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G U A R D I A N

The grace of faith, whereby the elect are enabled to believe to the saving of their souls, is the work of the Spirit of Christ in their hearts, and is ordinarily wrought by the ministry of the Word, by which also, and by the administration of the sacraments, and prayer, it is increased and strengthened.

—Westminster Confession XIV.1

J. Gresham Machen
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Meditation

Hope for the Hopeless

"Fear ye not, stand still, and see the salvation of the Lord, which he will work for you today." —EXODUS 14:13.

The Red Sea lay like a hopeless barrier in the path of the children of Israel fleeing from Egypt to the promised land. It must have been a heart-breaking sight, since behind them were the Egyptians in hot pursuit. Who can imagine their feelings? One word may well express them—*despair!*

Israel has no natural reason to hope for deliverance. Moses' wise leadership will not get them out of their predicament, neither will the courage of the men of war. It is not sheer determination and ingenuity that will find a way here. Israel's resourcefulness will mean nothing at this point. Neither will faith get them by—that blind refusal to give up. Sheer confidence, in a vacuum, will never overrule the laws of nature. It will not insure escape for Israel anymore than it does for the little girl down in a well, whose mother never gives up hoping she will be saved.

But the case is hopeless only if the order of nature can never be changed. If God is tied by his own laws, or unwilling to intervene, then Israel is indeed blocked by the Red Sea.

Just then God speaks, "Wherefore criest thou unto me? Speak unto the children of Israel that they go forward." He does not feel bound by his own creation. Neither will he have his people bound so far as to frustrate his redemptive purposes concerning them. They shall be his servants, worshipping him in his appointed place. Shall nature despise his decree? The people go forward, and all the world learns again that nature obeys God.

When Jesus walked among men, events of this kind abounded. Cripples walked again, the blind received their sight, the dead were raised, the ocean was calmed, the lepers were made clean. The impossible was done, showing that God can and does break into an established order to fulfil his purposes to set a people free to serve him, and that he does it in Christ.

The day when men stand cut off by natural barriers from freedom to serve

God is not ended. The natural man is unable to overcome or escape the bounds of his sinful heart, his sinful environment, and his sinful master, the Devil. Many people seem to have a strong faith that somehow everything will turn out all right. But their faith is sheer wishful thinking.

And yet the case is not hopeless. The chains of depravity can be broken. The drunkard can become sober—and stay that way. The lust of the fornicator can be brought under the law of God. The thief can be made to earn an honest living. The liar can learn to love truth. The profane can become devout. A Deliverer has been appointed to proclaim liberty and to set the captives free. His task is impossible; it is beyond the resources of nature. But he comes clothed with the majesty of deity. All nature pays him homage. He will do the impossible, because he does not work naturally but supernaturally. Everything cries out that the leopard cannot change his spots nor the Ethiopian his skin. Nevertheless, men do go from the tyranny of Egypt to the freedom of Canaan; from the drudgery of bondage to the blessedness of God's fellowship.

So the world learns that if a man is in Christ, he is a new creature. Old things do pass away and all things become new. Man serving time at hard labor by divine sentence is in the grip of depravity. So miserable is his lot that this corruption is now a law of his being from which he cannot escape by any process of nature. Yet he is not so bound that God cannot help him. And there is a decree of emancipation, "Let my people go!" It will be obeyed, and all shall know that God is Jehovah. He does not beg at the door of his handiwork. Nature hastens to obey his word, looking to him for every moment's existence.

There is hope for the hopeless. And it is no idle dream, no illusive mirage provoked by the heat of affliction in the journey through a barren existence. On divine warrant we renounce the despotism of hell. And the shackles fall off, the gates open, the river is parted, and we pass through to sing, "The Lord is my strength and song, and he is become my salvation."

HENRY TAVARES

"Grass Roots"

By R. K. Churchill

Here are some snatches of thought from my diary:

State of religion in the University: Bible Classes are replaced by student discussion groups. The half-digested lessons of the class room are debated by immature college minds. Pitiful.

For Ministers: The imagined hates being balked and cheated by a confused appeal.

"These in the tombs were once snatched away to eternity while they were busy making choices!" (Rasselas)

Dr. Machen died January 1, 1937. Look out for trouble, we lost more than a scholar. The fundamentalists will be attacking us next. Will Calvinism and the Reformed Faith be crushed again?

Food was left on our porch today, when our cupboard was bare.

Acts 14-15 takes us from missionary travels, to doctrinal debate. Lord, give us both? Where there are no differences, there is usually indifference.

"A delaying man ever studies with difficulties." (Hesiod) "God's chief end is to glorify man." (World's Bible)

Dostoevski in his hunger for eternity says: "The church leads man no more into the depths where he can only cry out for God."

The holiness men boast of is not the kind you need.

The pioneer father of Marie Corelli is dying in a lonely prairie cabin. He calls his little family around, and they sing:

"The gospel bears my spirit up,

A faithful and unchanging God

Lays the foundation of my hope

In oaths and promises and blood."

"This mild enervating air of our modern Lutheranism needs to be impregnated by the bracing salts of Calvinism. Our water has become too soft, it will no longer make bone for a race of giants. Our modern theological country is too flat, there is not enough of the cool uplifting snow white heights like Lebanon." (Jowett)

The men who move the world are the men who do not let the world move them.

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Truth and Goodness

WHAT can be done about the dishonesty and corruption which has been revealed by recent investigations? Cadets at West Point are dismissed for breaking the honor code and cheating at examinations. Basketball players in numerous colleges are arrested for taking money to fix games. Boys and girls, as well as grown men, are haled into court for distributing narcotics. Prominent figures of the country are exposed as gamblers and racketeers. Persons in public life are denounced for connections with the underworld. Government figures are investigated, dismissed, or arrested for shady dealings. We could go on and on, but what's the use.

So far, those who have been found guilty of actual breaking of the law are punished in more or less severe fashion, and those who manage to escape prosecution are greeted with cries of "shame!" But, unfortunately, the public disgrace is often mitigated in one way or another, and the punishment inflicted is singularly ineffective. When the attention of the citizenry is eventually directed elsewhere, the conditions will probably return to about what they were.

From the Christian viewpoint the tragedy of the American scene is the attempt to separate conduct from belief, and the claim that morality can be inculcated apart from a foundation in religious conviction. This is an error.

How a man behaves, in public and in private, will very largely depend on what he believes. If he believes that all things are relative, that there is no absolute standard of right and wrong, that the good is that which works in a given circumstance, then he will conduct himself accordingly. The end will justify the means. And cheating on examination, in order to keep up good marks and stay on the football team, will be entirely in order, both literally at West Point, and figuratively in every walk of life.

If, on the other hand, he believes that God is in His heaven, and that life on this earth is lived out in the very presence of the Almighty, that there is to be a judgment in which holiness will be the standard, and that the moral law as set out in the Ten Command-

ments has not been abrogated, we may expect conduct characterized by a high degree of fidelity to such standards.

Unfortunately, the church of our day must share much of the blame for our lowered level of conduct. In large areas, the church has attempted to exhibit broadmindedness by taking an attitude of indifference toward matters of faith and doctrine. It has done this with respect to its own ministry, and with respect to its proclaimed message. Though churches have specific doctrinal constitutions, rarely do they take seriously vows of adherence to these constitutions. Though practically all churches profess to receive the Bible as the Word of God, many of them, or many ministers in them, feel free to criticize the Bible, to reject what they don't like in it, and to treat it as anything but God's holy truth.

When, against such a background, the church claims to speak on moral issues, exhibits holy indignation over public corruption, and calls for a return to righteousness, it is small wonder that the response is unsatisfactory.

The preface to the *Form of Government* of the Orthodox Presbyterian Church contains a statement which deserves to be memorized and recognized: "That truth is in order to goodness; and a great touchstone of truth, its tendency to promote holiness; according to our Saviour's rule, 'by their fruits ye shall know them.' And that no opinion can be either more pernicious nor more absurd than that which brings truth and falsehood upon a level, and represents it as of no consequence what a man's opinions are. On the contrary, we are persuaded that there is an inseparable connection between faith and practice, truth and duty. . ."

The greatest contribution the church can make to holiness, therefore, is for it to be diligent in teaching the truth—concerning God, man, sin, salvation, heaven and hell, and all other matters on which God has spoken. In promoting right belief, it will be effectively promoting right living.

L. W. S.

Faith Missions

THE practical apostasy of many denominational missions has led many Bible-believing Christians to found and to support a very sizable number of the so-called, "faith" missions. Many of these agencies are manned by sincere Christian men and women, with an earnest desire to make Christ known to the ends of the earth. A large percentage of their missionaries seem to be consecrated Christians who are willing to make great sacrifices for the cause of Christ. Earnest Christians of all denominations have supported these missions and the published results of their work have led them to believe that the investment of Christian funds has been a wise one. Most of these missions mean to be true to the Bible, and they place a great deal of emphasis on what they consider to be the fundamentals of the faith. Many genuine reports of conversions have been circulated and, undoubtedly, there will be many souls in Heaven who first heard the truth of the gospel through the "faith" missions of the 20th century.

There is, however, one great weakness of the "faith" missions that warrants our questioning the validity of the whole movement. In their abbreviated creeds we know of none that has given an adequate recognition to the place that the church of Christ holds in the Biblical scheme of missions. To be sure, the organization of these missions has largely resulted from the faults of the organized church, for the missions of the organized church have largely lost the confidence of Bible-believing Christians within the denominations. But, nevertheless, missions is the business of the church. It is not a matter of insignificance that it was the church at Antioch that commissioned and sent forth the first two missionaries, Barnabas and Saul. This was done at the direction of the Holy Spirit and the church at Antioch was not simply a loose body of Christians or an ordaining committee nor was it simply a mission board, but it was a church of the Lord Jesus Christ at that place.

Because of the weakness of their doctrine concerning the church, "faith" missionaries must consistently imply a disjuncture between accepting Christ as Lord and Saviour and becoming a member of the church. The same Christ who sent missionaries into all the world to preach the gospel declared,

also, that He would build His church and it was with the results of missionary endeavor that the church of the New Testament was built. Church membership was not considered a matter of indifference or even of comparative indifference. When the missionaries went forth it was, indeed, to preach the gospel to those who were lost without it. It was to answer their question, "What must I do to be saved?" with the assertion that they must believe in the Lord Jesus Christ. But it was also to establish the church and one can find no hint of the Apostles' seeking to make converts apart from their seeking to bring them into the church.

