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J. Gresham Machen  
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## Meditation

### Safe Travel

*"Trust in the Lord with all thine heart, and lean not upon thine own understanding: in all thy ways acknowledge him, and he will direct thy paths."*

PROVERBS 3:5-6.

Life is like a journey. Some call it a pilgrimage. That brings out its religious color or tone. It should be a happy experience, full of meaning and most rewarding. Yet not everyone has a good time. It is not a good trip for all.

Recklessness is very common. For that reason there are many wrecks, and many tragedies. Many end in ruin beyond repair.

Happiness depends upon minding the rules of travel. We must reckon with God all along the way, and always take him into our confidence. We must be learners and servants, rather than self-sufficient judges of what is best. "In all thy ways acknowledge him, and he will direct thy paths."

Bad turns are due to failure here. Often we are at dead ends or in rough roads. We get into long, expensive detours, and sometimes are forced into costly repairs because we ignore God. We do not consult with him, but trust instead to our own understanding.

This is our big problem, this spirit of self-sufficiency. We put too much stock in ourselves. That is why we pray so little. And that is why we work so hard and worry so much. We try to carry loads that only the shoulders of the Almighty can bear. And we get our wages in frustration, discontent, exhausted nerves, broken hearts. We rub ourselves thin against one another because God is not in our counsels. We may be very religious when religion is the topic of conversation and when time comes for our customary rituals, yet have no place for God in our lives. Even clergymen can be more inclined to argue and fight than to pray. Small wonder that they should then weary themselves in their favorite occupation.

"O what peace we often forfeit,

"O what needless pain we bear,

"All because we do not carry

"Everything to God in prayer."

Either Jesus is not our friend, or we

do not appreciate our privileges.

But it is possible to turn to God in prayer, and then to go one's way without him. This is no true acknowledgment. We must reckon with God as our Lawgiver, to learn his ways and to keep them in all our journey.

This is a day of lawlessness. Some frankly object to living by law. They take it as an interference with freedom. The desires and inclinations must be given full play. Law is frustrating. It stifles the self. They want full freedom of self-expression.

With this philosophy so popular, we should expect delinquent youth around us. Costly police programs should be taken for granted. Continuous scandals and expensive investigations without end in high places should be expected. We should take for granted confusing and nerve-wracking "cold" wars of propaganda. And there should be no amazement at the increased numbers of unhinged personalities. We prefer to trust to our own understanding. Therefore we live in confusion unmatched in any other age. And the devil splits his sides at us!

If we should throw away our compasses and watches, burn our maps, scrap our rulers, weights, and scales; if we should destroy our laboratories, burn our textbooks, and abandon all education because these things prevent full freedom of expression, it would be clear to everyone that madness was upon us. Yet we have gone so completely off the deep end that we think we can scrap God's moral order for the universe. Some theologians even make bold to tell us that God himself is so free that he can turn into his opposite! It is clear that some will not stop at the effort to reconstruct the world, but are bent on making *God* over in their own image—their licentious image!

Surely we need to reckon with God also as our Savior. Our hopeless condition is all too apparent. We are lost! We grope in darkness, and death overshadows us. Will anyone still contend for the doctrine of the inherent goodness of man? The most inveterate dreamer has by now surely been brought down to earth here. The whole world is in "jitters." Godlessness and ruthlessness are well known in our day. Surely our hope is not

in ourselves.

If chaos is to give way to order; if corruption is to vanish before life and health; if sighing is to die away in singing; if the sun is to shine for us and to brighten our journey; if our pilgrimage is to end in blessing; then the Lord must be our salvation.

How is your trip so far?

HENRY P. TAVARES

### Westminster Seminary Accredited

WESTMINSTER Theological Seminary has been accredited and elected a member of the Middle States Association of Colleges and Secondary Schools. The action was taken at the April meeting of the Commission on Institutions of Higher Education of the Association and follows an investigation of all phases of the Seminary's life and work carried out by an evaluation committee last fall.

The Middle States Association includes in its membership most of the regular colleges and secondary schools in the middle eastern section of the country. Until about a year ago, however, its membership was not open to theological seminaries and graduate schools of similar specialized character. However, when this limit was removed, Westminster made application, and the present accreditation is the result.

