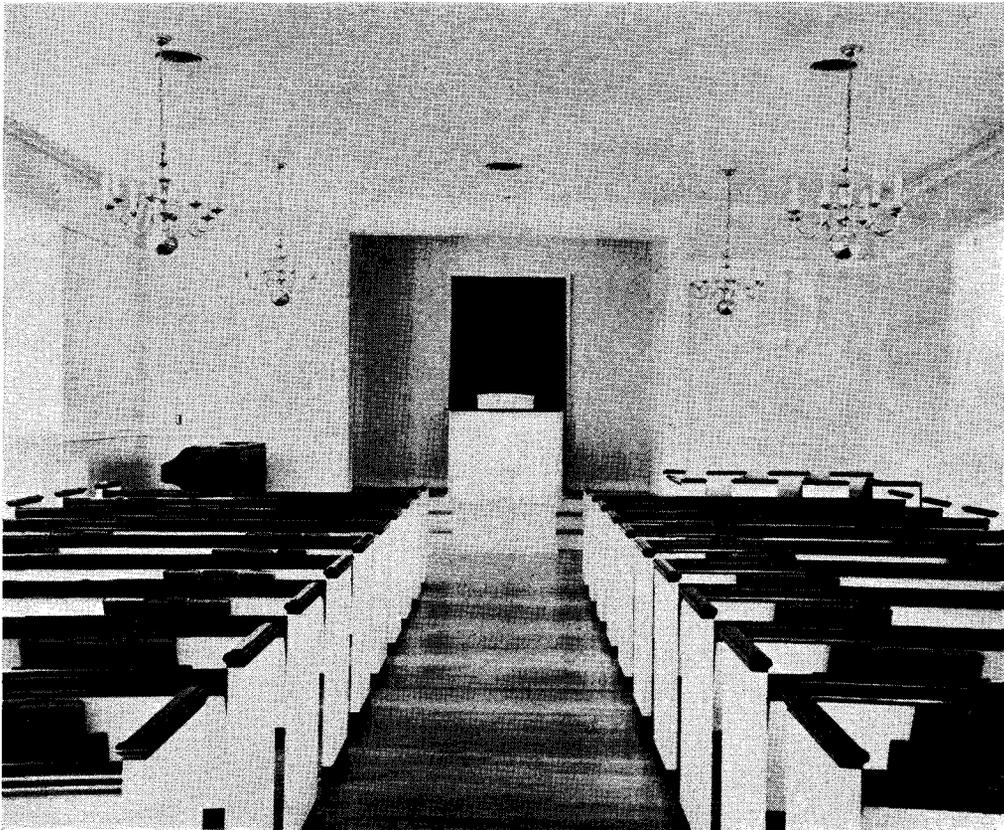


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**GUARDIAN**



GRACE ORTHODOX PRESBYTERIAN CHURCH, WESTFIELD, N. J.

*(See page 208)*

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## Meditation

### Divorce

*"I hate putting away, saith the Lord, the God of Israel."* MALACHI 2:16.

When people marry they promise to keep their union sacred and to continue their new relationship to the end of their days on earth. "As long as we both shall live," or "till death us do part," are familiar words in this connection. And we all remember the words of solemn warning commonly quoted from the Scriptures at weddings, "What God hath joined together, let not man put asunder."

All this should remind us that marriage is a serious matter. It should not be entered into hurriedly or carelessly, because it is the intention of God that all who come to this experience should do so with the heart-felt determination to make a go of it with his blessing, and to strive with all that is in them to guard the union against every destructive influence. We are bound to remember always that what God intended when he created the world is what marriage is to be. And only by his authority is any union once lawfully established ever again to be dissolved.

There are sincere people quite ready to deny that it is ever proper to terminate a marriage with God's approval. In their estimation, anyone who does secure a divorce is at once permanently disqualified from the ranks of the honorable.

But though the sincerity of such people may not be questionable, their contention is not for that reason to be respected. People are sometimes sincerely wrong. In this case they are wrong, even if sincere. And error is never a credit to any one, nor can it be a blessing to the world. Since our Lord set his approval upon at least one exception in his general condemnation of divorce, it is the part of wisdom and of true piety to accept his teaching. To try to improve upon his doctrine is folly, however much such attempts may seek to justify themselves by arguments from expediency. The law of the Lord alone brings blessing and freedom. And his law alone, without our attempted improvements, can provide the

answers that are sometimes needed for the complicated problems that arise in a world threshing about in the mud. Our supposed improvements only add sorrows in the end—if not right from the beginning—whatever their show of piety.

Immorality is pronounced by our Lord a just ground for divorce (Matthew 19:9). Not that he demands that the step always be taken. But he authorizes it. Unfaithfulness of this kind hits at the very heart of the marriage union. It is of the very essence of that relationship that the two persons thus united should keep themselves strictly to each other in everything that is distinctive in marriage, and particularly so in the matter of sex. When the sanctity of this relationship is violated, there is no moral obligation upon the innocent party to continue the relationship, though love may often prompt another try sometimes.

In I Corinthians 7:10-11, Paul deals with this question too. But he handles it much as do Mark and Luke without mentioning the exception. Apparently they considered the exception spoken of by our Lord as beyond question, and felt no need to mention it. But in the verses following the Apostle touches upon a point which he says our Lord never dealt with in his earthly ministry (verse 12). A Christian is not to consider himself bound when deserted by an unbelieving partner in marriage (verse 15). Since to be bound means to be married and subject to the obligations of that relationship (Romans 7:2, I Corinthians 7:39), to be not bound must mean to be free from these obligations.

It is therefore very uncharitable to place a stigma upon anyone merely because he is divorced. It is important to know for what cause he is divorced. Until the cause is known there should be no hurry to condemn.

But if two grievances justify divorce morally, there are but two only and no more supported by the Word of God. How different the popular idea! Divorce has become so common that even the wise of this world are worried. And it has become common because it has been greatly simplified. And some seem to enjoy the journey between the Justice of the Peace and the divorce

court so much that they ride the merry-go-round again, — and again, — and again, — and again—till everyone looking on turns green! And it is all very legal, because our legislators have made it so. But it is all thoroughly immoral! It is an adulterous mess! It stands condemned by the eternal God who declares from heaven, "I hate putting away."

HENRY P. TAVARES

### Seminary Trustees Hold Fall Meeting

THE regular semi-annual meeting of the Board of Trustees of Westminster Theological Seminary was held at the Seminary October 27.

Two new Trustees were elected to fill vacancies that had existed on the Board for some time. They are the Rev. William Vander Haak, pastor of the Christian Reformed Church of Midland Park, N. J., and Dr. Samuel B. McPheeters, a Southern Presbyterian layman of Goldsboro, N. C. Dr. McPheeters is a prominent physician, and has been a friend of the Seminary for many years. Dr. Vander Haak delivered the address at the opening exercises of the Seminary in September.

The Board made preliminary plans for observing the 25th anniversary of the Seminary, in 1954. Since one of the most pressing needs of the Seminary is apartment space for married students, the Board appointed a committee with power to proceed with the erection of apartment units, provided funds can be secured as Silver Anniversary gifts. Ten or twelve such units are envisioned, at a probable cost of something over \$5,000 per unit.

A report concerning the finances of the Seminary indicated that about \$35,000 will be needed by March 31st, to balance the budget for the current year. Contributions during the similar period a year ago were \$29,000.

### Minutes Ready

THE *Minutes* of the 1953 General Assembly of the Orthodox Presbyterian Church may be secured from the Committee on Home Missions, 728 Schaff Building, Phila. 2, Pa. Price is \$1.50.

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# THE PRESBYTERIAN GUARDIAN

NOVEMBER 16, 1953

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## *The Word of God*

A distinguished-looking, turbaned gentleman represented the more than 200 million people of India at a meeting of the World Peace Commission in the early 1920s. Another delegate noticed that this Indian gentleman had a habit of fingering a string of beads around his neck, and moving his lips inaudibly. He sought an introduction and asked the Indian delegate the meaning of his custom.

The reply was direct. "This is not a string of beads. It is a cord binding my soul to my Allah God . . . Each one of these precious pearls represents one of the ninety-nine beautiful names of Allah, the God of the Koran, the holy book of my religion, and I was worshipping my Allah God, calling upon Him by every one of the ninety-nine beautiful names. . ."

Every religion has a book to which it looks for spiritual instruction and comfort. Every religion has a god upon which its followers call, either in time of need or as a matter of devotional practice. And even false religions, diligently embraced and practiced, may seem to yield the fruit of uprightness and peace in the lives of their followers.

But after all, it is not up to men to decide what God is, by what terms He may be addressed, or how He is to be worshipped. What God is, He is. And what He is may be known by men only as He chooses to reveal Himself and to give instruction concerning what is proper in faith and worship.

This God has done. He has revealed His power and the majesty of His Godhead, in the world about man, and in the being of man. When men fail to read aright this revelation, they are without excuse, even though sin has blinded the eyes of their understanding.

But God has also spoken to us in special revelation. In divers times and manners He spoke unto the fathers by the prophets. In due course He spoke by His own and only Son. Holy men of God spake as they were borne along by the Holy Spirit. And the result is a body of writing, a Scripture, which in its totality is "given by inspiration of God," and is our only infallible rule of faith and practice.

We delight in declaring this as our faith. But

how deeply does that Scripture, that Word of God, enter into our life and our soul. How many of us could give ninety-nine names of our God, as He has been pleased to make Himself known to us. And as to the names we could give, how much have we meditated upon them in order to understand their significance just for us, in our circumstance, right where we are. To what extent is that Word a "lamp to our feet and a light to our path"?

Among the ninety-nine beautiful names of God in the Koran, one does not find the name, "Father." Jesus taught His disciples to pray, "Our Father . . ." No name of God has more significance to the believer than this one, for it means that God has taught His people to consider themselves as His sons, it means that God has called them to be His sons, it means that in Christ Jesus we are members of God's family, with all the rights and privileges that such membership brings.

God has not given the privilege of calling Him "Father" to all the children of men. It is a privilege reserved for and given to that great company of people designated in Scripture as "Chosen in Christ before the foundation of the world," that company of people who in the gracious providence of God have heard the message of His saving work wrought out in Christ, and who by the blessed Holy Spirit have been persuaded and enabled to receive and rest upon Christ for their salvation as He is offered in the Gospel.

It is in the Scriptures that we learn these things, and many more like precious things. People who arrange such matters have designated the first Sunday in December as Universal Bible Sunday. Every Sunday—every day—is Bible day to those for whom this book is their rule of faith and life. But perhaps, because of our forgetfulness, it is well that from time to time we stress again God's gracious provision for His people, in His giving to them of His Word. But let us honor that Word in deed and truth, and not by mere lip service.

Let the Word of God dwell in you richly.

L. W. S.

## Thank Offering

IT is proper and necessary that praise and thanksgiving be offered to God continually, because of His great mercies and blessings bestowed in Christ Jesus.