The weakness of "faith" missions in this matter is a very serious one. One cannot but fear that most of their efforts have been dissipated, even when there have appeared to be many conversions. This is true both at home and abroad. Within recent months I have heard three speakers tell of thousands of converts that were made through "faith" missions. One of them, for instance, was conducting a mission in and around New York City and told of a great many thousands who professed Christ in a comparatively few months. The question naturally arises, where are these people,—of what church are they members? In all of New York City is there a Bible-believing denomination or a sizable number of Bible-believing churches that have received these people and that are training them in the Christian faith? Where is their new obedience to the revealed will of God manifesting itself to His glory? Another of the speakers told of many converts as a result of street preaching. Street preaching is Biblical and is one of the activities in which the organized church in populous sections should be engaged, but as I listened to the speaker I could not but wonder whether his

efforts had not largely been in vain. Among these converts there had not been organized a church and they had not consistently been channeled into any existing Bible-believing church, not to mention any Reformed denomination, of which the speaker was a minister.

The very same thing is true abroad. Much preaching has been done, but few churches organized and when churches have been organized they have often been on such a flimsy basis that they are unable to propagate themselves in a Biblical way and fall prey quickly to the first whim of modernistic doctrine that enters the land. The "faith" missions properly oppose the modern ecumenical movement, but they have done a great deal to promote it by their tacit agreement that all churches are more or less alike and membership in them is a matter of more or less indifference.

No, the right answer for Bible-believing Christians who are in denominations that do not conduct truly Biblical missions is not the so-called "faith" mission. It is the denominational mission of a truly Bible-believing church of Christ. Christian people who long to see souls saved and long to have their mission funds wisely used, should not hesitate a moment to contribute to such mission agencies as those of The Orthodox Presbyterian Church. In that church the aim of the missionary is indeed to bring the gospel to individuals. But, is also the aim of the missionary, whether he be at home or abroad, to establish the church of Christ to the glory of our sovereign God.

R. S. M.

The Presbyterian **GUARDIAN**

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Betzold to Return

Chaplain John W. Betzold, who has been serving with the Armed Forces in Korea since near the outbreak of that conflict, is expected back in this country within a few weeks. His return is in accordance with the plan of rotating troops. What his assignment will be in America is not yet known.

Westminster Theological Seminary

I. Its Basis

ON September 19th, Westminster Theological Seminary will open its 23rd academic year. At that time about 75 students will join the eight members of the Faculty in a school term dedicated to a study of the Word of God in order that it may be preached to the ends of the earth. Westminster is, indeed, a unique institution—there is no other theological seminary like it in the world. It is not under the control of any denomination, but it is dedicated to the training of men for the gospel ministry in accord with the Presbyterian and Reformed Standards as they are set forth in the Westminster Confession of Faith and the Larger and Shorter Catechisms. Its purposes and aims are clearly set forth in its charter. These aims are substantially the same as those set forth in the Introduction to the Plan of the Theological Seminary of the Presbyterian Church in the United States of America (commonly known as Princeton Theological Seminary) which was adopted by the General Assembly of the Presbyterian Church in the United States of America in 1811. Its purpose has eloquently been stated in the charter and it is worthy of quotation in full:

Purpose

Westminster Theological Seminary is to form men for the gospel ministry, who shall truly believe, and cordially love, and therefore endeavor to propagate and defend, in its genuineness, simplicity, and fullness, that system of religious belief and practice which is set forth in the Confession of Faith and Catechisms of the Presbyterian Church of America, in the form they possessed in 1936, and which is involved in the fundamental principles of Presbyterian church government; and thus to perpetuate and extend the influence of true evangelical piety and gospel order.

It is to provide an adequate supply and succession of able and faithful ministers of the New Testament; workmen that *need not to be ashamed*, being qualified *rightly to*

By ROBERT S. MARSDEN

divide the word of truth.

It is to unite in those who shall sustain the ministerial office, religion and literature; that piety of the heart which is the fruit only of the renewing and sanctifying grace of God, with solid learning, believing that religion without learning or learning without religion, in the ministers of the gospel, must ultimately prove injurious to the Church.

It is to afford advantages to the ministers of religion, to cultivate both piety and literature in their preparatory course; piety, by placing it in circumstances favorable to its growth, and by cherishing and regulating its ardor; literature, by affording favorable opportunities for its attainment, and by making its possession indispensable.

It is to provide for the Church men who shall be able to defend her faith against infidels, and her doctrine against heretics.

It is to furnish congregations with enlightened, humble, zealous, laborious pastors, who shall truly watch for the good of souls, and consider it their highest honor and happiness to win them to the Saviour, and to build up their several charges in holiness and peace.

It is to promote harmony and unity of sentiment among those who, in the face of all heresy and unbelief, truly believe and love the doctrine that is contained in God's Word.

It is to lay the foundation of early and lasting friendship, productive of confidence and mutual assistance in after life, among ministers of religion; which experience shows to be conducive not only to personal happiness, but to the perfecting of inquiries, researches and publications advantageous to religion.

It is to bring to the service of the Church genius and talent, when united with piety, however poor or obscure may be their possessor, by furnishing, as far as possible, the means of education and support without expense to the student.

It is to found a nursery for missionaries to the non-Christian world, and to such as are destitute of the stated preaching of the gospel; in which youth may receive that appropriate training which may lay a foundation for their ultimately becoming eminently qualified for missionary work.

It is, finally, to endeavor to raise up a succession of men, at once *qualified for* and thoroughly *devoted to* the work of the gospel ministry; who, with various endowments, suiting them to different stations in the Church of Christ, may all possess a portion of the spirit of the primitive propagators of the gospel; prepared to make every sacrifice, to endure every hardship, and to render every service which the promotion of pure and undefiled religion may require.

Also, to prescribe courses of study; to employ all necessary professors, teachers, assistants and officers; to acquire, receive, hold, employ and deal with such property, real or personal, as may be lawful and necessary to carry on the work of the corporation; to publish and dispose of such pamphlets and literature, or books, as may be required in the conduct of such work; to grant such certificates and diplomas as are usually granted by like institutions; to grant the degrees: Bachelor of Divinity (B.D.) and Master of Theology (Th.M.) and to perform such other functions as are usually or properly connected with the work of educational institutions of similar character.

Loyalty

To be sure, there are many institutions which have set out with equally high (if less eloquently stated) purpose. Many of these well worded charters, however, are regarded as but museum pieces that no one is longer expected to take seriously. The Westminster Faculty and Board of Trustees, however, does take its charter seriously because they believe that the propositions stated in it express the Biblical truths which determine the activities in which a theological seminary should engage and they believe that the truths of the Bible are as valid today as when they were inscripturated thousands of years ago. They believe that the accurate formulation of that truth, whether it be by theologians of the first century, the 16th century, or the 20th century, is

valid for all time. The charge has been made that the theological position of Westminster is static and therefore it is out of date. It is said that the "thought forms" of the 16th century are not valid for the 20th. A scientific system is but one station in the endlessly progressing search for knowledge and it is said that this is also true of a system of theology. Such statements reveal a serious confusion of thought on the part of those who make them. Scientific *truth* is the same now as it has been since the foundation of the world, but men's understanding of it constantly is being developed. The "thought forms" of the Bible express the same truths now as when they were written, but it is true that men's understanding of them is being developed. As this happens, a more accurate formulation of the truth is called for. No one at Westminster has ever held that the Westminster Standards, which were formulated in the 17th century, are a complete statement of all the truth of the Scripture or that they are an infallible statement of that truth. The Standards have been amended from time to time and some of the amendments, at least, have been a real improvement upon the original statements. Faithful churches will undoubtedly amend these statements in later days when the current thinking is more conducive to the writing of confessions of faith, and then Westminster will, undoubtedly, revise its charter to conform with new amendments that are proved to be more in accord with the Word of God than the historic statements. But this does not mean that the Westminster Standards are not a faithful presentation of the truth of the Word of God—the most faithful, we believe, that has yet been formulated by sinful mankind.

There is no plan on the part of anyone at Westminster of seeking to have the Constitution amended, but the point of importance is that when and if the instruction at the Seminary should deviate from the Standards of the Seminary the Constitution will be changed. Unless there should be a revolutionary change in the control of the Seminary it will not follow the dishonest policy of many institutions of simply ignoring the constitutional provisions, while departing radically from the teachings professed in the Constitution. The Seminary is a closed corporation, and its operation by a self-perpetuating

Board of Trustees provides all the safeguards humanly possible against such change of control. It can be said that there has been not the slightest deterioration in the determination of the Board of Trustees to keep the Seminary faithful to the Word of God as set forth in the Westminster Standards, over the period of a generation. The great importance which is accorded to the advice of the Faculty, has, undoubtedly, contributed largely in keeping the Seminary faithful. No professor has left the Seminary for more than fourteen years, and the average voting member of the Faculty now has served for twenty years. The consistency of the witness of Westminster is certainly related to the consistency of tenure of the members of the Faculty.

The Presbyterian character of the Seminary is well defined and the Trustees and Faculty, alike, are enthusiastic in their desire that the Reformed Faith, which is so clearly stated in the Standards shall be taught and propagated. The undenominational character of the control of the Seminary encourages students of varying backgrounds to attend Westminster. As many as twenty denominations are represented among the student body at any one time and the graduates of the Seminary are to be found in no less than forty denomina-

tions throughout the world. It has not been possible for the Seminary to win each and every student who attends Westminster for the Reformed Faith and there have been those who have attended for a time who have withdrawn because they found themselves out of sympathy with the Reformed teaching of the Seminary. There are even some among the graduates of the Seminary who do not profess to be Reformed in their theology. But, by and large, the Seminary Faculty has been highly successful in winning the students for the Reformed Faith and many of the graduates are truly establishing beachheads of the Reformed Faith in denominations where it has hitherto been little known or in denominations that have departed from their heritage.

Upon the basis, then, that the Bible is the Word of God and is the only rule of faith and practice, that it must be preached in all its fullness to the ends of the earth, and that it is capable of defense against all forms of modern unbelief, Westminster was founded. Its history will be delineated in the second of this series of three articles and its accomplishments and its future will be the subject of the last of the series, which will appear in succeeding issues of the *GUARDIAN*.

Christianity in Great Britain (2)

The Down-grade in Other Communions

By W. JAMES GRIER

The Congregationalists

E. K. Simpson speaks of the early Congregationalists (or Independents) as "belonging specifically to the Calvinistic household of faith." "They disented from their Presbyterian brethren," he says, "on points of church government but not in their doctrinal platform." He adds, "The Savoy Confession of 1658 demonstrates that." In the foreword to the reprint of the Savoy Confession which was issued in August, 1939, by B. L. Manning and J. S. Whale, it is pointed out that the text "is very largely the text of the Westminster Confession." It represented 120 congregations and it shows that the Congregationalists of those days had no antipathy to creeds.

