne (1702-14) Presbyterians had formed a large majority of the Dissenting Interest or nonconformist group, sixty years later they had dwindled to little more than one-twentieth of the whole, and the portraits of Baxter and Matthew Henry were hanging in Unitarian vestries. Mr. Simpson adds that four-fifths of the older places of worship of the Unitarians were built for Trinitarians (*Evangelical Quarterly*, vol. 5, No. 4, p. 369).

In 1753 when Samuel Davies and Gilbert Tennent came to England to collect funds for Princeton College, they were greatly distressed over the degeneracy of the Presbyterians, who objected to the principles inculcated in the College of New Jersey as "antiquated." Samuel Davies wrote that "the Presbyterians particularly, being generally Arminians or Socinians, seem shy of us."

The chief causes of the decline of the Presbyterians were three: (1) There was a slackness in maintaining true Presbyterian polity. It was largely through complete lack of discipline that Presbyterianism in England so easily

crumbled into apathy and weakness. (2) There was a latitudinarianism that showed itself in carelessness as to creedal subscription. They divided into fragments over the matter of subscription. (3) There was a drift into Arianism and Unitarianism. "More and more that name Presbyterian came to be associated with doctrinal declension" (Drysdale, *History*, p. 527). In 1735 the Shorter Catechism was revised and expurgated in an Arminian and Arian direction; this, as reissued in 1738, has been called the first manifesto of the Arian school among the Presbyterians. From that time the descent was rapid.

In the extreme north of England (the three northern counties) there was a remnant preserved. The congregations there looked largely to Scotland for their pulpit supplies. After 1745 also the Scottish Secession began to plant its congregations on English soil. But "until about 1836 the Presbyterians had no active life as a body . . . they dropped out as a body" (Mr. Justice Kekewich, in his judgment in the Tooting case). After 1836 there was a gradual revival, not unconnected with the revival in Scotland which put an end to the "long and blighting reign of Moderatism." In 1876 there took place the union of the Presbyterian Church in England and that section of the United Presbyterian Church (of Scotland) which was south of the border, to form one Presbyterian Church.

But after the revival there came a further declension. In May, 1928, the General Assembly of the Church appointed a special committee to deliberate and recommend what steps should be taken in relation to her subordinate standards, the Westminster Confession of Faith and Catechisms, as it was acknowledged in the Assembly that those standards "no longer represent the mind of the Church." In the Assembly of 1929 a motion reaffirming faith in the first chapter of the Confession (on Holy Scripture), and directing the committee to retain that chapter as an article of faith, found only a few supporters. The Committee brought forward a new public declaration of faith which acknowledged merely the church's "historic relationship" to the great creeds (including the Confession).

In May, 1931, Dr. John Oman, Principal of Westminster College, Cambridge, signaled his election as Mod-

erator by declaring, "It might even be questioned whether the Confession now contained the convictions by which men could patiently and joyfully live, and, if need be, steadfastly die. . . . The shadow of external authority, magical rite, and legal transaction still rested upon it. Revelation was infallible information; justification was legal acquittal; regeneration was miraculous change; and election was an official transaction. They had been retreating inch by inch from that old ground, and soon they would not be able to hold a foot of it. . . . The Bible as the ground of all authority was subject to criticism, like other ancient books."

There are some English Presbyterian ministers who are conservative, but the church as a whole, in her leadership and in her theological college, is under the sway of the critical view of the Scriptures.

*(To be continued)*

## Evangelism

*(Continued from p. 148)*

construction.

Again, the evangelist should thankfully utilize the fruit of the non-saving operations of the Spirit in the heart of the unsaved as a means of gaining a hearing for the gospel message. For example, a man who is not a Christian may be greatly concerned that his children should have a Christian education. His love for his children and his desire that they should have good things are evidences of God's common grace, and form an obvious means of approach in discussing with the man the welfare of his own soul.

Paul's sermon on Mars Hill is a powerful pattern for evangelistic preaching which fully recognizes God's common grace, yet unsparingly declares the ignorance of the truth and the need for repentance which characterize the condition of the lost.

### Psychological Considerations

The man who is spiritually dead in trespasses and sins is also psychologically disordered. Where there is disrelationship to God, there must be disrelationship in the self. God has created man in His image and no man can be balanced or normal whose heart is not centered on God. The sinner makes himself his god and in so doing destroys himself.

One immediate result of this basic psychological disorder is the development of illusions. These illusions are the product of man's effort to integrate his experience apart from God. The basic illusion is of course that by which man seeks most directly to replace the knowledge of God. Man creates for himself a god in his own image. Whether or not this be a matter of handcraft in the manufacture of idols, it is basically a matter of thought-craft, and modern civilized man is guilty of idolatry as much as the ancient worshippers of Baal.