It is also proper that one day in each year should be set aside precisely for the purpose of making formal acknowledgment of these mercies and blessings.

Such acknowledgment, however, should extend further than expressions from our lips. Just because the benefits we receive are of material as well as spiritual form, so the acknowledgment we make should be of material as well as spiritual content.

Since we are making acknowledgment to God for His benefits, it follows that the material as well as the spiritual form of that acknowledgment shall be made to Him. But we cannot present God directly with material gifts. He does not ask for burnt offerings in our time. What we can do and should do is give to the support of that labor which most directly concerns itself with the extension of His Kingdom, His church on earth,—with the saving of souls and the edifying of believers.

Hence the Thankoffering, which is for the support of the missionary and educational work of the Church. The Orthodox Presbyterian Church receives such an offering.

We most sincerely invite your cordial participation.

L. W. S.

## Warning

*The Congregation of . . . . . Orthodox Presbyterian Church was shocked and saddened last week by the sudden death of their pastor, the Rev. . . . . , following an automobile accident on Tuesday afternoon.*

*The minister was on his way to visit a bed-ridden member of his congregation at the time of the accident. Friends reported that he had conducted the usual three services on Sunday, had attended an all-day presbytery meeting on Monday in a village 95 miles distant from his home, and on Tuesday morning had attended a three-hour session of a special church committee of which he was a member. He had already made three calls in the afternoon, and wished to make this sick-call before returning home. He was sched-*

*uled to speak at a youth rally in a neighboring church on Tuesday evening.*

*According to the police, the minister's car skidded while rounding a curve at excessive speed, and crashed through a guard rail, hitting a tree. Mr. . . . . was dead on arrival at Mercy Hospital, where he was taken by the Midtown emergency squad.*

*He leaves a wife and several young children.*

\* \* \*

We do not wish to carry the above news item, with blanks filled in. We hope we never have to carry anything like it. But we have seen several accounts in recent months of accidents involving ministers. We know of one instance in which members of a congregation visited their minister and protested against his driving habits. We once heard a minister remark, that he did not have a clergy "marker" attached to his car license plate because he didn't want the people he passed on the road to know it was a minister who was driving like that.

If anyone should set an example of reasonable observance of safe-driving rules, it is those who are appointed as shepherds of God's flocks. But the fault is not always theirs. All too often congregations make demands on the time of their pastors which can be met only by abbreviating to the limit the time allowed for travel. No minister has a right to "press his luck" because he is a minister, and no congregation has a right to expect more of its pastor than he can accomplish under safe driving conditions.

The command, Thou shalt not kill, has wide implications. They reach into the field of driving cars also.

As we said, we do not want to run the above news item, without blanks. Whether we have to run it or not depends . . .

L. W. S.

## About the Guardian

WE take this opportunity to express to the Rev. Lawrence R. Eyres our sincere appreciation for the series of articles for young people which he prepared for us, and which were concluded last month. A gentleman of some years remarked to us a while back that he certainly wished when he was

a youth he had had such advice and instruction as those articles contained.

We hope to begin in an early issue a short series of studies in the 20th chapter of Revelation, which we believe will be of interest to our readers.

We have been encouraged in our work by several developments. We noted some time back that one of the larger Orthodox Presbyterian churches had arranged to have the GUARDIAN placed in every home of the congregation. Last week we reported the success of a program to secure subscribers in a Rochester, N. Y. congregation. We have now received word that another of the churches plans to place a subscription in each home of the congregation.

The support of this work through contributions has also been encouraging to us. Though such help continues to be needed month by month, that which has come indicates a substantial measure of good will on the part of our reader friends.

In this connection, we ordinarily send receipts for all contributions. Recently a contribution arrived from a New Jersey community, but the sender was not identified. Our sincere thanks is hereby expressed.

It is our sincere prayer that the service rendered by the GUARDIAN may be of such nature as to glorify our God and profit those who seek to serve Him faithfully.

L. W. S.

## *The Presbyterian* **GUARDIAN**

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# Offer Unto God Thanksgiving!

By HENRY D. PHILLIPS

**V**OICES that are now lifted unto God in thanksgiving might well have been praising and extolling His great and wondrous Name all the year. In the month of September a Pittsburgh paper had an editorial entitled, "Thanksgiving." It was called forth by the news that all the prisoners of war from that area had on that date been released and accounted for at Panmunjom. I thanked God that at least one distracted editor had taken time out to acknowledge the gratitude of a people to God for His evident mercies.

*In everything give thanks: for this is the will of God in Christ Jesus concerning you.* I THESSALONIANS 5:18.

In the Scriptures thanksgiving is expressed in at least two ways, through song and through prayer. The ascription of praise to God pervades the whole of God's Word. There are songs of thanksgiving in both Testaments. Let us note some occasions which gave rise to these arias of praise.

When the waves of the returning Red Sea rolled back upon the last of the pursuing Egyptians, Moses and the people of Israel broke forth in a song of exultation before the Lord. "I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. The Lord is my strength and song, and he is become my salvation: He is my God, and I will prepare him an habitation; my father's God and I will exalt him." (Exod. 15.) Who could find a more appropriate time to bless the glorious name of almighty God. It was by His hand alone that deliverance was wrought.

Another outstanding Old Testament song of thanksgiving was sung by Deborah and Barak in the time of the Judges. Sisera, the mighty captain of the Canaanite horde, had fled before one woman and fallen at the hand of another. Deborah had aroused Barak and his men with the memorable words: "Up, for this is the day in which the Lord hath delivered Sisera into thine hand: is not the Lord gone out before thee?" Now that the enemy was overcome, the prophetess and the captain of Israel's band sang this song

—"Praise ye the Lord for avenging of Israel, when the people willingly offered themselves. Hear, O ye kings; give ear, O ye princes; I, even I, will sing unto the Lord; I will sing praise to the Lord God of Israel." And there follows the poetic account of the victory (Judges 5).

The "sweet psalmist" of Israel was the author of two hymns of thanksgiving. One was voiced upon his ascension to the throne of all Israel after the defeat and death of Saul (Sam. 22). The second was a jubilant psalm of praise when the Ark was finally brought up to Jerusalem. Several verses from this passage in I Chronicles 16:7ff are: "Give thanks unto the Lord, call upon his name, make known his deeds among the people. Sing unto him, sing psalms unto him, talk ye of all his wondrous works. Glory ye in his holy name. Let the heart of them rejoice that seek the Lord . . . Give unto the Lord the glory due unto his Name . . . Bring an offering and come before him. Worship the Lord in the beauty of holiness . . . O give thanks unto the Lord for he is good, for his mercy endureth forever."

Furthermore, among many of the Psalms, David gave words to his praise in accents sweet. Let the beauty of the Psalter sink into your soul in this regard, that praise belongeth unto our God. Read Psalms 57, 92, 96, 100, 103, 107, and 145-150. Meditate upon these passages, memorize them so that their very praises shall be upon your lips at all times — blessing the holy name of the Lord our God.

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**Make a joyful noise unto the Lord, all ye lands.**

**Serve the Lord with gladness: come before his presence with singing.**

**Know ye that the Lord, he is God: he hath made us, and not we ourselves; we are his people and the sheep of his pasture.**

**Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him; bless his name.**

**For the Lord is good; his mercy is everlasting, and his truth endureth to all generations.**

Psalm 100.

Let your thoughts travel to those four memorable occasions in the New Testament record when the hosts of heaven and earth sang the praises of our covenant keeping God.

Crowning the head of the holy child Jesus in the manger were rich promises of old. Having looked upon that Saviour who was Christ the Lord, and having recounted the message of the angelic hosts, "the shepherds returned, glorifying and praising God for all the things that they had heard, and seen as it was told unto them."

Some thirty-three years later, the great Passover season was approaching. Many Jews were already gathering in Jerusalem for the anticipated feast. Jesus rode toward the holy city amidst the plaudits of the multitudes. "And when he was come nigh, even now at the descent of the mount of olives, the whole multitude of the disciples began to rejoice and to praise God with a loud voice for all the mighty works that they had seen; saying, Blessed be the King that cometh in the name of the Lord. Peace in heaven, and glory in the highest."

The birth-cry of the infant church, born through the travail of this Christ upon the Cross, was one which glorified His name. The disciples "continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God and having favor with all the people."

Finally in his vision the beloved disciple John heard the song of a time not yet born. Angels responding antiphonally to the song of salvation from the white-robed throng, uttered a seven-fold ascription of praise, saying, "Amen. Blessing and glory and wisdom and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen." Let the Lord be your song and your salvation!

To these sweet and throbbing strains of thanksgiving may be added *prayers of gratitude* to God. Consider in conjunction David's *tephilla* of prayer, Psalm 86, and his *tehilla* of praise, Psalm 145. "Out of the abundance of the heart the mouth speaketh." Despite his overwhelming responsibilities David meditated oft upon the goodness of the Lord and the revelation of His grace. Where can you find such surpassing variety of expression both in prayer and in praise? About to lay down his scepter, rejoicing that the

people had the will to give in preparation for the construction of the temple, David prays, "Blessed be thou, Lord God of Israel our father, for ever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honor come of thee, and thou reignest over all: and in thine hand is power and might; and in thine hand it is to make great and to give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious name. . ."

Nor does Daniel, in the face of the pressure of the king's decree, hesitate to thank God in prayer three times daily as was his custom, with his windows open toward Jerusalem.

Upon the occasion of raising Lazarus from the grave Jesus lifted up his eyes and prayed, saying, "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me." Though the miracle was not yet performed Jesus thanked his Father in heaven for the answer. Further prayers of thanks are voiced by the Apostle Paul in the last chapter of The Acts and in his epistles. Pre-eminently among those things for which he gave thanks were the Christian brethren, and the evidences of their growth in grace.

"Give thanks to God, for good is He,

His grace abideth ever;

To Him all praise and glory be,

His mercy faileth never.

His wondrous works with praise  
record,

His grace abideth ever;

The only God, the sovereign Lord,

Whose mercy faileth never."

(Ps. 136 Psalter Hymnal C.R.C.)

Having considered these examples of thanksgiving let us think upon the many Scriptural directives unto thanksgiving. As an easy means of classifying the many references we might choose the arbitrary method of assembling a few verses under the headings: how, who, when, where, and why.

First, then, *how* may we give expression to our praises? What form should our songs and prayers take? Colossians 3:15-17 is surely normative. Here we find that we are to lift our prayers and praises to God the Father. It is

man's chief end to glorify God and to enjoy Him forever. In Psalm 50 we read, "Whoso offereth praise glorifieth me." We are to do all things to God's glory, with thanksgiving in the name of our Lord Jesus Christ. Because God dwelleth in unapproachable glory we must come through the Lord Jesus, the Mediator of the covenant. The very realization of God's majesty and our dependence upon His anointed One, the graciously sent Redeemer, glorifies Him. In an even more explicit manner the Apostle states, ". . . Giving thanks always for all things unto God and the Father *in the name* of our Lord Jesus Christ" (Ephesians 5:20).