Unfortunately, however, quite early

in their history they manifested a reluctance to give *binding effect* to their creed. In later times when Arianism was sweeping all before it in the Presbyterian ranks, Congregationalism offered a stouter resistance to its inroads. S. T. Coleridge speaks of orthodoxy persisting among the independents "after most of Presbyterianism had lapsed into Arianism or Socinianism." Indeed, there were not lacking instances where Presbyterian congrega-

THE Rev. W. J. Grier of Belfast, N. Ireland, here continues his report on the status of Christianity in the British Isles. This time the Congregationalists, Baptists, Methodists and smaller groups are considered. In a third article the status of churches in Scotland and Ireland will be the subject.

tions "merged themselves in a conservative Independency to escape asphyxiation in a Socinianized atmosphere." "What chiefly kept the enemy at bay was a godly membership, Bible fed and not unversed in the Shorter Catechism." (p. 370).

Not that they escaped scatheless from the Arian attacks, but at least they remained predominantly orthodox. So when the Presbyterians decreased, the Congregationalists increased. In 1716 the number of Congregationalist and Presbyterian congregations in England was 860, of which the majority were Presbyterian. In 1851 the Congregationalists alone had 3244 places of worship in England and Wales. When the Congregational Union of England and Wales was formed in 1833 it unanimously adopted a Declaration of Faith which was "evangelical and moderately Calvinistic." This declaration, however, was not meant as a creed, to be subscribed, but was merely a statement of what was "commonly believed among them." In 1859, Dr. Davidson, one of the professors in Lancashire Independent College, was attacked for holding certain German rationalist views, and he resigned his chair. But, alas!, a change has come since then. E. K. Simpson speaks of "the morass in which historical Independency has been engulfed," and says that it has "become a medley of nondescript components, most of them trainbearers in the retinue of unbelief." It "plumes itself on its creedlessness." In 1918, the Congregational Year Book carried for the last time a Declaration of Faith, amounting to a mere one and a half pages (571-2), the second sentence of which rather ominously says that the Scriptures in their original languages "are to be consulted, with the aids of sound criticism, as a final appeal in all controversies."

Dr. R. W. Dale and Dr. A. M. Fairbairn with other Congregationalists established Mansfield College, Oxford, in 1886, Fairbairn becoming its first Principal. Dr. W. B. Selbie, a later Principal of Mansfield, in his handbook on *Congregationalism* (published 1927) refers proudly to Dale and Fairbairn as "profoundly influencing not only the whole Congregational ministry but also the more thoughtful minds in all churches." He says, "They represented a definite departure from the past and broke the bonds of Calvinism once for all" (p. 173). Selbie claims

that the Congregationalists have "declined to deviate from the straight line of evangelical faith and practice" and then goes on almost in the next breath to make such statements as these, "They have accepted the results of modern Biblical criticism," "the old controversies on the Atonement have for them a merely historic interest," "the old Calvinistic positions have one by one been abandoned." (p. 177).

In the early part of the present century, Dr. R. J. Campbell occupied Joseph Parker's pulpit in the City Temple, a well-known London Congregationalist Church. His book, *The New Theology*, was described by Robert Blatchford of the Free Thought party as "Tom Paine in a white tie . . . the Ingersoll fist muffled in a boxing glove." Campbell said, "Jesus is divine, but so am I." Finding his variety of Modernism unsatisfying, he transferred to the Church of England where he sought refuge among the Anglican "liberal Catholics." More recently, F. W. Norwood preached in City Temple. He had on one occasion the representatives of heathen religions (a Muslim, a Hindoo, a Confucianist, plus Mrs. Annie Besant) lauding their "faiths" in his pulpit, while he presided and looked not at all unhappy.

In Weigh House Chapel where Dr. Thomas Binney ministered the Word for forty years (1829-1869), Dr. Orchard celebrated the Roman mass and used his pulpit for Popish propaganda before going over to his proper home in the Church of Rome.

The weakness of present-day Congregationalism has been shown by its failure to deal with these challenges. Dr. Selbie claims in his handbook that "the Congregationalists are less troubled by the Fundamentalist reaction than perhaps any other branch of the Christian church."

A year or two ago, however, there was organized the Congregationalist Evangelical Revival Fellowship. Though this Fellowship is very far from reaching the standard of the best days of Independency, yet it is a hopeful sign. Dr. Martyn Lloyd-Jones, one of the grandest preachers of our times, ministers to a large congregation every Lord's Day in Westminster Congregationalist Chapel in the great metropolis. He is himself a Presbyterian and thoroughly devoted to the Reformed Faith.

The Baptists

The English Baptists, like the Congregationalists, were practically all Calvinists to begin with. The reluctance which showed itself in other quarters to formulate doctrinal beliefs appeared early among them also. The original Constitution of the Baptist Union "had no doctrinal basis except that 'the immersion of believers is the only Christian Baptism'" (Poole-Connor, *Apostasy of English Non-Conformity*, p. 18). Dr. W. Y. Fullerton, the well known Keswick speaker who was Secretary of the Baptist Missionary Society, stated with emphatic approval, that his Society "had not, never has had, and never will have, any creedal basis" (idem p. 18). C. H. Spurgeon warned in trumpet tones against the Down Grade movement in his day, and withdrew from the Baptist Union in 1887. There were no doubt evangelicals who remained in the Union. Pastor Henry Oakley tells of one such. He says that at the last session of the Baptist Union which this aged doctor of divinity attended, he rose to make an earnest appeal to his brethren to return to the great doctrines of grace. Dr. Newton Marshall, a Baptist Union leader, wrote in *The Baptist Times*, "It was a pathetic scene, the old man pleading for an order of things that had as surely passed away as the spinning jenny and the tinder box. If the pathos had not been so deep, the whole scene would have been amusing. The appeal was listened to in silence." (Poole-Connor, *Evangelicalism in England*, p. 246).

In 1925, Dr. T. R. Glover, a well-known Modernist, became President of the Baptist Union. He was hailed by Dr. Fullerton as "the prophet whom God has sent us." "Dr. Glover neither veiled his unbelief nor minced his words." He quite triumphantly claimed, "Today if you want a real old obscurantist college, you have to found one" (article in *The Times*, 1932). He indulged in a rancorous and unworthy tirade against Spurgeon in an article in *The Times* (11-3-32), glorying over Spurgeon's "defeat!" One thinks involuntarily of the snub Professor W. C. Blaikie received when he sneered at the memory of that doughty champion, James Beggs—he was reminded of the fable of the ass which kicked the lion—the ass had the sense to wait until the lion was dead!

Spurgeon strengthened the hands of many, but in his own denomination his

protest only seemed to show how strongly the adverse tide was flowing. Sad to say, Spurgeon's Tabernacle and his College are now back in association with the Baptist Union.

The Methodists

The union of three separate branches of Methodists in England took place in 1932. Dr. H. C. Morton said of the basis of this union, "The proposed basis is so worded as to mean little or nothing . . . The Sermons and Notes (of Wesley), the Creeds, the Reformation, the Bible—all are mentioned in order that we may agree to say nothing about them. The three great churches are to unite in a theological vacuum." A. W. Harrison, writing from Westminster College to *The Times* in 1932 said, "today in all the seven English theological colleges of the Methodist Churches the point of view that is known in America as Fundamentalism is not represented at all." Harrison went on to say (and with an element of truth) that "this remarkable change has been easier in Methodist circles than in the Independent Churches, because the emphasis in Methodist theology from the days of John Wesley downwards has been on experimental religion and the practical application of Christianity." Dr. Morton fought against this Union and stood out from it. He held distinctively Methodist views on sanctification and Arminian views on the plan of salvation, but he was an able and devoted man. He affirmed: "The new doctrinal Standard now deliberately set up is definitely ambiguous and obscure and will admit believers and unbelievers alike. It is impossible that I, for my part, should have any complicity."

Dr. Leslie Weatherhead, a popular Methodist lecturer and radio speaker, of our day, has declared, "When Mr. H. G. Wells denied the Trinity, all the churches raised their voices against him, but who has ever morally gone wrong either believing or disbelieving in the Trinity" (*Mastery of Sex*, p. 4).

"Does it (the Cross) remove my guilt? Would to God someone could take it, like a burden from a weary back, and carry it for me! Can blood that flowed two thousand years ago wash that away? Jesus forgave men in the days of His flesh without atonement. Isn't God like Jesus? Does He really demand this ghastly murder before He could forgive the race He

made?" (*The Transforming Friendship*, pp. 141-4).

Modernism now appears to have a stranglehold on the Methodist Church. Ritualism has also made inroads. There is a Methodist Sacramental Fellowship in the church which claims some 140 ministers as members. It was founded by the Rev. T. S. Gregory who in 1935 went right over to the Church of Rome.

Smaller Denominations and Other Movements

There are smaller religious bodies in England, in which evangelicalism may be found in varying degrees of purity. The Strict Baptists are orthodox, with a tinge of hyper-Calvinism, and there are still here and there remnants of the Calvinistic Independents.

Orthodox Presbyterian Church News

Portland, Me.: Six young people from Second Parish Church attended the Deerwander Conference the last week of August . . . The portion of the Sunday morning service from 11:30 to noon is broadcast each Sunday over station WPOR . . . The pastor and Elder Hawkes recently visited Brewer, Maine, where an effort to promote a Reformed testimony is being carried on under the sponsorship of Dr. Joseph Memmelaar. Professor C. VanTil visited Brewer earlier in the summer.

Hamden, Conn.: The work at First Church is currently being directed by Mr. Fred Colby, a licentiate of the Presbytery and a graduate of Westminster Seminary. On August 19, the Rev. Ralph Clough of Bridgeton, a former pastor, was guest preacher at the evening service. Three persons were received into communicant membership, two children baptized, and the sacrament of the Lord's Supper observed.

Franklin Square, N. Y.: Plans are under way for a canvass of new homes in the community, by members of the Franklin Square church. Licentiate Dortzbach who is in charge of the work at Franklin Square, and nine young people of the church, attended the Deerwander Conference. The pulpit was supplied on August 26, by Mr.

Of non-denominational movements which are proving their worth, there is in particular the Inter-Varsity Fellowship which is doing a good work among graduates and undergraduates. Its influence has been thrown into the scales for the advancement of the Reformed Faith.

Organizations like the Sovereign Grace Union and the Trinitarian Bible Society are pledged to the Reformed Confessions. Among their supporters an influential section veers in the direction of hyper-Calvinism. Looking at the larger denominations in England today, it is true to say with Mr. Poole-Connor in his recent book, *Evangelicalism in England*, that "they are no longer evangelical."