A second focus of illusion is man's estimate of his own nature and that of other men. The sinner who will not put his trust in God often has the greatest optimism regarding human nature, its goodness and perfectibility. This basic creed of humanism is the implicit presupposition in the idealistic aspect of every culture. It is held with varying degrees of confidence. Some hold that all men are basically good; others believe that the majority of men are decent, or "men of good will"; still others regard this group as a minority. (A great many men, for practical purposes, look upon it as a minority of one!) Often this confidence finds expression in great enthusiasm for science, for education, or for schemes for economic betterment which it is believed will serve to release the walled-in goodness of the human heart.

Another characteristic of the disrelationship in the self is the fact that the heart of the sinner abounds in tensions and conflicts. Basic to all of these is the conflict of the sinner with God. The sense of rebellion and the consciousness of guilt before God are never completely absent from the sinner's heart. This basic hostility to God is a central disturbance which prevents the heart of the sinner from knowing any true peace. There follows from this tension and conflict in the self. The harmony of the God-centered life is gone, and in the resulting disorder one aspect of human nature wars with another; the bodily appetites with the intellectual ideals, the conscious with the unconscious, the emotional with the volutive.

The conflict in the self is soon translated into conflict with society also. Social life on every level moves from one crisis of conflict to another. Such conflicts exist in the home life and with the

diminution of social restraint in our own country, homes are being broken up with increasing frequency by the outbreak of such conflict. The same conflict prevails between various segments of society, between nations in the form of war. Such conflict on all levels is not rare or exceptional, but normal in the activity of fallen man. Sociologists have pointed out that it is peace, not war which is exceptional in relations among nations, and periods of peace are in general largely spent in preparation for further war (Cf. Sorokin: *Contemporary Sociological Theories*).

Another pervading characteristic of the psychological disorder produced by sin is a sense of insecurity. When true love for God and man is missing, there is always a resulting loneliness or isolation. The present is filled with conflicts, the future with fear. Underneath all immediate fears, there is the fear of death and of judgment. The deep sense of insecurity in the heart of the sinner may manifest itself in the hopelessness of frustration or in frenzied activity. Often a struggle for material gain is prompted not so much by love of the material goods themselves as by a desire to overcome this sense of insecurity.

### Sociological Considerations

Many different cultures have been produced by fallen man. Because of the influences of common grace, these cultures have all had elements of order. But because they are cultures developed by sinful man, they manifest on the social level the same basic disorder that exists in the heart of the individual sinner. Students of sociology and history have sought to classify and evaluate the characteristics of the various cultures the world has seen. The Christian student will do well to consider the characteristics of the cultures to which we seek to bring the gospel.

It is interesting that sociologists have classified the Western European culture of our own environment as sensate rather than as ideational. Its interest is in things rather than in ideas. The materialistic character of American culture is evident. Science is honored and developed, not for the sake of a deeper understanding of the universe, but because of its ability to produce machines. Our approach to all problems is characteristically mechanistic. The problems of economics and society are studied with a view to ascertaining a method of mechanical and outward adjustment

which will remedy the difficulty. Ideals and values are approached in the same fashion. The truth of ideas is to be determined by the desirability of the results they produce. Whatever works, is valid. Our culture has given up absolute standards of truth and morality. The consequences are to be found not only in the decay of philosophic thought and in the corruption of education, but in the stony indifference to questions of religion found even among the most uneducated members of a materialistic society.

A second characteristic of our own society, of interest from the standpoint of evangelism, is the subordination of the individual. Mass production has brought standardization. Public education and mass communication are bringing about standardization of thought. The thinking of many on political and economic questions is a faithful reflection of the views of a prominent radio commentator or newspaper editor. The secularized view of life which is powerfully instilled in the public school is carried forward by the media of mass communication. The reason for the influence of such public institutions and media of communication is to be found not only in their scope and efficiency, but in the authority that most people attach to their representations.

A third aspect of our society that may well be noted in connection with the work of evangelism is its romanticism. While our culture has been chiefly concerned with material things, no human culture can be purely materialistic. Insofar as our own culture has sought higher objectives, these have been most characteristically in the realm of aesthetics, rather than in occupation with moral or intellectual pursuits. The characteristic aesthetic pattern of our own environment may be called romanticism because of the close alliance that it has with sex. Reciprocal sexual passion is conceived of as providing the supreme joy and the supreme good of life. Such an ideal cannot but lead to extremes of eroticism reflected in much modern literature, art and music. However, even where the extremes of sexuality are avoided, the ideal of the highest happiness and satisfaction is expressed in aesthetic terms that are basically romantic in character. "Love" as thus understood is added to material success as the goal of life.