To the question, "*who* should give thanks?" some would answer, "only Christians." Most certainly Christians should be thankful, the most thankful, always lifting their thanks to God

through Jesus Christ. But there seems to be a broader scope in the Word. For as you read the Psalms you find such all inclusive exhortations as, "Bless the Lord, ye his angels . . . all ye his hosts . . . all his works in all places of his dominion." "Sing unto the Lord, all the earth." "Let everything that hath breath praise the Lord." God hath created all things for His own glory, therefore "let them praise the name of the Lord: for his name alone is excellent; his glory is above the earth and heaven." Thinking of His wondrous works our hearts are incited to "sacrifice the sacrifices of thanksgiving."

It would seem almost superfluous to answer the question, "*when* should we utter thanksgiving?" But so few ever turn their thoughts in this channel except at this season it might be well to  
(See "Phillips," p. 216)

### *Further Experiences in the Tacoma and Seattle Churches*

## **The Approaching Storm**

By ROBERT K. CHURCHILL

**I**N an earlier article entitled, "Where I First Heard the Gospel," I attempted to relate briefly the story of my conversion and call to the ministry in the old First Presbyterian Church of Tacoma, Washington. I was nineteen years old when I first entered that church and the music of the preached Word first fell on my ears. Let me hasten to add that I did not at first recognize it as music. Poor sinners usually look with condescension and disdain on the simplicity of the Gospel. The offence of the cross which is really the power of God, is usually met by a superior or amused smile. Such is the insufferable pride of man in the presence of God's utmost gift. The story of the humbling and breaking of the sinner's heart and of lifting him up again in Christ Jesus is always full of wonder; the wonder that God would do such a thing. It is a story that will never grow old. This story will be told and retold around the firesides of Eternity, and each time it is told there will be more wonder. How the angels will listen—perhaps wistfully. Reader, are YOU saved?

When salvation by the sovereign grace of God is truly experienced and

when the theologies of men allow that experience to be truly set forth, there is no place in the universe where God's glory burns more brightly. I am writing this in the North Woods of Wisconsin where we are spending a week's vacation. Yesterday we saw so many of God's wonders in creation. Through the trees as we traveled along could be seen the glint of so many lakes. On these lakes the trees come down close to the water's edge. Around this cool, sparkling blue, there is a fringe of richest green. Across one large meadow I saw woodlands of mature restful green. Above the trees there was a long cloud bank, dark underneath and billowy white on top as it merged with the purity of heaven. We left the cabin after supper and went to the edge of the lake to look at the sunset. We tried to tell what color it was, but it was impossible. Behind the reddish glow were what appeared to be infinite stretches of colored blue reaching across the horizon. God uses such a wide canvas, man can't take it all in. How like Him to paint with such bold strokes.

The evening was cool so we lit a fire in the great stone fireplace. The chil-

dren made popcorn, and we played guessing games. Then with no light except that which came from the fire we sang all the old hymns we could remember—the end of a perfect day. As I went to bed last night in the darkness I thought of the two places where the glory of God is revealed: one in nature, the other in grace as expressed in the old hymns. The scenes in God's universe should indeed inspire us. So wonderful are they that it's all right when they bring "a happiness as keen to us as pain." But much more, so very much more, of wonder and surprise awaits us in the story of the gospel of Christ and His saving power. When, therefore, we tell the story of the church we are treating a very large and important subject. All history is but the cradle in which the church is formed. She is the apple of God's eye: out of Zion, the perfection of beauty, God hath shined.

With this in mind, let us return to Tacoma and the church in which I was converted. The currents of life have moved swiftly since that day. The church, and religious life in general, have not stood still. The First Presbyterian Church of Tacoma on Tenth and "G" Streets, was one of the great churches of its day. What happened to it? Let us look at that church of twenty-five or thirty years ago, both in the light of its subsequent history, and the present state of Christendom. Let us also look at that church as typical. The history of that church is the sad yet eloquent history of the church in our generation.

That church grew up with Tacoma and it stood for something on that hillside overlooking the young city. Pastor and people took a courageous and outspoken stand against the modernism and unbelief which were at that time reaching for supremacy in national and church life. Many were the sermons of warning about the course which the denomination seemed to be taking even then. Such sermons preached after the General Assembly met were especially earnest. We were made to see the great gulf which separated the so-called liberal theology from the historic Christian faith. Dr. C. W. Weyer was a strong man, there was no compromise in his nature. Some people of course resented this. I think the opposition came mostly from the wealthy members. They would dismiss the issue by saying, "Savonarola preached this

morning." I remember also the more colorful minister of The First Presbyterian Church of Seattle who was taking a similar stand. He was the well-known Dr. Mark Matthews, often called 'the tall pine of the Sierras.' How much I owe to that minister and the ministry of that church. How often I was strengthened by attending there while I was a student at the University of Washington which is in Seattle.

I wish to speak briefly of this church because it helps fill out the theme of this little article. Dr. Matthews was a striking figure, very thin and in height six feet six inches. In the pulpit

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**I**N an article in the May, 1953, issue of the *Guardian*, Mr. Churchill, who is pastor of Calvary Orthodox Presbyterian Church, Cedar Grove, Wisconsin, told of his early days in the faith and of his first contacts with the Tacoma, Washington, Presbyterian Church.

In the present article he continues the account. In future articles he will bring the story up to date.

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he wore a Prince Albert coat and never used a pulpit stand while preaching. There he would stand, or walk, usually without notes and in utter freedom and great power proclaim the gospel. He came to Seattle from the South on the specified condition that the church be the minister's force and not his field. He never went to College or Seminary, but got his theological training in the old method of sitting at the feet of an older divine. For thirty-eight years that man stood in Seattle and made his voice heard. He gathered around him a church of eight thousand members and twenty-seven branch Sunday Schools. "He made Seattle Presbyterian" was a saying that was often heard. Dr. Matthews was by no means pulpit bound. He oft carried the torch of civic righteousness. He marched his parishioners down to the Court House and demanded a change in the corrupt police department. Under his coat could be seen the badge of a deputy sheriff.

Many are the stories told of the exploits of this prophet of the Lord in the days of his prime. I had a friend in the University who was working on his advanced degree, who with his mother had been a member in previous days. This friend was no longer sympathetic with the preaching of Dr. Matthews but he told of how Matthews

once preached to crowded auditoriums the blood curdling doctrines of Calvinism—sometimes at the close of a particularly strong and impressive sermon the people would sit for several moments as if stunned. On one such occasion my friend said to his mother, "Mother, what's the matter with the people?" At a gigantic sunrise service one Easter morning Dr. Matthews was the speaker. I was not there but I heard the report which was made by some young ladies from the University circle. They came back boiling mad. There, they said, were gathered together thousands and thousands of people; the park in the early morning was so beautiful, in such surroundings people were so full of hope and aspiration—one felt uplifted by the sight. And what did old Dr. Matthews do? He preached on the Flames of Hell, and then proved to us from the Bible that we were all going there. Imagine a minister acting like that—especially on such an occasion. Not only did he miss a golden opportunity, but he spoiled the day for thousands.—The influence of Dr. Matthews, however it may be evaluated, was not by way of soft words or soft-peddling the harsher doctrines of the faith. In University circles, his church was called 'the cattle barn,' but I noticed that many came from the more liberal churches to hear a real sermon.

Dr. Matthews was definitely declining both in power and awareness when I came under his ministry. Nevertheless I have heard him shake the place. He did something to people, he possessed and stirred men. He got his idea across but that was not his main purpose. He was after the man, and he usually got his man. He was not preaching doctrine for doctrine's sake. I wonder if we have that kind of preaching today? Dr. Matthews, as I have said before, had no formal education in theology. A careful observer could detect this, especially in his later years, but how that man could preach on occasion. I have not heard such preaching by the men who today spend long years in Seminary and then go for advanced degrees. Now I am not going to discourage education—I have seen far too much ignorance and lack of adequate training in the ministry for that. My feeling is this—it takes more than an ordinary man to finish an adequate education and still be a 'John the Baptist.'

But I am speaking of Seattle to help illustrate the happenings in Tacoma and other places. When Dr. Matthews returned from General Assembly, even back in the 20's, Seattle knew what to expect. The great church would be packed on the following Sunday. Dr. Matthews in his fiery dramatic way

would outline the way in which the modernistic machine was working, its doctrines and policies, etc. How well he knew them. He had a fine mind as well as a fighting heart. Then with true prophetic insight he would predict the final triumph of unbelief, and the division which must eventually come

between the forces of Christ and the forces of anti-Christ. As a climax and with great power he would declare dramatically that he would be the first to lead out the armies of the Lord from a corrupt denomination. Needless to say the people were with him almost to a man. Here was a daring Moses chal-

## Church Building in Westfield, N. J., Dedicated

THE new building of Grace Orthodox Presbyterian Church, Westfield, N. J., was formally dedicated to the worship and service of God on Sunday afternoon, November 1. About one hundred persons, including visitors from the community, attended the dedication. The Rev. Leslie A. Dunn, pastor, conducted the service. The sermon was preached by the Rev. Robert L. Atwell, a former pastor now serving Calvary Church in Glenside, Pa. Another former pastor, the Rev. John P. Galbraith, offered the dedication prayer, and the Rev. Leslie W. Sloat read the Scripture lesson.

On the previous Sunday afternoon, a service of consecration was held at the church, in which the Rev. Donald C. Graham and the Rev. Edmund P. Clowney, both former pastors, participated along with neighboring ministers. The first worship services in the new church were held on this day, though the building was the scene, the day before, of the wedding of Miss Barbara Partington, a member of the church, and Mr. Robert Osborn of Covenant Church, Vineland, N. J.

Grace Church was organized in 1936 with eleven communicant members. First services were held in the home of Ruling Elder J. Enoch Faw, and the first pastor was Mr. Graham. The congregation has moved several times in the intervening years. Services were held in the American Legion Hall, then in the YMCA. During the pastorate of Mr. Atwell, a property was purchased on the corner of Dorian Road and Westfield Avenue.