Paul Szto, and on September 2 by Elders Wallace and Hansen.

Wilmington, Del.: Guest preachers at Eastlake Church during the absence of the pastor were the Rev. Roy Oliver of Harrisville, Penna., and the Rev. William L. Hiemstra of Hawthorne, N. J. Six young people from the church attended the French Creek conference. Miss Ann Clelland, daughter of the pastor, expects to enter Calvin College this fall.

Middletown, Del.: The Sunday School of Grace church has been reorganized and the present teachers are Mrs. John Voshell, Mrs. Frank Voshell, Mrs. Howard Wiley and Mr. and Mrs. D. Stanton. Plans for changing the furnace to oil have been made by the trustees.

Baltimore, Md.: The work of St. Andrews Church is being carried on under the direction of Mr. Marten Woudstra, a licentiate of Philadelphia Presbytery.

Pittsburgh, Pa.: The congregation of Covenant Church has completed liquidation of the mortgage on the church property. Plans are now under way for building additional rooms for Sabbath school and for a projected Christian Day School.

(See "Church News," p. 175)

The Reformed Faith and Mental Health

By WILLIAM L. HIEMSTRA

THE title of this article indicates the author's belief that a very interesting relationship exists between two vital matters which are often considered unrelated. The existence of a relationship is assumed when we believe that in the Bible God not only shows us the way to heaven, but also helps us in the life we now live for Him.

There are many philosophers, religionists, and psychiatrists who consider Calvinism to be a hindrance to mental health. Erich Fromm in his recent book, *Psychoanalysis and Religion* (p. 35, 36), presents Calvinistic theology as an insuperable barrier to mental health. Pagan psychiatrists trace feelings of morbid guilt to the Calvinistic emphasis on sin and disobedience. In answer to this criticism we may say that in the Reformed faith sin is never isolated from perfect forgiveness.

I believe that there is a wholesome relationship between the Reformed faith and a healthy personality. Yet we must not make unwarranted claims. The Gospel is not magic to be used in destroying the ravages of organic mental diseases and nervous disorders. We may not expect the Christian faith to paralyze hereditary predispositions. Faith in Christ does not guarantee that a believer will never succumb to an avalanche of the stresses and strains of life. Nevertheless, there is a restraining power that is present with Christianity. This implies that a Christian can endure a greater proportion of stress before reaching the end of endurance. In addition to this restraining power, the Reformed faith is of great supportive benefit to those suffering from organic brain and nervous diseases. I have observed a patient suffering from Parkinson's disease (shaking palsy) experience grace to endure long days and longer nights by meditating upon God's electing love, preserving power, and perfect providence. He believed that God blesses both in the giving and in the withholding of the gifts our hearts desire.

In addition to the organic diseases which affect the brain and nervous sys-

tem, there are also the functional personality disorders, commonly called neuroses. The Reformed faith is also related to these. The majority of neuroses are caused by a lack of security and the presence of self-centeredness. The Gospel is sufficiently dynamic so that a person may avoid the ills caused by insecurity and self-centeredness, particularly when there is an early integration of the truths of the Christian faith. A complete absorption of the truths of God's Word in an integrated personality will make it difficult for self-centeredness to become dominant in our lives.

The doctrine of salvation by grace

THIS article gives the substance of an address delivered before the Alumni Association of Westminster Theological Seminary earlier this year. The Rev. Mr. Hiemstra, a graduate of Westminster, is Spiritual Adviser at the Christian Sanatorium, Wyckoff, N. J.

strikes a deathblow at pride. The Creator-creature relationship places us under proper subordination to the Almighty God. As we consider ourselves to be stewards of the life God has given, our self-dignity basks in the love of the great I AM. In gratefully rendering a life enlisted in the service of love for God and our neighbor we can no longer be prone to egotism.

The Reformed faith promotes mental health in its emphasis on divine security. The Bible presents a sovereign God who is stronger than all the forces opposed to him. We have in Jesus Christ a King who conquers all his and our enemies. We possess in the Holy Spirit a champion who never leaves nor forsakes. Our God is the sovereign Creator of the heavens and the earth. He is the God of perfect providence. The eternal God is our refuge. The believer finds his temporal as well as eternal security in the Triune God. God provides in himself a security for the believer.

God is great. He is also gracious. The Reformed faith emphasizes the

doctrine of the Covenant of Grace. This truth promotes mental health. We must endeavor to develop in our children a sense of security for both we and they are the objects of God's gracious promises. We must teach our children not to feel secure in their physical strength, for this will pass away. They must not feel secure in the opinions of others, for these may change. We must teach that security must be found in the eternal God whose promises are sure.

Everything in life must be related to God's gracious covenant with the believer. The God who is so great and gracious is worthy of our trust. A habit-trust pattern must be a main strand in the developing personality of our children so that they shall be conditioned to trust him in all things, including His method of dealing with our sins—through the substitutionary atonement of Jesus Christ.

In love we are to obey our God who is great and gracious, guided by His ethics. A life conformed to extra-biblical or traditional ethics will only produce confusion.

The Reformed faith puts us in our proper place and helps to keep us there by promoting humility and security. The Gospel shows us how to deny ourselves by losing our life for God's sake that we might always be found a redeemed self in Jesus Christ.

The Reformed faith is not a dead body of theological maxims. It is related to life. A courageous personal application of its truths will produce spiritual giants of inner strength. As we are conditioned by the truth we shall stand upon the rock, Christ Jesus, and remain standing through the storms of life.

Thank Offering Plans

MANY congregations of The Orthodox Presbyterian Church are making plans for the November thank-offering for the missionary and education work of the denominations. It has been suggested that congregations attempt to contribute, over and above normal giving, an amount that will average \$15 per communicant member.

The thank-offering is divided in set proportions between the Committee on Home Missions, the Committee on Foreign Missions, and the Committee on Christian Education.

The Glory of the Christian Church

By the REV. PROFESSOR R. B. KUIPER

XLVIII

GOD'S ELECT

The church consists of God's elect. To be sure, not all who are listed as members of the visible church were chosen by God unto eternal life. There are those within the church who are but nominal Christians and will never be true believers. They are not of the number of the elect, and, although *in* the church, they are not *of* it. But all true members of the church of Christ belong to the elect.

Perhaps no other teaching of the Word of God is as unpopular as that of election. Modernists, of course, ridicule it; but also many who would be known as Bible-believing and Bible-loving Christians fairly hate it. That is indeed difficult to account for. Not only is election taught unmistakably in Scripture, but this doctrine sets forth most emphatically and most beautifully the infinite and eternal love of God for His own.

Thus the fact that it consists of God's elect imparts great glory to the Christian church.

Specified by God the Father

Let us suppose that a congregation is going to erect a church, a house of worship. The first step toward the realization of that project is the engagement of an architect, who will draw up a plan for the proposed building and will specify what material is to go into it. As the architect of His church, God the Father planned it from eternity and specified precisely what persons would constitute it. He chose them out of the whole human race to that end.

Of the Old Testament church God spoke as "Jacob, my servant" and "Israel, mine elect" (Is. 45:4). In the opening sentence of his letter to the church at Ephesus Paul exulted: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the

adoption of children by Jesus Christ to himself, according to the good pleasure of his will" (Eph. 1:3-5). And Peter addressed those to whom he wrote his first epistle as "elect, according to the foreknowledge of God the Father" (1 Pet. 1:2).

There are those who tell us that God has elected all men to be members of the body of Christ. Nothing could be more absurd. The very word *election* means choosing out of a larger number, and choosing all of a certain number simply is not choosing at all. Three men, let us say, are running for the governorship of a given state. A certain voter, unable to make up his mind which of them is the best man for that position, casts a ballot for all three. How clear that he has thrown his vote away. It is no less clear that, if all other voters did likewise, there would be no election. It follows that, if God elected all men to be members of His church, He elected no one. That conclusion is inescapable.

Interestingly enough, those who hold that God elected all men, do actually come to that very conclusion. They say that the one and only reason some become members of Christ's church, while others do not, is that of their own volition they choose to join the church. In other words, one becomes a member of the church, not of God's choice, but of one's own choice. Thus election is of man, not of God. But a more flagrant contradiction of Scripture is hardly imaginable.

The all-important question arises why God from eternity specified certain persons, in distinction from others, as members of His church. Two contradictory answers have been given. Arminianism teaches that God chose certain individuals because He foreknew that they would believe in Christ. The Reformed faith insists that the sole reason for God's choice was the divine sovereign love. In other words, according to Arminianism the ground for God's choice lay in man; according to the Reformed faith it lay in God. In still other words, Arminianism holds that faith is the ground of election, while the Reformed faith holds that

faith is a consequence of election.

Not only does Scripture substantiate the Reformed teaching by affirming explicitly that God predestinated the members of His church "according to the good pleasure of his will" (Eph. 1:5) and by concluding from God's statement to Moses: "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion" that "it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy" (Rom. 9:15, 16); but the very passages of Scripture which the Arminian is wont to adduce in support of his view actually teach the Reformed view. Prominent among them is Romans 8:29—"Whom he did foreknow he also did predestinate to be conformed to the image of his Son." Says the Arminian: "How clear that election is based upon foreknowledge." So it is. But just what is meant here by foreknowledge? That is the question. Is it a mere prescience on the part of God that the persons concerned would believe? Nothing whatever is said about that. What the text says is that God foreknew certain persons. Beyond the shadow of a doubt *knew* here has that rich, pregnant meaning which it so often has in Scripture. It means nothing less than *loved*. And when we are told that God foreknew certain persons, this means that God loved those persons from eternity. Because He loved them from eternity He predestinated them to be conformed to the image of His Son.

What mortal can tell why God loved them? Divine love is not human love. Human love is finite; God's is infinite. And human love is dependent on its object, but God's is not. The reason why God loved certain individuals from eternity lay not in those individuals but in God Himself. In a word, His love is sovereign. Election spells the infinite and sovereign love of God for the members of His church.

Purchased by God the Son

Let us suppose again that a congregation is going to build a house of worship. The plans and specifications having been adopted, the next step is the purchase of the building material.

That too God attended to in the building of His church. God the Son bought the elect, those whom the Father had specified as members of His church.

Significantly, the Bible teaches both that Christ bought elect individuals and that He bought the church. Paul informed the believers at Corinth that they were "bought with a price" (1 Cor. 6:20; 7:23). And the same apostle reminded the elders of the church at Ephesus of their duty to feed the church of God, "which," said he, "he hath purchased with his blood" (Acts 20:28). The reason for this twofold teaching is apparent. Christ bought individuals in order that they might constitute His church.