Westminster had never applied to the American Association of Theological Schools, because of the theological bias of that organization.

### Johnstons Sail

THE Rev. and Mrs. John D. Johnston, Orthodox Presbyterian missionaries to Formosa, sailed with their family on April 17 from San Francisco, aboard the freight ship *China Bear*, on their way to take up mission work on the field. Also on board were several missionaries of other denominations.

### Son to Mahaffys

ASON, Peter Gordon, was born April 15 to the Rev. and Mrs. Francis Mahaffy, Orthodox Presbyterian missionaries in Eritrea. The Mahaffys have four other children, and all are boys. The family is expected back in this country on furlough this summer.

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# THE PRESBYTERIAN GUARDIAN

MAY 15, 1954

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## *Purity, Peace, Unity*

**E**VERY minister and every ruling elder of The Orthodox Presbyterian Church has, in the course of his entering upon his office, solemnly promised to study the purity, peace and unity of the church.

The word "study" as used in this expression carries the implication of seeking earnestly, of striving after, of continually working in the direction of, that purity, peace and unity.

The purity of the church has reference both to matters of teaching and of conduct. Elders and ministers alike are to make diligent endeavor to see that the teaching of the church and in the church is in accord with one primary standard, Holy Scripture, and with the subordinate standards. This does not call for extended and public argument and criticism of every detail about which a question might be raised. It requires rather an interest and concern that the truth be presented, fully and plainly, so that the body, which is the church, may be properly nourished and strengthened.

The purity of the church also relates to the life and conduct of the Christian community, and here again the officers are to be concerned for that righteousness which, seen of men, will lead them to glorify the Father in Heaven.

A deep concern for these matters will promote the peace and the unity of the church. We understand the peace of the church to refer to the relationship of its members one to another, and as parts to the whole; while the unity of the church we understand as referring to the cooperativeness of the endeavor the church makes to promote its cause in the world.

These various elements are involved because the church is in fact a living organism, a body, the body of Christ. And just as it is necessary that the human organism be strong, healthy, well coordinated and single-minded, so also the Body of Christ on earth must be spiritually healthy, well coordinated in its inner workings, and of one mind and heart in its devotion to the cause of Christ and the advancement of His kingdom.

Each local congregation with its own officers constitutes a portion of the body of Christ in which in a real sense the features of the whole body must be present on a small scale. On a larger scale, the same is true of the presbytery, although it may seem as though the presbytery were a separate unit with its own problems. Those who gather in presbytery represent the churches of the presbytery, and their concern is just the purity, peace and unity of the community of churches they represent.

And in the annual General Assembly of the denomination, the whole organization is represented, and the concerns of the whole are under consideration. The Assembly is not some meeting "off there," in which a few men get together to argue over a number of relatively inconsequential matters, after which they return to their local congregations and the "real work" of the church. The Assembly is also a most vital part of the very life of the church, a gathering at which the purity, peace and unity of the whole body should be the subject of greatest concern, and the context in which all discussion and debate is conducted.

It is inevitable in a small and relatively young denomination such as The Orthodox Presbyterian Church, which came into being as a result of intense struggle and controversy, that there will be strong prejudices, deep convictions, and perhaps even sharp divisions on a variety of matters. We have learned to expect such a situation. These conditions will do harm only when prejudice becomes suspicion, when conviction becomes self-will, and when division becomes divisiveness. They will not do harm if there is a real and sincere determination to "study the purity, peace and unity of the church."

The Orthodox Presbyterian Church has a mission of great importance to perform in this world. May God be pleased to bless the coming Assembly, as well as every other phase of the church's life, to the accomplishment of this mission, for His own glory.

L. W. S.

## Presbyterian Union and Missions

THE April 21 issue of the Southern Presbyterian *Journal*, an independent magazine published by conservatives in the Southern Presbyterian Church, carries a significant article on the effect the proposed Presbyterian union would have on the mission work in Japan of the Southern church. This is an aspect of the church union problem which has received less attention than it deserves.