Plans to build a church structure began to take shape in 1947, but surveys of the community led to the conclusion that the Dorian Road property should be sold and the building erected in a neighborhood on the edge of town,

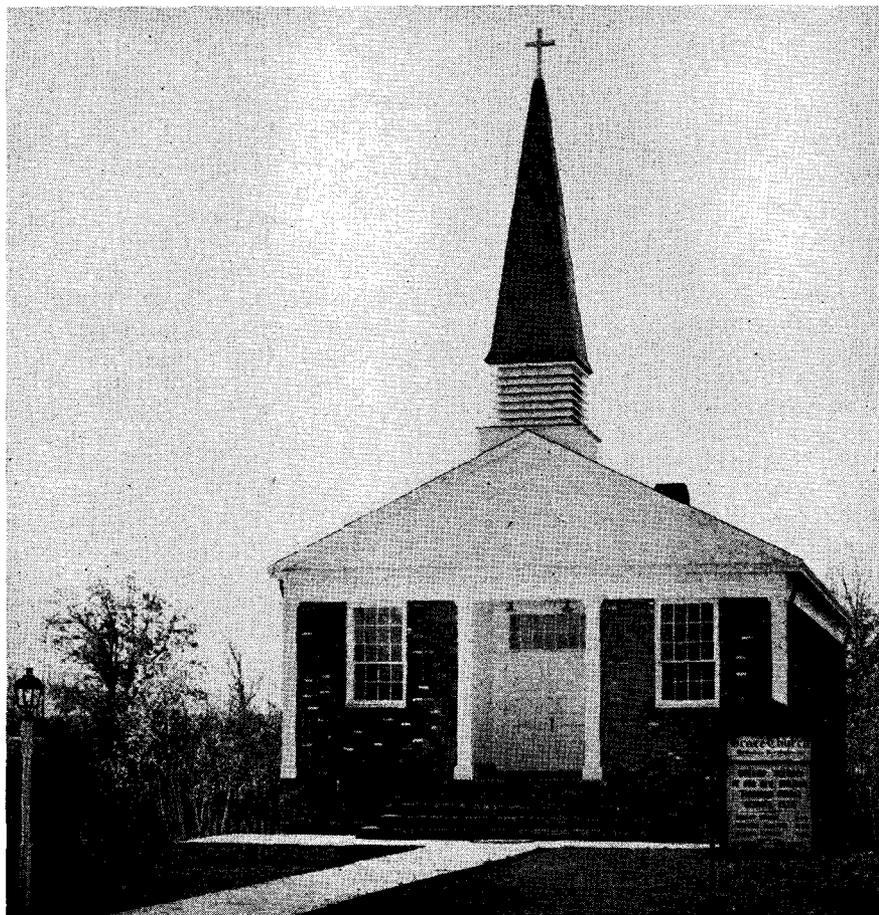
where many new homes were being built. The new location is on a main thoroughfare, the Boulevard, at Midvale Way. The lot contains about two acres, and is thus large enough for a parking area and a manse.

The building itself was planned by Architect Ray O. Peck, with the assistance of Mr. Clowney and a committee of the church Trustees, Bert Roeber and Patrick Width. The exterior of the building is of used brick of somewhat yellowish cast, and the interior is

colonial in design. Pulpit desk and pews are white, with brown trim. There is a Baldwin organ. Interior walls are plaster, painted in an off-white shade. The pews are designed to seat 129 persons, with a small room at the rear which can be opened into the auditorium for additional space.

Since the sale of the Dorian Road property, morning services have been held in the Lincoln School, and evening services at the home of Ruling Elder Hillis M. Partington.

The present pastor of the church came to the field in January, following a pastorate at Wildwood, N. J. He resides with his family in a manse owned by the church, and located in town.



lenging the might of Pharaoh. Here was history come alive and they would be a vital part of it. I wish, gentle reader, that I could drop the curtain on this stage at this moment and leave that curtain down. I wish I could spare you the sad anti-climax ending of the drama. It reminds me of Eliot's saying that history does not end with a bang, but with a whimper. As the longer story of the church in general is unfolded, we will have occasion to pick up this thread again.

In Tacoma also, one strong and fearless voice was raised in defense of the Word of God. Dr. Weyer was ridiculed, hated, and reviled. But he commanded a hearing and raised the standard high. Before I speak of the weak-

nesses and evils which began to manifest themselves in that church, let me cite some of the more sterling qualities, for surely they are worthy of emulation. The spirit of evangelism was strong in the Tacoma church. I have never seen a church more active. Its people were great 'inviters.' The Young Men's Class which I first attended was out on the streets visiting each week. In a thousand ways the whole church was 'reaching out.' I remember even before I attended that church, seeing on many side-walk corners in Tacoma a great footprint stamped in indelible ink. This huge footprint was pointed in the general direction of the First Church, and in-  
(See "Churchill," p. 217)

## Orthodox Presbyterian Church News

### Brief Church Notes

**Portland, Me.:** Professor Paul K. Jewett of Gordon Divinity School was guest speaker at the annual Reformation Day Service which is sponsored by the evangelical churches in Portland. The Rev. Calvin Busch, pastor of Second Parish Church, attended a Christian Day School workshop in Boston, at which the Rev. Charles G. Schauffele, also a professor in Gordon, presided.

**Philadelphia, Pa.:** Mr. C. Reitsma, student supply at Mediator, is holding catechism classes for school age covenant children at the church. He is also conducting family visitation, assisted by an elder of the church. On October 28, the Rev. Theodore Hard was guest speaker at a special missionary gathering in the church. Midweek services feature a study of the Sunday school lesson, for the benefit of the S. S. teachers.

**Center Square, Pa.:** The congregation of Community church has asked student supply Thomas Kay to continue serving the church until June, 1954. Mr. Kay is a ruling elder in the church. Evening services, with faculty or student speakers from Westminster Seminary, have been started. Attendance has been increasing at the regular services and on a recent Sunday morning the auditorium was practically filled. The Y. P. group is meeting

Sunday evenings, under the direction of Mrs. Kay.

**West Collingswood, N. J.:** The 13th annual Missionary Conference was held October 9-11 at Immanuel church. Speakers were the Rev. Francis Schaeffer, director of the Children-for-Christ program, Miss Margaret Sproul, a member of the church who is a missionary in Kentucky, the Rev. John D. Johnston, Orthodox Presbyterian missionary appointee to Formosa, the Rev. John P. Galbraith, and Miss Agnes Wagnell, a missionary of the Africa Inland Mission. The Rev. and Mrs. Theodore Hard were guests at a covered dish supper October 23rd.

**Crescent Park, N. J.:** During the summer the interior of Immanuel Church was completely repainted. The church, in conjunction with the Bible Club Movement, is conducting released time classes for the 5th and 6th grades at Bellmawr Park school. Rally Day on October 11th saw 186 persons in attendance at the Sunday school. Some of the S. S. classes are to be held in the neighboring civic building, because of lack of space at the church.

**Nottingham, Pa.:** Mrs. John D. Johnston was the featured speaker at the annual all-day meeting of the Women's missionary and prayer band of Bethany Church early in October. On eight Thursday evenings a course in church history is being taught by the

pastor, the Rev. Robert Vining, with good interest being shown in the study. The Rev. J. M. Kik was guest preacher for a series of evangelistic services October 19-25.

**Baltimore, Md.:** The Rev. George J. Willis was installed as pastor of St. Andrews Church on Tuesday evening, October 20. Participating in the service were fellow ministers Glenn Coie, John Clelland and John Galbraith. Construction of a church building began on September 19. The house which was formerly used both for services and for the pastor's residence, has been remodeled to serve as residence only. Services are being held for the time being in a neighboring real estate office.

**Grove City, Pa.:** Members of Wayside church have been repainting the interior of the church building, both the auditorium and the downstairs Sunday school rooms. Young people from Wayside joined with similar groups from Orthodox Presbyterian churches of Western Pennsylvania and Rochester, N. Y., and from Christian Reformed churches of the same area, in an overnight youth rally at Lake Chataqua, N. Y., September 18-19. The program included addresses and discussions on the subject, "Winning Christ." The rally seemed so successful that plans are under way for another in the spring.

**Oostburg, Wisc.:** The Wangerin organ of Bethel church has been moved from the rear to the front of the auditorium, resulting in a great improvement in its musical sound in the room. On August 25, the pastor, Rev. John Verhage, and his wife were pleasantly surprised by the congregation on the occasion of their 25th wedding anniversary. A fine program had been arranged, followed by refreshments, and a purse was presented to the pastor. On October 13 the church was host to the Presbytery and Presbyterial of Wisconsin.

**Gresham, Wisc.:** The Old Stockbridge church had their annual thank-offering service on Sunday evening, November 8. The men of the church recently had a "bee" to put a new roof on the manse. The ladies cooperated by providing food for the workers.

**Volga, S. D.:** The Rev. Bruce Coie, pastor of Calvary Church, with Mrs. Coie and Mr. and Mrs. Eugene Cotton, attended the National Sunday School Convention in Minneapolis, October

15-16. Delegates to the gathering numbered about 1,400 and there were many visitors. The meetings offered many suggestions which will be tried out at Volga.

**Portland, Oreg.:** The Women's Missionary Society held its annual Harvest Dinner for members and friends of First church on October 16. The program included the showing of the missionary film, "That They May Hear." A series of special services was held the week of October 25th, with the Rev. Robert K. Churchill of Cedar Grove, Wisc., as guest speaker. Improvements to the church building include curtains, made by the ladies of the church, for the downstairs windows.

**Berkeley, Calif.:** Dr. Edward J. Young, in California on a year's leave from Westminster Seminary, was guest speaker at a series of services in Covenant Church the week of September 27. The theme of the meetings was, "The Authority of Holy Scripture." A number of visitors were among those attending the meetings. A new illuminated bulletin board has been installed at the church. Covenant Church and First Church of San Francisco were joint hosts for the Presbytery of California, September 23-4.

**San Francisco, Calif.:** The evening service of First church is now held at 6 p.m. and attendance has increased as a result. One Y. P. meeting is held at 5, and another at 7.15.

**Los Angeles, Calif.:** The Sunday school of Beverly church has entered the attendance contest sponsored each year by *Christian Life* magazine. An attendance increase of 72 per cent was registered in the first two weeks, over the attendance a year ago. In two separate communicant classes the pastor, the Rev. Dwight H. Poundstone, is teaching 20 adults and 10 young people.

**Long Beach, Calif.:** Mr. Otis Leal, a linguistic missionary in Mexico, preached at First Church recently when the Rev. Henry Coray, pastor, was visiting the Seattle, Portland fields. On November 4 a dinner gathering was the occasion for the dedication of the new Sunday school rooms.

**Manhattan Beach, Calif.:** Attendance at First church has reached the place where additional chairs must be brought in each Sunday. On October 4, nine communicant members were received, and four children were baptized. The Sunday school is participating in a nation-wide attendance contest.

**Valdosta, Ga.:** Young people of

Westminster Church have organized a Machen League. Officers are Bill Oliver, III, president; Leon Mixer, vice-president; and Kay Maddux, secretary.

**Evergreen Park, Ill.:** Members of Westminster Church are distributing copies of the World Home Bible League pamphlet, "God Speaks," in all homes of the community. The Women's Missionary Society holds a special afternoon meeting once a month for the purpose of sewing for missionaries.