Some of the early church fathers were of the opinion that Christ paid to Satan the price with which He purchased the elect. But that is a gross misrepresentation. Christ's doing that would have constituted a recognition of the devil as at one time the rightful owner of elect sinners. It goes without saying that Satan has never been that. The facts of the case are rather as follows. When man sinned, God as Judge sentenced the human race to imprisonment. Satan was as it were keeper of the prison. Christ came to give His life as a ransom for certain prisoners. Most certainly He presented the ransom, not to the jailer, but to the Judge. The Judge accepted the ransom and ordered those prisoners released. Thus are sinners delivered from the power of darkness and translated into the kingdom of God's dear Son (Col. 1:13).

In our day, another misrepresentation of that transaction is prevalent. It is said that Christ bought not only the elect, but all men, with His blood and that, having done that, He left it to each individual's choice whether or not to accept the saving benefit of His death. But that presentation fails utterly to do justice to the dying Saviour's love for His own. To be sure, Christ's death is sufficient for the salvation of all men. However, it must be asserted emphatically that not one whom Christ has bought with His blood will remain in the power of the devil, but, contrariwise, every single one whom He has purchased becomes His very own. His love guarantees that. His love makes it completely certain that all whom He has bought will become believers in Him and members of His church. He will bring

that to pass, not by external compulsion, but by the gracious influence of His Holy Spirit. "The good shepherd giveth his life for the sheep" (John 10:11). And He will see to it that every last sheep for which He gave His life is brought into the fold. Said He: "And I give them eternal life; and they shall never perish, neither shall any man pluck them out of my hand" (John 10:28).

Scripture often speaks in superlative terms of the love of God for His church. For example, God exclaims: "Can a woman forget her sucking child that she should not have compassion on the son of her womb? yea, they may forget, yet will not I forget thee. Behold, I have graven thee on the palms of my hands; thy walls are continually before me" (Is. 49:15, 16). That language is both exceedingly strong and supremely tender. But the revelation of God's love for His church reaches its acme in the purchase of that church by God with His own blood. Looking up to the crucified Christ, every member of His church whispers: "Who loved me and gave himself for me" (Gal. 2:20). In unison the church reads: "God commendeth his love toward us in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life" (Rom. 5:8-10). And it sings:

"See, from His head, His hands, His feet,

Sorrow and love flow mingled down:
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?"

"Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."

Assembled by God the Holy Spirit

Once more let us suppose that a congregation is in process of erecting a church. The plans and specifications have been adopted and the building material has been bought. Obviously, one thing remains to be done—the material must be assembled and put together. That having been done, the structure will be complete. That, too, God does as He builds His church.

The elect, those who were specified by God the Father from eternity and purchased by God the Son when He died on Calvary's cross, are in the course of history assembled as the Christian church by God the Holy Spirit.

The Spirit accomplishes this by granting to the elect the grace of regeneration. By nature they are dead in trespasses and sins, but the Spirit of God makes them alive (Eph. 2:1). It is a foregone conclusion that in consequence they will believe on the Lord Jesus Christ. Some of the elect are foreordained to die in infancy. All of these are certain to be regenerated before their departure from this life, and from the very moment of regeneration they possess what theologians call the *habitus*, or disposition, of saving faith. That makes them members of the body of Christ. As for the elect who are foreordained to reach the so-called years of discretion, although no human being can tell at what age it may please the Holy Spirit to grant them the new birth, they too are certain to be born again, and in their case regeneration will issue in conscious reception of the Saviour as He is offered in the gospel. That is a way of saying that sooner or later by the grace of the Holy Spirit they are bound to become living members of Christ's church.

The notion is widely held in Christian circles that all human beings, the unregenerate included, are able of their own free volition to accept Christ as Saviour and by so doing to join His church. In fact, God is said to have left that part of salvation to man. And the new birth is declared to be a consequence, not a prerequisite, of man's act of faith. That is one of the most prevalent and, it must be said, most pestilent errors of present-day Fundamentalism. By ultimately making man his own saviour this heresy does the greatest violence to that cardinal doctrine of the Word of God—salvation by the grace of God. Scripture teaches unmistakably that no one can come to Christ in faith except the Father draw him (John 6:44); that, before faith becomes an act of man, it is a gift of God (Phil. 1:29); and that "no man can say that Jesus is the Lord but by the Holy Ghost" (1 Cor. 12:3). Scripture teaches just as clearly that it is God who gathers His elect into the church. It was God the Holy Spirit who, by the application of Peter's sermon to their
(See "Kuiper," p. 177)

MISSIONS

Bible Study

By Mrs. R. B. Gaffin

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

Introduction:

We shall conclude our studies on Our Lord's Intercessory Prayer by taking up the second of the Lord's petitions for the church universal. The prayers that have gone before were in reference to *earth* and *time*, but the prayer that we are about to consider is in reference to *heaven* and *eternity*. As the intended results of these former prayers were to take place on earth He had prayed, "not that they should be taken out of this world," "but that they should be kept from the evil one," till they had accomplished the purposes for which they were placed here. Yet it was not His intention that they should continue always in this world; He loved them too well for that. The love of Christ looks beyond this world. He asks for us the best, a blessed eternity in heaven, dwelling with Him there and beholding the glory which the Father hath given Him (John 17:24).

Lesson:

We will now enquire into the meaning of the prayer. What does our Lord mean by his people being *where He is*? He was probably on the banks of the brook Cedron when this petition was uttered. But by the power of faith He overleaped the period of His suffering, about to take place, and speaks as though He were already in possession of the future, as He had done in verse 11: "I am no more in the world." By the expression "where I am" we are then to understand that place into which the glorified God-man Christ Jesus entered when He ascended from earth, and where ever since He has made His abode.

On that day when He led His disciples out as far as Bethany, and, with uplifted hands was blessing them, He was parted from them, taken up into heaven, and sat down on the throne of the Father, at His right hand where He still sits "expecting till all his enemies are made his footstool" (Luke 24:50,

51: Mark 16:19; Heb. 10:12, 13). Much of this is figurative language, but it describes realities. There is a local heaven and Christ is there. Where that local heaven is, it is impossible to know. But this we are warranted in believing, that all the perfections of the Divine are manifest there. Whatever can make a place desirable to a perfectly holy human mind, is to be found there. What a place it must be! God is there. It is prepared as a meet residence for His only-begotten Son, by His infinitely wise, righteous, loving and powerful Father. Heaven is Christ's home, the house of His Father. He desires that it should be our home for His Father is our Father.

What does He mean by His people being *with him*? Communion with Christ is not a blessing peculiar to heaven. John said, "Truly our fellowship is with the Father and with his Son, Jesus Christ" (I John 1:3). If we do not enjoy this fellowship here on earth we will not enjoy it in heaven. But to be *with* Christ, in heaven, is to be brought into a far more intimate communion and fellowship, not only with Christ but with His Father also. It will be such as man made perfect can have with His perfect Maker. They will look not on Him as pictured in the Scriptures. They "shall see him as he is." He will communicate with them not through the written word, but directly and uninterruptedly throughout all eternity.

But this is not all. Our Lord prays that when His people are with Him "where he is," they may behold His glory, "the glory which the Father had given him." Glory is excellence. Our Lord as a divine person possessed the glory that was the Father's and the Spirit's. It belonged to Him by nature. The glory here spoken of is the excellence which belongs to our Lord as the Mediator between God and man, as the Savior of men. That glory is said to be given Him, as His enjoyment of it is the result of the Divine will. This glory is the spotless holiness, the absolute perfection of His whole character, manifest in His most cheerful obedience to the Divine will.

Every believer in Christ sees this glory even here (John 1:14). But our eyes are veiled in our present state. In heaven His glory shines unclouded, and the happy saints behold it with eyes unhindered by sin. It is our Lord's desire that all His people should see Him as He is, should understand who He is who is their Savior, and what He has done for their salvation. Such is the blessing that our Lord in this passage prays for in behalf of all His people.

Conclusion:

The conclusion to the prayer is found in verses 25 and 26. The preceding part of the prayer has been a series of petitions supported by corresponding pleas. Every clause is either an expression of a desire or the statement of reason why that desire should be granted. The words before us are neither petition or plea.

The 25th verse is a statement of things as they were at the time our Lord spoke these words. The world did not know God, they sought after wisdom and were wise in their own conceits. But the world through its wisdom could not know God. They always turn the truth of God into a lie. They knew Him neither as the righteous judge nor as the gracious Father. "But I have known thee," He says, and these disciples have known me too. Known me as the "sent" one. Being the Messiah, the one God had sent, the Son of God, made it Christ's nature to know God. Thus knowing Him He could declare Him unto all men, as no created being could. So it is that the words of the 26th verse follow, "I have declared unto them thy name, and will declare it." In the study of the prayer we saw how Christ had declared the Father's name. When He speaks of the future, "will declare it," He is referring to the Holy Spirit's work, the Spirit which they were to receive of the Father. He had said, "I will pray the Father, and he will send you another Comforter, that he may abide with you for ever. He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." "He shall testify of me and he

shall bear witness." "He shall guide you into all truth." (Cf. references to the work of the Spirit in declaring the Father, John 14: 16, 17, 26; 15:26, 27; 16:8-11; I Cor. 2:13-16; II Cor. 3:6, 18; 4:6.)

And what is the purpose for declaring and continuing to declare the Father's name. That the Father might love the apostles as He loved the Son. These words express the direct purpose which our Lord intended to serve by having revealed the Father, and by revealing Him still further to His apostles and to us. The ultimate object of His mission is to be thus gained. The love of God being so poured out

upon the believers as it was poured out upon Christ, they should seek to do the will of His Father as He had done it. In other words, they would be of one mind and will in aim and operation, with the Father and the Son in seeking the salvation of men.

(Outline and quotations for this study have been taken from, *An Exposition of Our Lord's Intercessory Prayer: with A Discourse on The Relation Of Our Lord's Intercession To The Conversion Of The World* by John Brown, D.D., professor of exegetical theology to the United Presbyterian church, Edinburgh.)

Protestant Missions 5

The Churches and Missions

WITH this issue we conclude this brief series of studies in the history of Protestant Missions. They have been exceedingly elementary, and perhaps have showed nothing more than how slowly the organized church came to recognize that the task of foreign missions was its task, particularly and preeminently. It appears that only through force of circumstances did this conclusion come to practical manifestation.

Our study in the previous issue dealt chiefly with missionary societies in England, societies which, though associated with specific denominations, were yet not official denominational organizations, but simply composed of people who were members of those churches.