According to this article, written by Dr. J. A. McAlpine, a Southern Presbyterian missionary in Japan, the effects of the union would be of a most drastic nature.

Before the War, the Northern and Southern Presbyterian churches, together with two Reformed denominations, had cooperated in Japan to erect what was known as the Church of Christ in Japan. However, at various points this cooperation had been broken because of the appearance of liberalism in the work of this church.

At the time of the war, two issues arose. The first was the matter of Shinto worship. A government regulation required all heads of schools to appear at the national Shrines on certain occasions. The Northern church desired to acquiesce in this program, but the Southern church took steps to close its school rather than compromise on the Shrine issue.

Secondly, at the outbreak of hostilities all churches in Japan were compelled by government order to unite in the so-called KYODAN. There was protest against this in all groups, because it placed the church under the control of a pagan civil government. Seventeen ministers of the Presbyterian church voted against entering the KYODAN, in a brave gesture of defiance. These men also gave notice that as soon as circumstances permitted they would withdraw from the KYODAN.

During the war the head of the KYODAN yielded to government pressure and went to the Shrine, though he later refused the government's insistence that the doctrine of the Trinity be removed from the church, and might have been put to death had the war not ended. During the war the KYODAN approved attendance at the Shrines, and aided the government in forcing Christian churches in Formosa and Korea to install "god-shelves" to

### Effective June 1

As previously announced, the subscription price of *The Presbyterian Guardian* will be increased on June 1 to \$2.50 per year, for individual subscribers. A "club" rate of \$2 per year for groups of ten or more subscribers will also be put in effect at that time.

prove their allegiance to the Japanese emperor.

As soon as possible after the war, the seventeen ministers who had protested entering the KYODAN (native Japanese, several of whom had studied at Westminster Seminary) withdrew from it and organized the Reformed Church of Christ. At present this group has some 40 ministers, 49 churches and 2,689 members. In 1950 this church went on record officially declaring that a Christian should never attend a shrine or engage in any idolatrous practices. No other denomination in the history of Christianity in Japan has taken such official action.

The Japan mission of the Southern Presbyterian Church is at present largely associated with the work of this Reformed Church, though it has also extended aid to congregations still in the KYODAN which were associated with the mission before the war.

With respect to the proposed union, the Northern Presbyterian Church is committed to working in and with the KYODAN, and if union occurs, the Southern Presbyterian work would have to be integrated with this KYODAN church, with which the mission has so far refused official cooperation.

Further, the Northern church is committed to operating through an "Inter-Board Committee" in New York, which consists of representatives not only of Presbyterian but of other churches. The Southern Presbyterian mission in Japan would therefore be brought under this control, and the effect would be the end of the existence of the Japan mission. Southern Presbyterians, and their Japan missionaries, would no longer have any effective voice in deciding where or with whom they would work on the field. Finally

the mission work of the Southern Presbyterian group has been largely evangelistic, whereas mission work in connection with the KYODAN has been institutional—in schools and hospitals.

In describing the effect on the mission work in Japan resulting from the proposed union as drastic, therefore, it appears that McAlpine is in no wise exaggerating. All of this is interesting because the Orthodox Presbyterian Church in its mission work in Japan has also been working with the Reformed Church of Christ.

Should this proposed union take place, the Reformed Church would doubtless lose whatever support and encouragement it is now receiving from the Southern Presbyterian mission. And the opportunity and responsibility of the Orthodox Presbyterian Church to encourage and uphold these Japanese brethren who are determined to maintain a Reformed testimony in their native land would be substantially increased.

Every development taking place in the so-called "ecumenical" movement makes it increasingly clear that its end will be a nondescript, least common denominator sort of affair, and that those who would support the clear testimony of the historic Christian faith cannot participate in it.

L. W. S.

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## *The Presbyterian* **GUARDIAN**

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# The Future of Westminster

## Substance of the Address Delivered at the 25th Annual Commencement

By ROBERT S. MARSDEN

**T**HE Rev. Robert S. Marsden, Executive Secretary of Westminster Theological Seminary, Philadelphia, delivered the principal address at the 25th Annual Commencement Exercises on May 12, 1954. Mr. Marsden was a member of the first class to be graduated from the Seminary, in 1930. In order to meet our publication schedule he kindly provided us at our request with an advance copy of his address, of which the following is an abridgement.