## Ministers Attack National Council

**O**VER one thousand ministers, of various denominations in the United States, have signed a document entitled "A Manifesto of Protestant Faith and Freedom," which is really an attack on the National Council of Churches and a call for a return to the Christian heritage. The Manifesto was prepared and circulated by the American Council of Christian Churches.

The preamble to the document reads as follows:

"We declare and believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice; and, the Holy Spirit, the third Person of the blessed Trinity, speaking through the Scriptures, to be the only infallible interpreter thereof. Each individual, therefore, is responsible to God, his Creator, Preserver, Judge and Redeemer, and every man has a solemn duty to discover and do the will of God as set forth in the Scriptures. In the honoring and the practicing of this truth, our Protestant fathers came to the new world in order that they might be free to serve God according to the dictates of their own conscience, and to establish and maintain their free churches. In the honoring of this faith, more than 250 separate church bodies have been formed in our land."

The document then proceeds to attack the National Council of Churches on a number of specific grounds. (1) The Council claims to speak for the Christian Churches of America, though many Protestant churches are not affiliated with it. (2) The Council includes in its membership denominations which have gone over to Modernism, and leaders who deny essentials of the Christian faith are given a prominent place in its work. (3) The Council's creed is inadequate, and the Council promotes the idea of an inclusivist church. (4) The Council is not Protestant, since it includes churches of Greek Catholic or Greek Orthodox tradition, where numerous idolatrous and Romanist practices are maintained. (5) The Council is endeavoring to establish itself as a Protestant monopoly in the country. (6) The Council claims to speak for denominations which operate under a congregational type of church government, and so cannot be represented by a single group. (7) The

Council gives preference to representatives of ecclesiastical boards and agencies, and so encourages the establishment of a hierarchy. (8) The Council has committed itself to the unscriptural idea of the "brotherhood of man." (9) The Council has among its leaders men who in the past have espoused a socialistic conception of the Kingdom of God. (10) The Council is working in the direction of the ultimate unity of all churches.

The Manifesto concludes:

"It is our conviction that the Protestant faith, its appeal to its Book — the Bible — and its honoring of the individual's responsibility, are in jeopardy as a result of the program and position of the National Council . . .

"We therefore, call upon the Christian people of the United States not to encourage the Council financially or otherwise, or to be a part of its numerical strength or fellowship; and instead, to use our liberty of speech and freedom of religion, guaranteed in the Constitution of the United States and God-given, to inform our fellow citizens of what is involved in this master plan now propagandizing the country in the name of the churches of Christ in the U. S. A."

## Netherlands Pastor Called to Canada

**T**HE migration of Hollanders to the United States and Canada has been raising a problem of new churches and ministerial supply in recent months. Now we are informed that for the first time a call has been issued by one of these newly organized congregations to a minister in Holland. The call was from the Canadian Reformed Church in Edmonton, Alberta, Canada, and was to the Rev. J. Van Popta, pastor of the Reformed Church of Mussel, in the Netherlands.

Canadian Reformed Churches have been organized in Edmonton, Lethbridge, and Neerlandia in Alberta Province, in Houston and New Westminster in British Columbia, and in Hamilton and Georgetown in Ontario. They have organized themselves into a Classis (presbytery). Most of the membership has come from the Reformed Churches (Gereformeerde Kerken) of Holland.

The Christian Reformed Church in the United States has made some en-

deavor to provide pastors for these immigrant groups, but the number of pastors available has not been too great, and that church is itself faced with many vacant congregations. The calling of ministers from the old country appears to provide one solid answer to the problem raised by these numerous immigrant groups.

### National Union Convention in Bellflower

THE thirty-first annual Convention of the National Union of Christian Schools was scheduled for Bellflower, California, August 14-16. Representatives from 140 Christian schools were expected for the three day meeting.

The National Union organization has experienced a spectacular growth in recent years. There are fifteen high schools in the Union, and the total number of schools affiliated with the union has been increasing at the rate of about ten a year for some time. The schools are parent rather than church controlled, but are committed definitely to the Calvinistic viewpoint in their teaching.

### Congregation Wants No Socialism

A Dutch Theology student, in this country under a scholarship of the World Council of Churches for study at Chicago Seminary, was ousted from a summer appointment in a church in Mason City, Iowa. The pastor of the church said the student, Mr. Geert de Haan, was dismissed because he lacked ministerial experience and because his avowed socialistic views were unacceptable to the congregation. De Haan apparently felt free to express his views. He criticized American foreign policy, said that a more equitable distribution of the world's wealth is the only way to achieve peace, said he believed in socialism but opposed communism, and remarked he had trouble reconciling talk of freedom in this country with the way minority groups are treated. The congregation said they had no objection to De Haan expressing his political views, but saw no reason why they should pay him to teach those views to their children.