When we turn to America, we find that again the first important missionary society was apparently a group of individuals who organized for the missionary purpose. We refer to the American Board of Commissioners for Foreign Missions, established in 1810, after a group of theological seminary students had addressed a conference of preachers asking whether they would be supported if they went as missionaries to the heathen. The ABCFM sent out its first missionaries in 1812, to India. Two of these, Judson and Rice, joined the Baptists after arriving on the field, and, partly as a result of this change, helped the formation of an American Baptist Missionary Society.

The ABCFM was an interdenominational agency, and during the course of the 19th century it extended its missionary enterprises in large areas of the world. However, it had been founded in New England, and to an extent came to be affected by what was known as New England Theology, an early form of Modernism. This New theology became an issue in the Presbyterian Church in the U. S. A., leading to the famed division of that church in 1837. At this same time, this church which had previously been cooperating with the AMCFM set up its own missionary agency, formally severing its connection with the older Board. By this action the church officially made foreign missions a part of its business.

In 1820 the Protestant Episcopal Church established a Domestic and Foreign Missionary Society. The Methodist Episcopal Church started foreign mission work in 1833. Other denominations also began to accept their missionary responsibility, and now foreign missions is recognized by practically every denomination as an official responsibility of the church. Not all churches, however, are equally zealous in the work and some, of relatively large size, have very few agents in foreign lands.

It must be pointed out also that, with foreign mission work being an official part of church activity, the program and personnel have generally followed the trends characteristic of the home

church. In particular the controversy with Modernism which has gripped American churches for many years, has been reflected on the mission fields.

It was because of Modernism in the missionary program of the Presbyterian Church U. S. A. that Dr. J. Gresham Machen in 1933 was instrumental in the organizing of the Independent Board for Presbyterian Foreign Missions. And when the Orthodox Presbyterian Church was organized in 1936, it quickly became apparent that an independent agency was not a satisfactory medium for its foreign work, and in 1937 this young church erected its own Committee on Foreign Missions, thus carrying on the recognition of the principle that Christ has given to His church the commission to preach the gospel in all the world, that this is a part of the official business of the church, and that it may not be side-stepped for any reason whatever.

C. Archer Dunlap

MR. C. Archer Dunlap, elder of Second Parish Orthodox Presbyterian Church of Portland, Maine, and formerly for many years moderator of Second Parish Corporation, died on September 8, at the age of 83.

An elder of the Presbyterian Church in the U. S. A. when it formed an association with the Parish, Mr. Dunlap was deeply impressed by Dr. Machen's struggle against Modernism. He persuaded the session to hear candidates from Westminster Seminary, and this led to the call issued to the Rev. John Skilton, who became pastor of the church in 1933.

In 1936 when the congregation severed its connection with the Presbyterian U. S. A. Church, it was Mr. Dunlap's able moderatorship which enabled the congregation to retain possession of its building, which is still its place of worship.

Funeral services were conducted on Monday, September 10, by the Rev. Calvin Busch, present pastor of the church. Instead of floral offerings, members of the church were requested to give any money that might have been so used toward the Memorial Organ Fund established two years ago.

Mr. Dunlap is survived by his wife, with whom he celebrated their sixtieth wedding anniversary in July.

People the Evangelist Meets

A Study of Religious Groups, from a report submitted to the Assembly

FOLLOWING is another portion of the report of the Committee on Local Evangelism submitted to the 1951 General Assembly of the Orthodox Presbyterian Church. We believe it will be interesting and helpful to all those who wish to promote the gospel.

The Indifferent: From a religious standpoint, by far the largest group of people who need the gospel are in this class, as would be anticipated from a study of our culture generally. Everyone who has sought to present the gospel has felt at times that any attitude on the part of the hearer would be preferable to that of stony indifference. It must be remembered, however, that every sinner has a heart of stone and is deaf to the Word of the Cross apart from the working of God's Holy Spirit. The indifferent man is no better or worse in this regard than every man who is lost. Even indifference, in a sense, constitutes an opportunity. No man can be ultimately indifferent to God, and the present attitude of seeming indifference is certainly preferable to a fanatical zeal for some false religion.

The first requisite of a Christian worker in dealing with the indifferent is a real awareness of the man's need. Often one who is religiously indifferent will create the outward impression of being perfectly happy and content. He will give no outward evidence of lacking anything that he does not have. Dealing with such a man, one must learn to penetrate the "front" that he has set up. He must be helped to realize his own need. For this the presentation of the law of God is vital. It is sometimes possible to move from a secondary need that is recognized, to the primary need concerning which the individual is deluding himself. A man may be concerned about some sin which he regards in a very light way as a rather annoying, bad habit. There may be a question he has concerning some particular point in the Christian message as he understands it. There may be a family problem. People are

never as indifferent as they seem. When a man does appear to be indifferent to religion, we must seek to discover what he is concerned about, and try to move from that concern to the deepest issues of life.

Roman Catholics: In dealing with these people, it is best first to remember the wide variations among people who may be called or who will call themselves Catholics. The Roman church lays claim, in statistics at least, to every person it baptizes, no matter what his subsequent religious history. Many people who call themselves Catholics neither believe nor practice Romanist religion. Such people will have to be dealt with according to the beliefs that they do hold. Other special groups of Catholics include those of particular national backgrounds.

Many areas have communities of Italian, Polish or Irish Roman Catholics. Christians of similar backgrounds have an evident advantage in reaching such groups.

Since Roman Catholicism is essentially a good works religion, it is important to present to Roman Catholics the doctrine of salvation by grace and justification by faith, using particularly Paul's exposition of these doctrines in Romans and Galatians. The sacerdotalism characteristic of Romanism must also be confronted with the teaching of the Bible regarding the direct operation of God in the heart of the sinner, and the direct appeal of the sinner to God as his Saviour. Frequently Roman Catholics will be found to be quite cynical about the abuses of power characteristic of certain priests, or about the continual pressure of the church for money and the evident commercialism with which religion is frequently dispensed. In such cases an opportunity exists to point out that these abuses, together with the encouragement of superstition and the minimizing of the teaching of Scripture, are not accidental, but flow from the fundamental presuppositions of Romanist religion: that salvation is dispensed by man, and

that merit can be earned by good works.

Roman Catholics should be urged to read the Bible, if possible the Authorized or Revised version. However, if the person refuses to read any version not authorized by the church, urge him to read that version, but to concentrate on the text rather than on additional notes.

One great task which our church faces is the education of laymen in the evangelization of Roman Catholics. As a rule such persons will not come to Protestant Church services, for this is forbidden. Work with them, therefore, will depend almost exclusively upon the witness of laymen. Roman Catholics will sometimes attend informal meetings in the home, where the Bible is discussed. It must be remembered that even the most fanatical Romanist cannot find peace of heart and the knowledge of sins forgiven in the religion of Rome. One should not be discouraged if efforts to point out the errors of the Romish teaching seem futile. A positive presentation of the comforting realities of the gospel of grace is a central part of the presentation of the gospel to any lost sinner, including the Roman Catholic.

The Modernists: This group is again most inclusive. It is important to determine in just what sense, to what degree, and for what reasons a particular individual holds to modernistic views. Sometimes it will be found that one basic misunderstanding of the Scripture is pivotal in a given case. Sometimes it is a misunderstanding concerning the nature of inspiration. At other times it is incredulity regarding miracles. Always, of course, the Scriptural answer to the problem should be given. Modernistic beliefs may also be the product of training in liberal churches, and the person may be utterly unaware of the teachings of Biblical Christianity. It is always important in dealing with modernists to make clear that Modernism is not Christianity, but another religion. Dr. Machen's *Christianity and Liberalism* is an excellent summary of considerations which should be placed before the Modernist. It must be remembered that Modernism's naive confidence in the goodness of human nature has suffered severe disillusionment in the course of two world wars. Evangelists should stress the realism of the ap-

proach to sin in the Scriptures and the supernatural power of God's salvation in Christ. Often the best approach to a Modernist is a discussion of the meaning of the Incarnation, the Resurrection and the Lord's Supper. The Modernist will consider such matters essential parts of Christianity, and the exposition of any one of them can make clearly evident the distinction between Christianity and Liberalism. The appeal of the book of Galatians against turning back from Christianity to a false gospel of good works applies directly to Modernism and should be used directly by the evangelist.

Sects: It is of great importance that the particular positions taken in the teaching of a given religious sect be known in dealing with its followers. It is also important to analyze what might be called the psychological motif of a given sect, and in particular the reason for the adherence of the individual to that particular sect. Some groups, as the Mormons, have established a community and cultural life of their own. Some, as Christian Science, show a lessening emphasis on doctrine, even their own particular doctrines, and are little different in character from the liberal churches with which they are sometimes affiliated. Others, as Jehovah's Witnesses, demand the greatest zeal of their followers, and conduct a vigorously polemic program of proselytization. Often those who follow this sect came to do so because of disgust with the liberal counterfeit of Christianity or with Romanism. Here again is a point of contact for the evangelist.

The Anti-religionist: Here again it is important to discover the cause of the subject's attitude toward religion. Most frequently the person who claims to be an atheist has had a Catholic background, and judges Christianity by Romanism. Often he has suffered profound disillusionment at the conduct of a professing Christian toward him. Children of hypocritical parents often rebel against religion.

But while it is important to discover the reasons for the person's attitude, it is also important to discuss with him his opposition to the gospel. The prohibition which the evangelist must observe is not to avoid all discussion or argument with the unbeliever, but rather to avoid identifying his own pride with the cause of the gospel, and becoming angry or excited in the discussion. The

Business Men . . .

A man in business has certain natural advantages from the very beginning, if he is truly Christian; for the attribute "Christian" is certain to be, even in the most hostile opinion, synonymous with "kind," "confident," "honest," "trustworthy."

No Christian in any category can be truly so unless he is fundamentally willing to lay down his life for the sake of Christ's kingdom; and as we listen carefully we find that this Kingdom is a continuous way of living that receives its sustenance from the Christian's close contact with God.

To be exact, then, no Christian business man is worthy of his professed beliefs unless those beliefs are strong enough for him to be able to lay aside a "deal," or to wash out his whole business, if that, in his clear-thinking, interferes with Christ's way of life.

Thus, a Christian in business, in the first place takes up no line of endeavor that is off-color, fraudulent, or harmful to himself or others. He seeks enterprises of service, and in all his understanding shows his character in the honest portrayal of the goods he

avowed atheist is undoubtedly familiar with heated arguments, and presumably enjoys them. He may be much impressed, however, by a winsome and loving defense of the truth. The evangelist must have a vigorous Scriptural apologetic if he is to deal with the educated atheist or agnostic. Such persons have been on the increase for many years in our own country, due to our generally anti-theistic system of education.