**M**R. President and members of the Board of Trustees, members of the Faculty, members of the class of 1954, alumni and honored friends: You will never know with what temptation I struggled in preparing this address on The Future of Westminster. The temptation was to let my fancy project itself forward 25 years, and to portray magnificent buildings, crowds of students, an enlarged faculty, and so on.

But such flights of fancy can serve no really useful purpose. It is quite possible the things we would like to see happen will not happen. It is possible that our present small faculty and our present campus will be too large for the small student body willing at that time to share the persecutions which may arise for the sake of the gospel.

So I shall not talk to you about future budgets and future student bodies, but rather about the Seminary itself. And the period of time envisioned in that word "future" is not 25 years but, let us say, one hundred years.

Now of course anything I say on this basis will be said in full consciousness of the fact that our Lord Jesus Christ may return in power and great glory during this period. He may bring this age, with its puny plans, to an end. But, if our Lord tarries, what kind of institution will Westminster be in the year 2054?

Perhaps you say, why should the Seminary change? Does it not have an excellent Constitution, which it proudly publicizes? Will that be changed? But let me ask a question.

What institution has not greatly changed in the past hundred years? What institution can possibly resist some change in the next hundred years? Or, shall we put it thus—What institution having reference to human affairs *should* not change in the next hundred years, and change greatly?

For we live in a world whose social, economic and cultural features are changing with great rapidity. It has been said that George Washington would have felt more at home in the world of Moses than in that of Harry Truman. It could also be said that Archibald Alexander would have felt more at home in the world of Paul than in that of John Mackay. Social and economic changes in the lifetime of most of us here, not to mention the hundred years, have been greater than in all of previous recorded history.

And the changes of the next hundred years will be even greater, since the *rate* of change continues to accelerate. The social, economic, political and scientific world of 2054 is beyond our imagination. But this we can say. Westminster Seminary will change with the world, whether we will it or not. We can, of course, say that we shall stand for the same gospel amid all such changes. I certainly trust such a pre-

diction will be true. But Westminster will change. And it is our endeavor to exercise some control over that change that I wish to discuss with you now. There are numerous possibilities, of which I shall mention only four.

### Westminster May Become a Museum

Prescott, in his book *Conquest of Peru*, describes one of the most interesting museums the world has ever seen, though the people who maintained it did not think of it in those terms. He describes how the Inca of Peru at death had been skillfully embalmed and removed to the great temple of the Sun, and how the effigies of former kings and queens were ranged in the great hall. "The bodies, clothed in the princely attire they had been accustomed to wear, were placed on chairs of gold, and sat with their heads inclined downward, their hands placidly crossed over their bosoms . . . It seemed like a company of solemn worshipers fixed in devotion, so true were the forms and lineaments to life." You see, everything humanly possible was done to make the dead appear to have life.

How many religious organizations have had the same fate? Wander some day into the older sections of a great city, see the teeming population crowding the sidewalks, and then look at the church building standing on the corner. It is dark and grimy and—closed. Around it play Negro children, using the regular pattern of the sidewalk for a game of hopscotch. Visit the spot



View of Westminster Seminary campus, with Machen Hall in the distance.

at 11 a.m. on Sunday morning. A few straggling worshipers ascend the steps and shut themselves away from the maddening crowd for an hour. Visit the spot at 8 on a Sabbath evening. The steps of the closed building will be crowded with loiterers to whom the church has no more relevance than the pyramids of Egypt. The old forms of service, the old familiar hymns, the old stories of things that happened long ago, seem to have no more meaning to the surrounding society than the mummified Incas had in a society crumbling under the Spanish invasion.