## Presbytery of Ohio

THE fall meeting of the Presbytery of Ohio was held in the Covenant Orthodox Presbyterian Church of Pittsburgh. The Rev. Calvin Cummings, pastor of Covenant Church, was elected Moderator, and the Rev. Henry D. Phillips stated clerk. Presbytery requested the denominational Committee on Home Missions to consider sending a missionary worker to serve in the presbytery, when a suitable location was determined. On request of the First church of Cincinnati, that church was dissolved. Presbytery appointed a committee to suggest plans for the presbyterial visitation of church sessions.

At the same time, the Women's Presbyterial of Ohio Presbytery met. Mrs. T. F. Armour of Wayside Church, Grove City, presided. In the afternoon the Rev. Frank Breisch spoke on the subject, "Why Christian Education." In the evening a combined meeting of Presbytery and Presbyterial was addressed by the Rev. John D. Johnston, missionary appointee to Formosa.

## Presbytery of Wisconsin

THE fall meeting of the Presbytery of Wisconsin was held at Bethel Church, Oostburg, October 12-13. The Rev. John Verhage of Bethel Church is Moderator, and the Rev. Robert Eckardt of Evergreen Park, Illinois, is stated clerk.

Guest speaker at the evening service on Monday was the Rev. Dr. Lawrence Manross, professor of Bible in Wheaton College. He spoke on "Honoring and Fearing God," basing his remarks on Malachi 1:6.

Presbytery spent most of its business

## Birthday in Eritrea

ORTHODOX Presbyterian missionaries and their families in Eritrea gathered in Ghinda in August to discuss mission work and incidentally to celebrate the first birthday of the two youngest members, Steven Bird and Samuel Mahaffy. These pictures were not sent for publication, but we thought our readers would be interested. In the lower picture Samuel (right) has taken the candle from the birthday cake. The group in the upper picture shows the adults, Mrs. Mahaffy, Mr. Bird, Mrs. Bird, Mr. Duff, Mrs. Duff, and Mr. Mahaffy. The "sports shirts" are on the three older Mahaffy children, while David Bird stands in front of Mr. Mahaffy.

The pictures were taken on the porch of the house in Ghinda where the Duff family lives. The Duff children, Donald and Dorothy, are attending school in this country.



sessions in discussing reports on church visitation, young people's conferences, and church extension work. During the meeting a message of greeting from the Rev. Richard B. Gaffin, missionary in Formosa, was read.

Guests at the meeting were the Rev. A. J. Levingood, Evangelical and Reformed Church missionary in Tennessee, and the Rev. E. Buehrer of the Reformed Church in the U. S. A.

## Wisconsin Presbyterial

**T**HE Women's Presbyterial of the Presbytery of Wisconsin held its fall meeting in conjunction with the Presbytery, at Bethel Church, Oostburg, Wisconsin, October 13. Featured speaker on this occasion was Mrs. John P. Galbraith, of Philadelphia, whose husband is general secretary of the missions committees of the denomination. She told of the home mission fields where the denomination carries on or supports work.

Other parts of the program were a missionary quiz, directed by Mrs. Harold Eernisse; a discussion on the origin of missionary hymns, led by Mrs. Harold Roskamp of Waterloo, Iowa; and a discussion of missionary problems presented in the form of a "model" foreign missions committee meeting, with Mrs. Galbraith, Mrs. Lawrence Eyres, Mrs. John Verhage and Mrs. Andrew Neerhof participating.

There were periods of prayer for both home and foreign missions. A fellowship luncheon was served by the ladies of the host church. Mrs. Robert K. Churchill of Cedar Grove, Wisconsin, retiring president of the organization, was in charge of the meeting. Newly elected officers are Mrs. John Davies, president; Mrs. Harold Roskamp, vice-president; Mrs. Andrew Neerhof, secretary; and Mrs. Oscar Claerbout, treasurer.

## Philadelphia Presbytery

**T**HE Presbytery of Philadelphia met in adjourned session on October 19 in Wilmington, Delaware, to conclude business remaining from its stated meeting in September, and to consider the report of the General Assembly committee in the Sloyer license matter.

Presbytery decided that it was not



**VALDOSTA, GA.:** Members of the Women's Missionary Society of Westminster Church engaged in a Mission Work Day on September 21. First aid kits, and kits for the pastors' wives were assembled and sent to Japan. Bandages and other hospital supplies were prepared and sent to Eritrea. The quilt was finished and sent to Korea. The cost of supplies and mailing was met by a special missions offering in the Sunday school.

Holding the quilt in the picture above are Mrs. W. L. Youngblood, President of the society, on the right, and Mrs. W. G. Autrey, vice president. Mrs. Morton H. Smith, wife of the supply pastor, is seated second from left.

called on to express formal judgment concerning the report of the committee. Following further examination of Mr. Sloyer, and extensive discussion of the question, a motion to restore the licensure of Mr. Sloyer was lost on a roll call vote. The record showed seven votes in favor, two opposed, and five abstentions. Under the By-Laws of Presbytery, a majority of votes cast, including abstentions, is required for passage of such a motion. Presbytery was informed a complaint would be entered against the decision.

## Thieves Again Active In Senafe

**A** letter from Eritrea contains the information that thieves have been active again, entering the homes of the two missionaries in Senafe, the Rev. Francis Mahaffy and the Rev. Herbert Bird. In the former home they managed to pry open a window shutter after breaking the window, but were scared off before taking anything. At Mr. Bird's home they pried bricks out of the back wall and made a hole large enough to enter. They took a small amount of bedding and clothing, and

a sleeping bag belonging to Mr. Bird. None of the family was aroused, and even a dog tied in the kitchen failed to give any alarm. Mr. Bird plans to put on a guard at night.

The same letter tells of a meeting in Addi Caieh between the missionaries, including the Rev. Clarence Duff, and several native men who have shown an interest in the gospel. Concerning this meeting, Mr. Duff writes:

"These men seem very earnest in their desire to break with the Ethiopic Church and join with us . . . They all say they are already counted by their own Church and people as Protestants. They are not really accepted in their Church and have not yet become part of another, leaving them in the middle. It was eventually agreed that they would meet again after five weeks (giving them time to get their crops harvested), when the missionaries promised to begin a course of study with them and perhaps one or two others interested, looking toward the forming of a church. No doubt there is a great deal for them to be taught, and it remains to be seen whether they can accept some things that we would feel essential. However they have come to the point where they say they are ready

to believe what the Bible teaches, and to leave the teachings of their other books where they do not agree with the Bible, and that is a very big step. They seem very much in earnest in wanting to follow the truth."

Several of these men had been priests in the Coptic church.

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## Whittier, Sun Gardens Work Progresses

**T**HE Rev. Robert E. Nicholas, who recently began work in Whittier and Sun Gardens, near Long Beach, California, reports progress in the work there.

The Whittier group started a Sunday school in August, with 17 pupils enrolled, and now has an attendance in the forties. Three young people's groups meet each Sunday evening.

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## "Martin Luther"

### *A Film of History and Faith*

The motion picture, "Martin Luther," was sponsored by Lutheran Church Productions, Inc., an inter-Lutheran agency representing five Lutheran groups. It was originally intended, we are told, only for showing to religious groups. However, when it was released for public commercial distribution, it attracted wide attention, and is currently being shown in motion picture houses not only in America, but also in other countries.

The following comments on the film are by the pastor of the First Orthodox Presbyterian Church of San Francisco, California.

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**F**ILMED in Germany, with English-speaking actors, this picture provides for the Protestant community a propaganda vehicle which may well match the Roman Catholic films which have flooded forth from Hollywood in the past ten or fifteen years. The deRochemont interests are capitalizing on a pent-up desire, and this film gives to a Protestant audience an opportunity for expression, and an emotional catharsis which is long overdue. There is consequently a great deal of enthusiasm for this film, with all kinds of Protestant groups jumping on the Lutheran bandwagon. In introducing

The regular worship services are held in a community Recreation Building in Palm Park. The work was started under the direction of the Session of First Church, Long Beach, with a Tuesday evening Bible study, which still continues.

In Sun Gardens, there is a Sunday school and a morning worship service. Mr. Nicholas has a Communicant course for high school young people. Mid-week services are held in homes of members of the group.

This group purchased a lot some time ago, with a view to building a chapel. However, the local Planning Commission has refused permission to build, as the location is zoned residential. Stated requirements have been met by the group, but apparently there is opposition among residents of the area. What steps to take next have not yet been decided.

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By EDWARDS E. ELLIOTT

this film to the San Francisco preview audience, Jesse Hays Baird, Auburn Affirmationist, President of San Francisco Theological Seminary (San Anselmo), President of the Northern California Council of Churches, cried, "Luther belongs to us all."

The film is superb, and certainly should be seen by orthodox Christians. But at the outset is a flaw which would cause confusion in the uninstructed mind. The Roman Church of that period is rightly pictured as a medieval wonder-world, peopled with gargoyles, goblins, hideous demons from picture books, etc. But it is added that the God who then was worshipped was the sort of God who would send men to hell. The implication is that Luther's Reformation was in part a deliverance from such a concept.

It is against this background that Luther's soul-struggle is set forth. Consequently, when Luther completes his first mass as priest, and yet feels the sin of his soul, the audience is inclined to feel that his words, "I have sinned" are overdrawn, and that the cure would be to get out of the Middle Ages. The film at this point does not do justice to the impact of the law of

God on Luther's conscience. But gospel bells can be heard ringing out the message of salvation by faith in Jesus Christ in this film. For example, Luther is shown at Wittenberg, witnessing the unveiling of a newly purchased set of relics. As each relic was exhibited, and the number of years of indulgence for an act of faith in connection with it, was announced, the crowd would cross themselves, but Luther stood bored and unimpressed. Finally, the sum total of the years of benefit was announced as being over a million. "Glory be to God!" cried a priest. But Luther was gone, overwhelmed with disgust. When he was asked to explain his actions, he pointed to the Vulgate Romans 1:17, and read it. As he read "The just shall live by faith," he wrote in his margin, "Sola," "Only." Then he said, "Christ, Jesus Christ, is all we need."

The contest with Tetzel is something to make an audience laugh and shout. A drunken member of the Wittenberg congregation is pictured as producing a letter of pardon which he had purchased at Mainz. "I gave good money for it. I don't have to make any confession to you." The drummer attracts the people to Tetzel's wagon, and the indulgence spiel begins, with its resultant sales for the benefit of St. Peter's cathedral. The nailing of the ninety-five theses and the reaction of Pope Leo X make good viewing.

The debate with Eck at Leipzig and the answer at the Diet of Worms are high points of the film. The iconoclasm which marred Wittenberg during the five months of Luther's absence is rebuked by Luther from the pulpit. "A crucifix may help a man in his devotional approach to God."

Conspicuously absent from the film is any reference to the Peasant's Revolt. This should encourage us to suppose that if a sympathetic film on Calvin is produced, Servetus will be left out in the cold. For Luther's intemperate remarks proved costly—and the film does not present Luther as an intemperate man except in his early self-flagellation.