Those with Covenant Background: Inevitably one engaging in local or personal evangelism will encounter many people who have been instructed in the faith and who at some time have made an apparently intelligent profession of faith in Christ. The particular warnings of Scripture against those who trample underfoot the blood of the covenant should be employed to emphasize the seriousness of turning back to a life of sin after professing faith in Christ, or having been instructed in the way of truth. The Scriptural account of Christ's restoration of Peter after his sin may be used to call such persons back to repentance.

sells, in his fair appraisal of the merits of those who work for him, and, above all, in his utter willingness to throw the whole thing overboard and start out anew, if he finds himself confronted with the choice of sacrificing his Christian principles or his business.

For a godly man there can be no "Munich." If doubts occur as to his next course of action, his nearness to God through prayer, and his use of God's revealed truth, will help him to the right decision. This, then, is the essence of it all: a Christian can carry on in his business, in the trades, in labor, in the professions, in the arts, when and only when what he does satisfies him as being acceptable in the sight of God, only when he can serve Christ in his business life.

It is still essential in any field of human endeavor to make certain of the divine approbation. It is still basic that a man must find himself a humble servant of God, before he can serve his fellow man. And this is radically true of all fields of business, that a man does not become a Christian to augment his business, but he becomes a Christian, do what it may to that business!

A. BOYCE SPOONER

Church News

(Continued from p. 168)

Grove City, Pa.: The congregation of Wayside Church gave a surprise party for one of its elders, Mr. T. F. Armour, on his 75th birthday recently. A former pastor, Mr. Lester Bachman, was present and participated in the program. A set of Matthew Henry's Commentary was presented to Mr. Armour. The missionary society is planning a program for the coming year on the subject of various religions at home and abroad.

Waterloo, Iowa: Seven members of the congregation of First Church attended Calvin Camp at Spencer Lake. The Rev. Lawrence Eyres of La Grange, Ill., directed the camp. The Rev. Edward Kellogg was a guest speaker. About 120 delegates in all attended the camp, which is sponsored by the Presbytery of Wisconsin. Mr. Harm Werkman has been ordained and installed as a deacon in the congregation, and Mr. Letmond Mullin

and Mr. Louis Ontjes have been added to the board of trustees.

Harrisville, Penna.: On September 2, the New Hope Church held its annual homecoming service. The pastor, the Rev. LeRoy B. Oliver, brought the message on "The Marks of a True Church." The American Home Bible League will present its work at Faith and New Hope Churches in October.

Gresham, Wis.: About 50 children were enrolled in the Summer Bible School of Old Stockbridge Church. Four young people attended Calvin Camp at Waupaca. Guest preacher at a special service August 20, was the Rev. Edward Kellogg.

Oostburg, Wis.: Recent improvements to the property of Bethel Church include surfacing the parking area, and providing a larger building for the manse garage. The pastor, the Rev. John Verhage, and his family were in Wildwood for the last week in August. Mr. Verhage spoke at the Boardwalk Chapel services. Nine delegates from the church attended Camp Calvin.

Bancroft, S. D.: A number of young people from the Bancroft and Manchester churches attended Elim Camp at Swan Lake, S. D. early in the summer. The Rev. Melvin Nonhof, pastor of the churches, taught a course in the Confession of Faith at the camp. The church choirs have been outfitted with choir robes, the gift of Calvary Church of Cedar Grove.

Berkeley, Calif.: Covenant Church has been granted a permit for building a new auditorium on its present church site. The front half of the building now used is to be torn down, and a structure 34 by 49 feet will be built. During alterations, services are being held in Bible Hall, 1942 Bonita Avenue. Two young men are entering Calvin College this fall from Covenant church. The church is scheduled to act as host to the Presbytery of California on September 13.

San Francisco, Calif.: Special services, with the Rev. James Moore as guest preacher, will be held at First Church, September 14 to 21. The church has been repainted in preparation for the meeting of Presbytery. The congregation has finally been able to pay off completely its obligation to the Home Missions Committee.

Wildwood, N. J.: A Fall Bible Con-

ference was held at the Boardwalk Chapel the first week of September. Courses were conducted by Dr. Ned B. Stonehouse, the Rev. Bruce Hunt, and Dr. E. J. Young.

Coie To Volga

THE Rev. Bruce A. Coie has been called to Calvary Orthodox Presbyterian Church of Volga, S. D. The call has been accepted, and Mr. Coie will move to Volga at an early date.

Mr. Coie has been missionary and pastor of Grace Church at Fair Lawn, N. J. It was under his direction that the initial work was done there, which led first to the formation of a congregation in association with the Covenant Church of East Orange, and then, just this past spring, to the organization of the congregation as a separate church of the denomination.

The former pastor of Calvary Church was the Rev. Arthur Olson, who left in July to accept a charge in New York City.

Memorial for Dr. Gilmore

EMMANUEL Independent Presbyterian Church of Morristown, N. J., has announced plans for dedicating, as a memorial to Dr. Lawrence B. Gilmore, a large plot of ground which it has purchased for purposes of expansion.

Dr. Gilmore, who died July 13, 1950, was pastor of Emmanuel Church from its founding in 1928 until 1940. He was a minister of the Orthodox Presbyterian Church, and is widely known in the church largely for his work in developing a program of material for summer Bible schools.

In a bulletin telling of the Memorial, the planning committee states:

"The establishment of a Memorial to the Rev. Lawrence Blair Gilmore, Th. D., has been in the hearts of his friends at Emmanuel Church ever since his death. Our church owes much to him who came as the first pastor, and continued for twelve years, giving the church invaluable direction and stability during its formative years, leading the church in its testimony to the Bible in its entirety as the very Word of God,

and uncompromisingly proclaiming the Gospel in an unbelieving age. His preaching of the Word from the pulpit, his untiring efforts in teaching the Bible to young people, and his faithful pastoral work have left their permanent imprint upon the lives of many in the community. His work in preparing Summer Bible School courses was appreciated far beyond the bounds of the local community.

"Several suggestions have been made concerning the nature of the Memorial to be established. In coming to a decision, it was felt that nothing would better honor his memory than that which would promote the entire work in which he was so vitally interested. A big step in advancing this work has recently been taken with the purchase of a large tract of ground facing the street immediately back of our present property. Its size will provide ample space, not only for the erection of a Church edifice, but also for various activities that might be associated with the work of the Church. The large house on the property will provide not only for the present needs until a Church is erected, but prove useful in many ways following that.

"This spacious ground, so rich in opportunity for the future development of the work of Emmanuel Church, has been chosen as the Memorial, and will be dedicated to the memory of Dr. Gilmore during the 24th anniversary services to be held Sunday, October 14, 1951. The value of the ground has been set at \$10,000 and members of the congregation and all friends of Dr. Gilmore everywhere are invited to participate in helping attain this purpose by contributing to the Gilmore memorial fund.

"In extending this invitation the Committee desires to call attention to an action taken by the congregation to the effect that "should Emmanuel Church, Independent Presbyterian, change its status by uniting with some denomination holding a doctrinal position agreeable with the doctrinal standards of this Church as defined in the articles of incorporation, these funds will continue to belong to this Church or its legal successor."

Contributions to the memorial fund may be sent to Mr. John Crawford, treasurer of the church, 185 Washington Street, Morristown, N. J. The Rev. James Price is the present pastor of the church.

Further Information on Dutch Churches in Canada

IN our previous issue mention was made of the rise of new Dutch congregations in Canada in consequence of recent immigration. We have received from a friend in the Christian Reformed Church additional information concerning the relationship of that denomination to the churches mentioned. It appears that our news item was incomplete, and at certain points gave an incorrect impression.

There has been a very large migration of people from the Netherlands to Canada. They have come from all branches of the church in the Netherlands, and have joined with or established congregations of various denominations in Canada. The particular group to which we referred, the Canadian Reformed Churches, are congregations which are organized in close association with a denomination in Holland known as the "Reformed Churches maintaining Article 31," or more popularly as the Schilder group. This group was separated from the large "Reformed Churches" during controversies that culminated in 1944.

The Christian Reformed Church in the United States does not have official correspondence or fellowship with these Canadian Reformed Churches, which form a relatively small part of the total Dutch immigration to Canada. The Christian Reformed Church is, however, doing an ever-increasing work with the immigrants generally, and the extent of this work is indicated by our correspondent, who wrote in part:

'Instead, the Christian Reformed Church has for years labored in Canada and never on such a large scale as during the past three years. It may interest your readers to know what has been done and is being done by us for the new arrivals. At present there are 34 congregations in Eastern Canada and 23 in western Canada besides many unorganized groups. Four years ago our total membership in that country scarcely numbered 2,000; today (as of January 15, the latest official figures) it numbers 11,442. With the large accessions during the spring and summer, the figure should approximate 15,000. Besides this, we have a large, though at present inadequate contingent of ministers. Fifteen are laboring in Ontario, and thirteen in the western provinces.

The present budget for Canadian work amounts to some \$200,000 annually for the denomination. In addition last year \$190,000 was raised for the erection of churches and parsonages there, while the Synod of 1951 approved a denomination-wide drive for an additional \$150,000 for this purpose during the next year. At present more than 90 per cent of the orthodox Reformed immigrants have affiliated with the Christian Reformed Churches. Although they hail from divergent denominational backgrounds in the Netherlands (the Reformed, formerly State, Church; the Reformed — Gereformeerde — Churches; the Reformed Churches holding Art. 31; the Christian Reformed Churches — not to be identified with the Christian Reformed Church here; and others) they are deeply appreciative of what our church has attempted to do for them and loyal to her doctrinal position. We regret, of course, the formation of the independent Canadian Reformed Church as well as the competition of other churches in the states who have in some places drawn members away from the Christian Reformed Church. By such unwarranted activities a united witness to the Reformed faith in Canada is being undermined. However, your readers may be assured that the constituency of the Christian Reformed Church will continue to do all within its power to provide the proper spiritual care for the immigrants in Canada who are one with us in the precious faith."

With cordial greetings,
PETER Y. DEJONG

Better Teachers' Salaries Urged

TEACHER'S salaries should be adjusted to meet the prevailing cost of living and the general standard of living enjoyed by the supporters of Christian schools, according to a resolution passed at the recent convention of the National Union of Christian Schools held in Bellflower, Calif., August 14-16.

In other resolutions the convention decided to study the whole question of standardizing its schools, of securing an adequate teacher supply, and of organizing its parent-teacher associations on a national scale.

Over 300 delegates and supporters

of the Christian schools attended the convention, the 31st of the organization. At the 1952 convention, to be held in Chicago, there will be a consideration of establishing junior colleges in various parts of the country.