### Ban Lifted on Bible Exports to China

THE U. S. Government has lifted a ban on the export of Bibles, Testaments, and religious literature which was imposed against Communist China and surrounding satellite territories. The ban was a part of a general restriction of exports set up last year.

Although such shipments to China were not absolutely banned, they were under strict licensing by a government agency, and reports are that there were few applicants for the licenses.

North Korea is still under the previous ban.

### Atlantic City YW Has More Trouble

IN 1949 the Atlantic City YWCA severed its connection with the national organization. The reason was that the national organization had been getting away from the primary purpose of associating young women in loyalty to Jesus Christ. The local leaders have since refused to admit to membership persons not members of Protestant Evangelical Churches.

Recently a group of 13 women, refused membership because of their religious affiliation, went into the courts to compel the Atlantic City YW to accept them. They also brought applications from over 200 other women who had been refused admission.

And the decision of the judge was that the Atlantic City YW must accept as voting members applicants of good character regardless of their religious belief or affiliation. The membership by-law, he declared, violated the certificate of incorporation of the organization.

A representative of the national organization declared that its policy is to accept any one, regardless of religion, who is willing to approve a very general statement of purpose.

It would certainly seem that if the YW is to retain the term "Christian" in its name, it ought to retain something of Christian reality in its work. The judge's ruling seems to indicate that it is no longer a Christian, but only a social, organization.

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## Seek More Funds For Lutheran Hour

THE Lutheran Laymen's League is seeking a quarter million dollars to carry on the Lutheran Hour radio program. This fund is to remove a deficit and provide a financial reserve. The Lutheran Hour is now aired in 36 languages, on 1,200 stations, in 52 countries.

The League also voted to cooperate with the Missouri Synod in the production of a television show described as the largest yet planned by Protestants in this country. This program is to include 26 half hour dramatic religious shows, and will cost in the neighborhood of \$750,000.

## Amish Bill in Pennsylvania

THE State of Pennsylvania has decided to transfer the problem of school attendance of Amish children from state to local school officials. Members of the Amish sect oppose high school education for their children, and want them instead to work. Last year, several prominent Amish leaders were fined and jailed for refusing to send their children to school. A bill, passed by the House, apparently would allow more leeway by local officials in the giving of work permits and controlling school attendance.

## Church Membership Reported High

ACCORDING to statistics compiled by the *Christian Herald*, membership in religious bodies in the United States now stands at over 85 million, an increase of 3.5 per cent from a year ago. The survey is based on figures submitted by 114 religious bodies. Protestant groups list a membership of over 50 million, and Catholics of over 28 million. To adjust for differences in figuring children in membership statistics, the report suggested that either 25 per cent be deducted from the Catholic figure, or 20 per cent be added to the Protestant figure.

The Methodist Church still holds first place among Protestants, with 8,935,647 members. The Southern Baptist Convention has 7,079,889 and is described as the fastest growing denomination in the country.

## Missionaries Terrorized in South America

THE NAE has issued a report charging police terrorism against a Protestant missionary in Colombia, South America. Reports of this sort of thing have been made on various occasions, and the evidence seems to be fairly reliable. In most cases it appears that the Roman Catholic priests are back of the persecution.

In this particular instance a British clergyman, William Easton, was seized, beaten over the head by rifle butts, and taken to the police station. There he was subjected to further indignities. Strangely enough, higher police officials disclaimed any responsibility, and said the chapel involved could open again immediately.

In this connection, a sentence in an encyclical on missions issued by the Pope in June is interesting. The Pope said, "We pray God especially for those missionaries who labor in the interior of Latin America since we are aware of the dangerous pitfalls to which they are exposed from the open and covert attacks of heretical teaching." This would appear to be papal support for a strenuous conflict against Protestants.

## Oppose Blood Transfusion

THE Jehovah's Witnesses organization has appealed to the Illinois Supreme Court the decision of a lower court judge, which in effect forced a blood transfusion.

The case was that of a child, born with an RH blood factor. This inherited trait is known to doctors, and in many cases leads to death. It can be handled through blood transfusion.

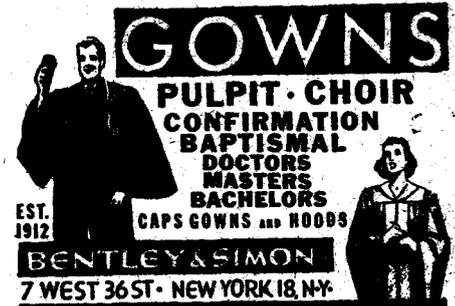
In this instance the parents claimed

that such blood transfusion was in fact a drinking of blood contrary to the Scriptures. They refused to permit it. The judge then placed the child in the hands of a probation officer as legal guardian, and he authorized the blood transfusion. The child recovered, and the guardian was discharged. The parents, however, are taking the appeal, charging that their religious rights were violated.

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