The film is nearly two hours long—much too long for little children. There are some eye-filling spectacles, however. An Augustinian choir singing in Latin, each man standing in his carved niche, is worth seeing, historical or not. And the sight of the Pope haggling over the price of adding a third archbishopric to a German

prince's holdings, and settling for 10,000 ducats, is surely humorous.

While such a film would automatically be on the Roman Catholic index, it probably will be viewed by a good number of Romanists. But even at that, it will not exactly hit the mark. While modern Rome, as Dr. Warfield pointed out, is the greatest remnant of Medievalism in the world today, the Rome of 1517 is not the Rome of the present. If the film had more incisively stressed

the heart of the ninety-five theses, its apologetic against Rome would have been more up to date. But if the soul of man stands directly before God without the need of a hierarchy as a mediator, not only is present-day Rome attacked, but other hierarchies within the fold of the World Council of Churches. A delineated preaching of this gospel would have dampened the enthusiasm of the National Council for this film, and curtailed its circulation.

speaks of his own Father in heaven he can refer to none other than the Father. Hence the similarity of expression in the title, "your Father who is in heaven" would lead us to the conclusion that the same person is in view and that it is the Father who is regarded as the Father of the disciples.

4. In the New Testament in general the title, "the Father" is undoubtedly the personal name of the first person of the trinity. In the epistles of Paul quite frequently the title "God" is also the personal name of the first person in distinction from the Son and the Spirit. In several passages, also, the first person is called "the God and Father of our Lord Jesus Christ" (Rom. 15:6; II Cor. 1:3; 11:31; Eph. 1:3; Col. 1:3; I Peter 1:3). There can be no question but this is the Father in distinction from the Son and the Spirit. The same is true of the title, "God the Father" or its close equivalent (Gal. 1:1; Eph. 6:23; Phil. 2:11; I Thess. 1:1; II Thess. 1:2; I Tim. 1:2; II Tim. 1:2; Tit. 1:4; I Pet. 1:2; II Pet. 1:17; II John 3; Jude 1; Rev. 1:6). In nearly all these passages God the Father is distinguished from the Son and in I Peter 1:2 from the Holy Spirit. Now the important observation for our present interest is that when God is called the Father of believers we have close similarity of expression to that which we find in these cases just cited where there can be no question that the person of the trinity in view is the Father, the first person. In Romans 1:7 we have the salutation, "Grace to you and peace from God our Father and the Lord Jesus Christ" (see also I Cor. 1:3; II Cor. 1:2; Gal. 1:3; Eph. 1:2; Phil. 1:2; Philemon 3; cf. Gal. 1:4; Phil. 4:20; Col. 1:2; I Thess. 1:3; 3:11, 13; II Thess. 1:1, 2). In such passages as these not only is there the similarity of expression to the titles, "God the Father" and "the God and Father of our Lord Jesus Christ" but also the person denominated "God our Father" is distinguished from "the Lord Jesus Christ." And this means simply that the person who is called "our Father" is distinct from the Lord Jesus Christ. This is equivalent to saying that it is the Father who is *our* Father. In this same connection II Thessalonians 2:16 illustrates well the distinctness of the first person as the person in view in the Fatherly relation which God sustains to men. "But our Lord Jesus Christ himself and God our Father,

## A Home Study Course in Christian Doctrine

### The Application of Redemption

By JOHN MURRAY

#### LESSON XIII Adoption II

**G**OD becomes the Father of his own people by the act of adoption. It is specifically God the Father who is the agent of this act of grace. "Behold what manner of love the Father hath bestowed upon us that we should be called children of God, and we are" (I John 3:1). The question arises: who is to be regarded as the Father of those who are adopted into God's family? Is it God viewed as the three persons of the trinity or is it specifically God the Father? And when the people of God address God as Father, whom are they addressing? Is it the Godhead, Father, Son, and Holy Spirit, or is it the Father, the first person of the Godhead? It is to this question that we must now turn our attention.

There are several considerations drawn from the Scripture which indicate that it is God the Father who is Father and that by adoption the people of God become sons of the first person of the trinity. At least the Scripture would indicate that when the Fatherhood of God in relation to men is contemplated it is the Father *specifically* who comes into this relation to them.

1. The title "Father" is the distinguishing name of the first person of the trinity. This title belongs to him, first of all, because in the relations of the persons of the Godhead to one another he alone is Father, just as the second person alone is Son and the third person alone is Holy Spirit. When our Lord spoke of the Father and addressed the Father it was always the

first person of the trinity whom he had in view. It is the first person alone who is the God and Father of our Lord Jesus Christ.

2. In John 20:17 we have a very instructive word of our Lord. There Jesus is reported by John as having said to Mary Magdalene, "Touch me not, for I am not yet ascended unto the Father: but go to my brethren and say unto them, I ascend unto my Father and your Father and my God and your God." It is clear that when Jesus said, "I am not yet ascended unto the Father" he could mean none other than the first person of the trinity, the Father. Again when he continued, "I ascend unto my Father" he meant none other than the first person because only the Father could Jesus call "my Father." But the important observation for our present purpose is that the same person whom Jesus calls "my Father" he also calls the Father of the disciples; the Father to whom Jesus was about to ascend is not only his Father but also the Father of the disciples. It is the same person of the Father, though the distinctness of the relationship to the Father is jealously guarded by our Lord. He does not say "I ascend to *our* Father" but rather "I ascend to my Father and your Father and my God and your God."

3. Jesus very frequently calls the Father, the first person of the trinity, "my Father who is in heaven." The form of expression slightly varies but it is always to the same effect. And he also in speaking to his disciples uses the same kind of expression, "your Father who is in heaven." When Jesus

who loved us and gave us everlasting consolation and good hope through grace, comfort your hearts and establish them in every good work and word."

On the basis of this evidence we are led to the conclusion that when God is thought of in terms of adoption as "our heavenly Father" or "our Father" it is the first person of the trinity, the person who is specifically the Father, who is in view. The people of God are the sons of God the Father and he sustains to them this highest and most intimate of relationships. This fact enhances the marvel of the relationship established by adoption. The first person of the Godhead is not only the God and Father of our Lord Jesus Christ but is also the God and Father of those who believe in Jesus' name. The relation of God as Father to the Son must not be equated, of course, with the relation of God as Father to men. Eternal generation must not be equated with adoption. Our Lord himself guarded this distinction. He did not include the disciples with himself and in community with them call the Father "our Father." He said to his disciples, "After this manner therefore pray ye: Our Father who art in heaven" (Matt. 6:9). He did not, and as a matter of fact could not, pray with them the prayer he taught them to pray. And he said to Mary Magdalene, "I ascend unto my Father and your Father and my God and your God" (John 20:17). But though the relation of Fatherhood differs, it is the same person who is the Father of the Lord Jesus Christ in the ineffable mystery of the trinity who is the Father of believers in the mystery of his adoptive grace. God the Father is not only the specific agent in the act of adoption; he also constitutes those who believe in Jesus' name his own children. Could anything disclose the marvel of adoption or certify the security of its tenure and privilege more effectively than the fact that the Father himself, on account of whom are all things and through whom are all things, who made the captain of salvation perfect through sufferings, becomes by deed of grace the Father of the many sons whom he will bring to glory? And that is the reason why the captain of salvation himself is not ashamed to call them brethren and can exult with joy unspeakable, "Behold I and the children whom God hath given to me" (Heb. 2:13).

## The Ecumenical Question at Edinburgh

### *A Further Report on the Reformed Ecumenical Synod*

By NED B. STONEHOUSE

TWO months ago my fellow delegate to the Reformed Ecumenical Synod of Edinburgh, Chaplain John W. Betzold, generously and promptly discharged his part of an agreement which we reached towards the end of our happy associations at the Synod. He was to write a general article, while I would discuss in some detail the matter which probably would prove of greatest interest to the constituency of the Orthodox Presbyterian Church—the decisions as to the ecumenical questions. I felt that I was getting the better of the bargain. But as reflection has followed, I am not so sure. At any rate, it has seemed that two articles rather than one would be required to deal with my topic in an orderly and intelligent fashion.

In the present article I am to recount the substance of a speech which I delivered at the time that the consideration of this subject was about to be undertaken. In giving such prominence to my discourse I run the risk of appearing to attach undue significance to my own statement. There were special reasons, however, why it seemed imperative that I should introduce this matter. Among them was the fact that I had been a member of a "Committee on the I.C.C.C. and the N.A.E." which had been appointed by the Synod of Amsterdam in 1949, and had drafted a Report which had been sent to the Churches in the Spring of 1951 and which was now included in the Reports before the Edinburgh Synod. Analyzing the two movements this Report had definitely recommended the I.C.C.C. in preference to the N.A.E. More than two years had passed since the preparation of this analysis, and now the situation in the constituent churches had substantially changed. For the Christian Reformed Church had left the N.A.E. and the Orthodox Presbyterian Church had resigned its membership in the I.C.C.C. Members of the Synod were somewhat mystified by these developments and were inter-

ested in an explanation as a background for their further evaluation. Moreover, as Chaplain Betzold's article intimates, my own position had become modified in certain respects. It may serve to clear the air generally on this matter therefore if I summarize here my introductory remarks in Edinburgh in which I sought fairly to indicate why the Orthodox Presbyterian Church had left the I.C.C.C., and at the same time endeavored to analyze the situation with which the Edinburgh Synod was confronted.

#### Summary of Statement to Synod

The questions pertaining to Ecumenicity appear to be among the most significant and interesting before this gathering. This is not to say that they are the most basic and primary matters with which the Synod should be concerned. In my judgment the maintenance of the integrity of the Reformed faith and life of the member churches is even more fundamental. Nevertheless the ecumenical questions possess a certain urgency and their determination is surely not without bearing upon a church's commitment to Reformed principles.

Membership in the World Council seems not to be a burning issue at the present time. The Synod of Amsterdam definitely advised non-membership and there appears to be no substantial movement among the Reformed Churches in the direction of affiliation. The negative actions of the Christian Reformed Church and the Orthodox Presbyterian Church with regard to the other councils might suggest that the question of the feasibility of an evangelical, Bible-honoring council had lost its practical moment. But this is not quite the case. For the Report relating to the I.C.C.C. and the N.A.E. is before this Synod as a result of the distinct interest of the Amsterdam Synod in exploring the possibility of achieving ecumenical cooperation outside of the World Council.

## Why the Orthodox Presbyterian Church left the I.C.C.C.

Why did the Orthodox Presbyterian Church decide to leave the I.C.C.C.? Since no grounds were appended to this action it is not possible to demonstrate the correctness of the present analysis. Nevertheless, the background of public and private discussion, and especially the debate at the Assembly of 1952, affords a basis for considerable certainty. My own impression is that the reasons were many and diverse, one person presenting an objection of one sort and another an objection of another kind. Apparently the motion to withdraw gained broader support because all who were definitely opposed to membership for one reason or another could vote for it.