Canadian Publication Discontinued

B'BLE CHRISTIANITY, a magazine published in Canada under the editorship of the Rev. J. M. Kik, has been discontinued. The last issue of the paper is dated January 1, 1951. For years, this paper was a spokesman for a conservative group in the Presbyterian Church in Canada. We are informed that plans are underway for a successor to the paper, but these apparently have not taken concrete form as yet.

Kuiper

(Continued from p. 171)

hearts, assembled three thousand men and women into the church on the day of Pentecost. And it was "the Lord" who subsequently "added to the church daily such as should be saved" (Acts 2:47).

How glorious a manifestation of the divine love is the assembling of God's elect into the church! If God had chosen certain individuals to constitute the body of His Son but had made the realization of that choice contingent on their consent, not one of them would be saved. If, in addition to choosing them, God had purchased them with His blood to be members of His church, but had made the completion of that transaction dependent on their acceptance of its terms, all would be lost. So great is the love of God for His own that He accomplishes their salvation to the utmost. Not only did He choose them from the foundation of the world and purchase them on Calvary, but He makes that choice and that purchase effective by the operation of His Spirit within them. The Holy Spirit brings them from death to life, imparts to them saving faith and thus makes them members of Christ. From its first beginning to its ultimate end their salvation is of the sovereign grace and infinite love of God.

The church consists of those whom God loves so exceedingly.

The

GUARDIAN NEWS COMMENTATOR

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

FCC Rules Against Church Radio

THE Federal Communications Commission has denied a petition that churches and other non-profit organizations be permitted to operate low-power frequency modulation (FM) radio stations. In a 4-2 decision the Commission turned down an application by a radio committee of the Southern Baptist Convention and the Executive Board of the Baptist General Convention of Texas asking for a change in FCC rules so that such permits could be granted.

The Commission avoided the issue of church-state, by deciding the question on the ground of need. It said insufficient evidence had been presented of a need for the proposed broadcasting facilities. The Baptists had planned a large number of low powered stations, to broadcast services to shut-ins and others within a radius of a few miles of the station.

The FCC majority expressed doubt that churches as a whole, or other non-profit organizations, are interested in such a development. Present rules require a more extensive layout for an FM station than the \$2-3,000 proposed by the Baptists. Rules also require a minimum of 8 hours broadcasting daily.

The minority of the Commission made the following comments in their dissent: "Long before radio and television broadcasting was invented, churches exercised a real influence in the cultural affairs of communities throughout the United States. The clergy . . . had a real voice as community leaders in the selection of material which the community enjoyed, in education, entertainment, and culture, in addition to answering the real personal spiritual needs of the individuals of the community . . . Radio and television broadcasting have been superimposed upon community life. There is no reason why this continuing personal

and public need should not be utilized primarily by the clergy in radio, as suggested by the petitioners."

World Council Assembly Postponed to 1954

ORIGINALLY planned for 1953, in Evanston, Ill., the second Assembly of the World Council of Churches has been postponed, and is now scheduled for August, 1954. Reason for the postponement was said to be a smaller meeting of the Central Committee of the Council, scheduled for January, 1953, in Lucknow, India.

The International Council has scheduled its next Congress also for 1953, in Chicago.

ARP Congregation To Enter Southern Church

A congregation of the Associate Reformed Presbyterian Church has voted to leave that denomination and unite with the Southern Presbyterian denomination. This appears to be the answer to the decision of the ARP Synod rejecting a proposed merger with the Southern church.

The congregation is that of Sardis Church near Charlotte, N. C. It is suggested that a number of other congregations may follow the same procedure. In making its decision, the Sardis congregation declared that its local interests and its Christian activity generally demand that it take a place in the larger family of the Presbyterian faith. Those who have advocated union between the ARP and the Southern church claim that there are no longer any significant doctrinal differences. The ARP has some 26,000 members, and the Southern Presbyterians have over 700,000 members.

IAE Organized At Meeting in Holland

REPRESENTATIVES of national bodies of evangelicals in 30 countries, meeting in Woudschoten, Holland, early in August, approved the formation of an International Association of Evangelicals to be known as the World Evangelical Fellowship. Sponsors of the convention were the National Association of Evangelicals and the World Evangelical Alliance. The latter body will be dissolved, now that the new organization has been formed.

Dr. J. Elwin Wright, of the NAE, said the new organization would have ideals "between the liberal World Council of Churches and the extreme rightist International Council of Christian Churches."

Lt. General Sir Arthur Smith of London, formerly president of the World Evangelical Alliance, was chosen president of the new organization. Dr. Harold J. Ockenga was named with others to an interim committee of the Fellowship.

According to the Constitution, as reported by RNS, the Fellowship will include not only denominations and autonomous evangelical groups, but will be open also to individuals, societies and church congregations. The Convention adopted a resolution declaring that "the hour has truly come when all the born-again Bible-believing Christians should unite in order to strengthen their fellowship in the Body of Christ, and to bear witness to His infallible Word."

Southern Presbyterian Paper Features Unbelief

The *Presbyterian Outlook*, liberal publication in the Southern Presbyterian Church, has become more outspoken recently in its attack upon the

historic Presbyterian faith. The August 20 issue featured on its cover quotations from a recent book by Bernard W. Anderson, titled *Rediscovering the Bible*. Some of these are, that "Fundamentalism is really a form of Bibliolatry, that is, it is a faith in the Bible itself, rather than faith in the God who speaks His Word through the Bible. Despite its high regard for the Bible, this movement offers men a false and—paradoxical though this may seem—an unbiblical authority." The quotation continues, "Moreover, part of the appeal of fundamentalism lies in its reactionary social position. . . the defense of the Bible has been allied curiously with a reactionary defense of the status quo." And the quotation is further critical when it says, "It is hardly accidental that frequently the fundamentalist leadership has been recruited from, and the financial support of the movement given by, successful businessmen who have been more concerned about 'saving souls' for eternity than about redeeming society in the name of Jesus Christ."

10 Million Bibles Distributed in Japan

IN 1945, General Douglas MacArthur expressed the wish that America would help to get 10 million copies of the Scripture into Japan. It is now reported that approximately that number of Bibles or Bible portions have been distributed in that land. Over three million copies were distributed last year. The American Bible Society, the Japan Bible Society and individual groups have helped the program along. The Japan Bible Society is also seeking to provide Scriptures in Braille for Japanese blind, and in Korean for the half-million Koreans in that country.

Mail Destroyed On Priest's Order

ONE of the most amazing revelations of Romanist rule has come to light in Canada. It appears that a Regular Baptist minister, L. G. Barnhart, was in the habit of mailing mimeographed copies of his sermons to residents and subscribers in a hamlet named St. Germaine Boule, in Quebec province. It appears also that the post-

master of that hamlet, on instructions of the local Catholic priest, turned these bits of mail over to the priest, who on his part deposited them in the trash and burned them. The priest said he burned the mail because it "would give the people wrong ideas."

The Archbishop of Montreal issued a public statement that he did not approve the action of the parish priest. The Baptist minister was one of those jailed last year for street-preaching without a permit in a neighboring community.

Navy Calling Reserve Chaplains

THE Navy Department has announced that it is recalling 250 reserve chaplains to active duty, on an involuntary basis. A drop in the number of volunteers was given as the reason. Chaplains called to active service will have from 17 to 24 months duty. Chaplains at present serving churches will be allowed four months to terminate such pastorate.

Catholics to Mark Chalcedon Anniversary

THE Roman Catholic Church is planning special services in Rome to mark the 15th centenary of the famed Council of Chalcedon, held in Asia Minor in 451.


This was one of the historic Councils of the early church, and in its decision regarding the two natures in the Person of Christ is followed by Protestantism as well as Catholicism. It made the historic judgment that the two natures in Christ are "without mixture, without change, without separation, without division."

Church Building Controls

THE National Production Authority has issued a new directive concerning the construction of church buildings. Under this ruling no new church construction may be started, where there is need for more than two tons of steel or 200 pounds of copper, without specific NPA approval. Projects

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already under way will be permitted to be finished, under ordinary circumstances.

Queen Elizabeth Praises Influence of Bible

QUEEN ELIZABETH of Great Britain, in a message read at the Festival of Britain, declared that she and the King longed to see the Bible back where it ought to be as a guide and comfort in the homes and lives of the people. The message was presented at the opening of a month-long exhibition and evangelistic campaign sponsored by the World's Evangelical Alliance. Said the Queen, "That cherished inheritance which we call the British way of life has its source and inspiration in the great ideals of Christianity. It is fitting indeed that we should take this opportunity for showing how the life of our nation had long been influenced by our faith and molded by the Bible."

Universalist-Unitarian Union Proposed

THE General Assembly of the Universalist Church of America has approved steps looking to a federal union with the American Unitarian Association. The combined membership would total about 140,000 in this country.

Rehoboam in the News

IT is not often that Old Testament names and events make current news. But the names of Shishak and Rehoboam were in the news in September, 1951.

An archeological expedition from the University of Chicago is on its way to Egypt, and part of its object is to preserve and study an inscription telling of Shishak's invasion of Judah. The inscription is recorded at Karnak, on what is termed the Bubastite Gate which leads to the court of the temple of Amon.

The Old Testament account appears in II Chronicles 12 and gives the story

from the viewpoint of the Jews and King Rehoboam, the son of Solomon.

The Shishak inscription is to be recorded through photographs and drawings, and is to be published in a volume to appear some time next winter. The inscriptions themselves are gradually being effaced by wind and storm.

Book Notes

The address by Prof. C. VanTil, delivered in Cambridge before the Tyndale Fellowship for Biblical Research, has been published by the Tyndale Press in England, under the title, *The Intellectual Challenge of the Gospel*. We will endeavor to secure copies of this booklet (40 p.) for sale in this country. Advance orders will be accepted, with the understanding that delivery awaits completion of arrangements with the publishers. The price will probably not exceed 50 cents, though this is uncertain at present.

Of interest to some of our readers will be a volume, *Interpreting the Church through Press and Radio*, by Roland E. Wolseley. The author is Professor of Journalism in the School of Journalism at Syracuse University. He deals with various phases of the problem of keeping the church, and the local churches in the news in a satisfactory and beneficial way. Those who have often complained that the church either gets no publicity or only a bad publicity, will find helpful suggestions. Muhlenberg Press. 352 p. \$3.75.

We note two volumes by Dr. L. Berkhof of Calvin Seminary. *Aspects of Liberalism* is a collection of lectures delivered at various times, on the sub-

ject of religious Modernism. 163 p. \$2.50. Eerdmans. And *The Kingdom of God* is a valuable historical study of this concept as it appears in the New Testament and as it has been reinterpreted, both by Modernism, and by the premillennial school. Should be helpful and suggestive for pastors and the lay reader alike. Eerdmans. 177 p. \$2.50.

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