There were some members of the Assembly—perhaps only a few—who appeared to be opposed in principle to any such council (inclusive of non-Reformed churches), especially if a general (not specifically Reformed) statement of faith were made the basis of cooperation. While admiring the steadfast commitment to the Reformed faith inherent in this position I personally have always opposed it, and was assured that most delegates agreed that participation in such a council did not necessarily impinge upon one's consistent and whole-hearted maintenance of the Reformed faith.

The Orthodox Presbyterian Church as a whole appears to recognize the propriety of the establishment of such an evangelical council under certain safeguards. It has also been generally acknowledged that such a council might promote certain good practical ends. Nevertheless there has developed very general—perhaps even unanimous—dissatisfaction with the International Council because of certain features of its Constitution. In short, the Orthodox Presbyterian Church has judged that the I.C.C.C. Constitution does not properly safeguard the interests of the churches in that it seems to allow the Council itself directly to undertake the work of evangelism. In support of this position appeal has been made especially to the declaration of the *Preamble* that the Council is an agency . . . “for the proclamation and defense of the Gospel.” The opposition on this point indeed has been without dissent, although not every one has drawn the same conclusion as to the immediate practical consequences.

A brief survey of the Church's relations to the I.C.C.C. may serve to set this matter in fairer perspective. In 1948 the General Assembly sent a delegate to participate in the congress which established the I.C.C.C. and this in spite of persistent opposition to and refusal to join the American Council, which was sponsoring the international movement. Accordingly, this decision implied no objection in principle to such cooperation. And there was the hope that such factors as had prevented membership in the American Council would not be present in the new international movement. The 1949 Assembly approved membership in the I.C.C.C. but not without taking exception to certain features of the Constitution. It also appointed a Committee on Ecumenicity which during the ensuing year labored arduously in formulating principles of cooperation and, on this background, in proposing certain suggested amendments to the Constitution of the I.C.C.C. The Assembly of 1950 substantially adopted this report and sent two delegates to the Congress in Geneva.

The reception given these recommendations at Geneva, however, proved on the whole to be disappointing. The Executive Committee indeed devoted considerable time to a consideration of them and approved a number of them. Nevertheless, in spite of the efforts made to show that the Orthodox Presbyterian Church was acting with good will and with a desire to be constructive, its proposals, partly because they covered a great many points, were interpreted widely as negative and obstructionist. In the Congress itself some progress was made but there was vigorous resistance to and a general lack of sympathy with this Church's approach. The general position taken was that the Constitution, including the *Preamble*, should remain intact. Out of regard for the scruples of the Orthodox Presbyterian Church, however, a salutary resolution on evangelism was adopted.

These developments left the Orthodox Presbyterian Church in a somewhat divided position. My own position was that the I.C.C.C. was not actually engaged in evangelism, that the resolution on evangelism fairly represented the operating principle of the movement in this matter, and that, though the Constitution left much to be desired, there remained good hope

that it would be amended so as to agree with our principles and the declared position of the Council. Others, however, had not received such encouragement and apparently felt that the issue had to be decided quite simply on the basis of the formulation of the *Preamble*. This division came to expression at the Assembly of 1951 when it approved membership by a very narrow margin. The large minority was of course very unhappy with this decision. But to avoid faulty conclusions as to the divided state of the Church, one must take account of the fact that the Assembly was agreed in pressing for revision of the *Preamble* of the Constitution.

## The Denver Assembly

When the 1952 Assembly came round, such difficulties were raised again. And no positive encouragement could be given that any substantial changes would be likely to be made in the Constitution. But other objections were also raised especially at this time, objections of a more practical nature. These concerned especially the difficulty of distinguishing in fact and in the public mind between the program and activities of the American Council and of the International Council. Many pastors had come to feel that we could not, because of our membership in the I.C.C.C., escape being associated with the American Council, and that the inevitable effect was to weaken the testimony of the Church. No doubt part of the opposition to the I.C.C.C. was due to lack of confidence in the leadership of the I.C.C.C. because of past criticisms of the Church and of Westminster Theological Seminary. I personally felt the force of some of these objections and recognized that the I.C.C.C. was vulnerable in the sphere of its practical program. At Denver, however, I still took the position that one had to distinguish between the International and the American Councils and that the needs of the hour required us to continue to cooperate as fully as possible.

In the months that have followed the 1952 Assembly, however, the difficulty of distinguishing between the two councils, at least so far as the American scene is concerned, has been increased. The American Council has been very much in the public eye as a consequence of its involvement in the political struggle over the question of com-

munists in government and in other aspects of public life. It was this active participation in politics—not to speak now of the consideration that many Orthodox Presbyterians were inclined to regard the various political positions taken as extreme — that mainly accounted for the refusal of the Church to join the American Council. The present change in the situation is that the president of the International Council, and frequently announced in the public press as such, has taken a prominent part in these activities. Inevitably the International Council has come to be associated in the public mind with the position of the American Council.

Another activity involving the same factors has come to expression in the manner in which the *Revised Standard Version* of the Bible has been criticized. I myself have written critically of the new version and certainly regard it as properly subject to weighty criticism. Nevertheless, much of the criticism has been unfortunate, to say the least. People are virtually told that the King James *Version* is perfect and sacrosanct. Politics has entered in too, for the translators have been condemned as “reds,” creating the impression that a radical group has deliberately engaged in a subversive activity of a religious as well as a political nature. In my judgment this fanaticism has been a severe blow to the International Council.

### Requirements of the Situation

If the Reformed Ecumenical Synod were to advise the churches to become associated with an evangelical council, certain conditions would, in my judgment, have to be fulfilled:—

(1) The Constitution would have to include certain of the strong features of the I.C.C.C. The basis would have to insist that the churches *maintain* the faith professed. It would also have to be clear that the organization was not a loose association of individuals and churches, but a distinctly ecclesiastical council. This is not to say that the looser type of organization is in itself objectionable, but that churches *as churches* cannot justify engaging in non-ecclesiastical action. And it certainly is not in the province of the Reformed Ecumenical Synod to advise their constituent bodies to join such a composite organization. For such reasons as these it remains my considered judgment that from an organizational point of view the I.C.C.C. is

superior to the World Evangelical Fellowship (the international N.A.E.).

(2) The Constitution would, however, have to be quite unambiguous in delineating the functions of the Council. In particular, pains would have to be taken to exclude such functions as evangelism which belong to the churches and which would, in the case of Reformed churches, conflict with their specific commitment to a Reformed witness. In the case of the I.C.C.C. this would require substantial modification particularly of the *Preamble*.

(3) Great care would have to be exercised that such a council was in reality a council, and as such the servant of the constituent churches. As a council it should be the instrument of the churches, established to effect such cooperation as the churches view as proper and necessary. This impression is hardly given by the present evangelical councils. In the case of the I.C.C.C. a constructive step in that direction would be taken if members of the executive committee were elected by the churches themselves rather than by the general congresses on the basis of nominations by the Executive Committee.

(4) Finally the utmost pains would have to be taken to see that the work and pronouncements of the council did not take on the peculiar viewpoint and color of any one country or of any particular group or individual. In practice this would mean, for example, that a much sharper line of demarcation between the American and the International Councils would have to be observed.

(To be concluded)

### Phillips

(Continued from p. 206)

cite a scripture or two. “By him therefore let us offer the sacrifice of praise to God *continually*, that is, the fruit of our lips giving thanks to his name” (Hebrews 13:15). Moreover, there is the “*always*” of Ephesians 5:20 and the whole import of “*whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God . . .*” (Col. 3:17). David arose at *midnight* to give thanks unto God; as already cited. Daniel thanked God *thrice daily* at stated times. If you have not often raised your heart in thanksgiving daily

may I suggest that surely a meal should not go by without thanksgiving to Him who hath provided it; “When thou hast eaten and art full, then bless the name of the Lord thy God. . .” (Deuteronomy 8:10).

Where may the name of the Lord best be hallowed? In the midst of the congregation of His people. “Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him and bless his name.” Ps. 100:4. “I will declare thy name in the congregation: in the midst of the brethren will I praise thee.” Ps. 22:22. The Lord Jesus and His disciples sang Psalm 118, part of the great Passover Hallel which is filled with praise, in the upper room, after instituting the sacrament of the Lord’s Supper. Our hymns are full of praise. Committed to memory, along with Scripture, you would know no lack of excellent expressions of exaltation. Having noted the best place, do not limit your praise to the sanctuary. In the home, office and in the street, numerous occurrences demand immediate thanks to God. How can the overflowing heart wait?

Has the full force of I Peter 2:9 ever entered your thought? The reason *why* you are a “chosen generation, a royal priesthood, a holy nation, a peculiar people” is in order that “*ye should show forth the praises of him who hath called you out of darkness into his marvelous light.*” Necessity is laid upon us! It is the end for which we are redeemed as well as the purpose for which we are created. We must keep the mirror of our spirit bright that it might truly reflect His glory. “It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High: to show forth thy loving kindness every morning, and thy faithfulness every night.” Ps. 92:1, 2.

In conclusion, what are some of the “all things” for which we should render thanks to God? Think what a chaos we would be living in if our unchangeable God had not established the unvarying laws of nature. Suppose the pull of gravity was erratic: or the place of the sun’s rising irregular: or that the seasons skipped around senselessly like little lambs. Let us not complain about the bitter winter day; rather thank God that it is a true token of His promise that “while the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease.” Re-

member to thank God for His constant providence as well as His special providences. The incident is related that an individual, who was one of very few saved when his ship burned at sea, recounted the fiery scene and his rescue, always piously concluding with the question, "who am I that God should visit me with such a remarkable providence?" Having heard this once too often a venerable minister said, "But God has shown me even greater providence." When asked how that could be, he replied, "I just sailed across the channel too and the boat didn't even catch on fire. What do you think of that?" Petitions in times of need ought to be accompanied with thanksgiving (Phil. 4:6). Answers from heaven call forth responses like the psalmist's, "I will praise thee: for thou hast heard me, and art become my salvation." (118:21). Which thought of salvation leads directly to Colossians 1:12, "Giving thanks unto the Father who hath made us meet to be partakers of the inheritance of the saints in light." That for which Paul thanks God is a fit pattern for all who are gainfully employed, receive promotions and rejoice in their calling: "And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me in to the ministry . . . and the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus." I Tim. 12, 14. Nor may we ignore the chastenings of the Lord, for they are designed by Him to work together to the good of them that love Him; therefore thank Him for these disguised blessings.

Thanksgiving belongeth to God. Thanksgiving becometh the children of God. Redeemed by grace, I'll render as a token of gratitude my constant praise to Thee. "Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation." Ps. 68:19.

## Churchill

(Continued from p. 209)

side were stamped these words: "Hear Weyer—First Presby. Church." This was the work of the Men's Sunday Night Club. This was a large group of men organized with one purpose only: not for study or recreation, but for the sole purpose of filling the church every Sunday night. I firmly believe that every church ought to have

such a Club. Certain it was that Sunday nights were great occasions in that church. Another factor which made the church grow and gave it spirit was the fact that the Pastor was not backward about speaking up on many issues of civil and national interest. He was awake to what was going on in the world. He was a preacher of the Word who met the times. This was very far from the so-called social gospel of the liberal, or the fads-of-the-day preacher. He could see world movement in the light of the Word of God. Dr. Weyer often preached on Prophecy, but as I remember it the audience was not lost in endless mazes of fine detailed interpretations such as often happens under dispensationalism. There was breadth and scope with a strong reliance on common sense. This factor however, later degenerated somewhat. When a new church was built, the elders would urge the Pastor to preach on Prophecy because preaching on Prophecy would fill the church. It was then that the notes in the Scofield Bible became more and more prominent in the preaching. Both in the Seattle church and the Tacoma church, there was an emphasis on the second coming of Christ, some would say there was an over-emphasis. Perhaps so, but the significant factor was that this preaching was premillennial—the second coming of Christ must be the premillennial coming. Other views were unscriptural and modernistic. This of course was unPresbyterian, and was to have dire consequences in later years.

The preaching of Dr. Weyer was strong. There was always something doing in that pulpit. He preached the Word and therein lay his strength; the text always stood out. He threw himself, body and soul, into his ministry; he was a forceful speaker. But there comes a time in all great preaching when the natural force of the man is put on leash and the powers of the spirit are unleashed. In that moment —'onward comes the Lord.' So did the doctrine distil as the dew from heaven.

## Most Decorated Chaplain

WHEN he received his third and fourth decorations with the Bronze Star for extraordinary heroism and devotion to duty while with front line troops in Korea, Chaplain (First

Lt.) Stewart K. Lewis of Springfield, Ky., Southern Presbyterian minister, became the most decorated chaplain of the Korean war. He will wear three Oak Leaf clusters to his Bronze Star when in dress uniform.

Chaplain Lewis prepared for the ministry by studies at Westminster Theological Seminary, Philadelphia, in 1939-41 and 1942-3.

## Sander to Oregon

THE Rev. Robert Sander, formerly pastor of the Valley Orthodox Presbyterian Church of Santee, California, has moved to Bend, Oregon, where he has been called to serve as pastor of Westminster Orthodox Presbyterian Church of that city. Former pastor of the Bend Church was the Rev. Robert Nicholas, now at Whittier and Sun Gardens, California.

The Rev. James Moore of Los Angeles is carrying on the work at Santee.

## P. Y. DeJong Returns from India

THE Rev. Dr. P. Y. DeJong and his family, along with the Rev. B. Ypma family and Miss Ann Bosch, are returning from the mission field in South India. Dr. DeJong, formerly pastor of the Oakdale Park Christian Reformed Church in Grand Rapids, left to take up missionary work in India in the late summer of 1952. No explanation of their return appears in the note published in the *Banner*, except that problems present on the field compelled this step. The Rev. H. J. Evenhouse, Secretary of Missions for the denomination, recently made a visit to the India field.

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# The GUARDIAN NEWS COMMENTATOR

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

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## Presbyterian Council Issues Deliverance

THE General Council of the Presbyterian Church in the U.S.A. early in November sent to the ministers and congregations of the denomination a lengthy letter dealing with principles that should govern the relation of Presbyterians to the state in the light of the Communist threat.

The letter was written by Dr. John A. Mackay, President of Princeton Theological Seminary and Moderator of the church's 1953 General Assembly, and formally approved by the General Council.

While declaring that serious thought needs to be given to the threat of Communism, the letter also expressed the fear that unprincipled opposition to Communism was producing a subtle but potent assault upon basic human rights. It declared that treason and dissent were being confused, that the right of private judgment was being invaded, and that some Congressional inquiries had tended to become inquisitions.

The letter further claimed that opposition to Communism was taking the form of a fanatical negativism, and that while Communism was fought against, nothing was being put in its place. The result might well be a spiritual vacuum, into which at the slightest opportunity some other form of tyranny could come.

The letter set forth three principles applicable in the circumstances. First, the Christian church while loyal to the country in which it lives, owes ultimate allegiance to God alone and His Christ and this ultimate allegiance must determine its message and outlook, rather than an immediate political situation. Secondly, loyalty to truth must be preserved. Lies with propaganda value have no place. The condemnation of prominent men and women on the basis of the uncorroborated testimony

of former Communists is wrong. Thirdly, we must recognize God's rule in history. No human plan can provide absolute security. Communism has an approaching rendezvous with God and the moral order.

The letter concludes with a number of specific proposals. "Let us always be ready to meet around the conference table with the rulers of Communist countries . . . In human conflicts there can be no substitute for negotiation . . . In any case talk . . . is the only kind of approach that can lead to sanity and fruitful understanding . . . In this connection such an organization as the United Nations is in harmony with the principles of God's moral government . . . It is imperative therefore that it (the U.N.) be given the utmost support. It stands between us and war."

This is the first time in many years, if ever, that the General Council of the denomination has issued a pronouncement of such a broad character.

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## Honor Servetus

WITH Protestants throughout the world observing Reformation Day October 31, in particular memory of Martin Luther and in general remembrance of the Reformation movement of the sixteenth century, Unitarians in Boston held special services in memory of Michael Servetus, the heretic who was put to death in Geneva some four hundred years ago, in the days of John Calvin.

Servetus, who had been condemned and burned in effigy already by the Catholic church because of his heretical views, was condemned in person and put to death on orders of the city council of Geneva. John Calvin is usually blamed for this, although the responsibility was certainly not solely his, and he himself sought some mitigation of the final sentence.

The crimes of Servetus for which he

was condemned were of a doctrinal nature, including the denial of the Trinity and of the deity of Christ. Unitarians and liberals hail him as a martyr for religious freedom.

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## C.B.F.M.S. Completes Ten Years

ON December 15 the Conservative Baptist Foreign Mission Society will complete ten years of service. The Society was organized in 1943 to send out missionaries committed to the fundamentals of the faith. It intended to work within the American Baptist Convention, but was refused recognition by that body, and has developed as an independent Baptist mission board.

At present the Society has 317 missionaries on ten fields, a home staff of 30 workers, and a budget of over a million dollars. General director of the Society is Dr. Vincent Brushwyler.

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## The U. P. Church and Ministerial Training

AN editorial in the September 21 issue of the *United Presbyterian* raises the question of the requirements for ministers or candidates seeking to enter the ministry of that church.

The *Book of Government* of the church specifies that "Every student of theology shall . . . prosecute his studies in a theological seminary of our own church, or one that holds to the Reformed doctrine and maintains academic standards equal to our own, and has the approval of presbytery."

The 1952 Assembly of the church was asked to interpret these requirements, and declared that "*academic standards equal to our own*" implies that the seminary shall be accredited by the American Association of Theological Seminaries; and that a seminary

that "holds to the Reformed Doctrine" implies a seminary of a church holding membership in the World Presbyterian Alliance!

The 1953 U. P. Assembly was asked for a further clarification of this, and declared, "If a student disregards the instructions of his presbytery and attends an undenominational seminary or the seminary of a church not in the World Presbyterian Alliance or a seminary not accredited by the American Association of Theological Seminaries, he should not and constitutionally cannot be licensed or ordained as a minister of the United Presbyterian Church." This is modified by the further declaration that a student who seeks to be taken under care of a presbytery after he has practically completed his theological education, must have a thorough examination and be placed on probation for at least one year.

The editorial from which the above is taken further quotes the 1953 Assembly as declaring that presbyteries should be "warned against a sentimental piety that would throw the door to the ministry wide open to any and all men previously ordained by other denominations that are often little more than schismatic sects."

### Calvinism and Church Union

THE discussion of matters related to the proposed merger of three leading Presbyterian bodies goes on apace. But the most excitement is certain to be aroused when someone raises doctrinal issues.

Thus in the *United Presbyterian* for August 31, the Rev. G. I. Williamson, pastor of the United Presbyterian Church in Falls River, Mass., has an article in which he opposes union on the ground that he—and by its Constitution the U. P. Church—is committed to Calvinism as the true interpretation of Christianity, and he feels that union with the Presbyterian Church U.S.A. will not strengthen and deepen that commitment on the part of the church, but will weaken it, because the Presbyterian Church U.S.A. is much less Calvinistic in heart and practice than the U. P. Church. Mr. Williamson would "favor union with the Southern U. S. Church, the Christian Reformed Church, or the Orthodox Presbyterian Church . . . any union

in which Calvinism will be advanced." But he opposed any union in which the purity and integrity of Calvinism would be further harmed.

The publication of the article led to a number of "letters to the editor," some of which were published. Mr. Williamson was roundly criticized for proposing to substitute a "system of thought" or a "historical tradition" for the gospel. However, he also had his supporters. The October 19 issue of the paper carries four letters, in three of which it is pointed out that the church is historically and constitutionally a Calvinistic church, and that those within it who object to the maintenance of that tradition should reconsider their own ministerial vows.

There is little doubt that the United Presbyterian Church will approve the proposed plan of union, but if more attention could be paid to the doctrinal issues involved, the margin of that approval might be substantially cut.

### Macartney Retires

DR. Clarence E. Macartney, for 26 years pastor of the First Presbyterian Church of Pittsburgh, Penna., preached his final sermons as pastor there on September 20, and retired from the active ministry.

His successor is the Rev. Robert J. Lamont, formerly of Narberth Presbyterian Church near Philadelphia. Dr. Macartney has resided in the Duquesne Club near the church. A parsonage, the first ever owned by the church, has

been purchased in Mt. Lebanon for the new pastor. Dr. Macartney plans to live in his boyhood home on the campus of Geneva College, Beaver Falls, Pa.

In the 1920s and early 1930s, Dr. Macartney was a leading figure in the fight against Modernism in the Presbyterian Church in the U.S.A. At one time he was a member of the Board of Trustees of Westminster Theological Seminary, Philadelphia.

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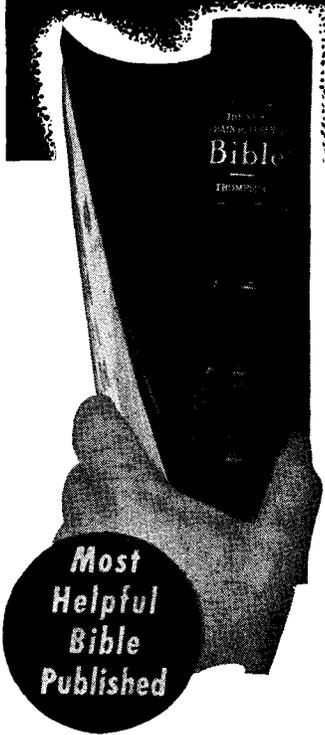
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