Could something like this be the future of a seminary like Westminster? It could be, if we are content merely to preserve the precious truths which are so earnestly confessed here. Students may come, a few to be sure, to handle the precious relics which have been preserved intact even as the recipient of that one talent preserved it intact in the ground against the coming of his lord. But when museum doors are closed on us, the strange sights we have witnessed soon pass from our thought as we enter the world of reality. I once heard Dr. Machen rejoice that our original campus on Pine Street was "downtown," because of its physical proximity to the life of the sinners who lived there and for whom Christ died. But it takes more than physical proximity to save an institution from becoming a museum.

Religious organizations may become museums when they identify the truth with certain social customs and then, when those social customs change, continue to display the outmoded thought forms which they had mistaken for the revelation of God.

May God keep Westminster from ever becoming a museum, a mere depository of precious ideas of the past. May it rather be diligent in training men, who are sinners, to carry the Word of Life into the lives of men and women who are also sinners, but who may have hope both in this life and in that which is to come, through the message of the living Saviour whose life and work is relevant to sinners of every age.

### Westminster May Become a Factory

On the other hand, Westminster may become a factory. Not far from where I live is the Hershey Chocolate factory.

Taking house guests on a tour of the factory is one of the standard ways of entertainment in our area. Molten chocolate, ground for 72 hours in scientifically built grinding mills, enters one end of the line and passes through a complicated course to the other end. There it emerges, neatly packaged, whether powder, bars, bits, or some other shape. One marvels at the efficiency of the operation. Each chocolate bar is precisely like every other chocolate bar in size and quality. By efficiency and mass production the price is brought low, and so the Hershey bar is a treat few people in this land have been denied.

The designers of this factory had one thing in mind, the sale of the product, its acceptance by the public. Hence the neat and convenient size of the package, the efficient manufacture and the low price. The uniformity of the product contributes to this also. But whether the product was always and everywhere good for the people, or whether it contributed to the corpulence of some and disturbed the allergies of others, this did not concern the manufacturers.

Now a theological seminary may so concern itself with the sale—the popular acceptance—of its product, that it gives little attention to essential quality as related to the standard of the Word of God. A superficial conformity to forms of words may loom so large that a stereotyped product results.

Of course there should be in one sense a trademark on the product of the Seminary. That trademark should be nothing less than a devotion to the

whole truth of the revelation of God. The ministry for which men have been "formed for the gospel," (to quote the Constitution) is no narrow profession. It is a profession in which there is proper place for the display of every human talent and for the greatest of outward variation—for the scholar and the activist, the artist and the artisan, the orator and the writer, the introvert and the extrovert. A standardized product should not be the goal of a theological seminary, save as the standard is the Lord Jesus Christ himself. May God preserve Westminster from becoming a little factory, with a standardized form of product which will sell, but which is not suited to the healing of every type of sinner.

### A Specialty Shop

Then again Westminster may become a speciality shop. A few years ago I had occasion to visit the office of the largest importer of pearls in New York city. The gentleman was very gracious, and showed me his wares, though I was not a potential customer. He dealt in nothing but pearls. But he had them in quantity, of all shapes and sizes. During the half hour I was there not a customer came in or called on the phone. It was a specialty shop in the strict sense, dealing in only one kind of product, but known to the trade for that product as the finest shop of its kind.

Many seminaries have become specialty shops. They have seen the need for emphasis on one idea, which they consider to be the truth. Other ideas  
(See "Marsden," p. 97)

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## Memories of the First Year at Westminster

By ROBERT L. VINING

**T**HIS year Westminster Theological Seminary held its 25th annual commencement. Though the Seminary has planned its official 25th anniversary observance for this fall, it seemed appropriate that we should ask a member of the first graduating class to write some brief notes on the first year of the new Seminary, 1929-30.

At that time the Seminary classes were held in a "row house" located at 1528 Pine Street, Philadelphia. Stu-

dents roomed in the Gladstone Hotel, located at 11th and Pine. The Orthodox Presbyterian Church had not yet been organized—would not be for another seven years.

Thirteen graduates received certificates at the first commencement exercises. Three of these, the Rev. Robert S. Marsden, now executive secretary of the Seminary, the Rev. Robert L. Vining, pastor of Bethany Church, Nottingham, Pa., and the Rev. Everett C.

*DeVelde, pastor of Covenant Church of Vineland, N. J., are ministers of the Orthodox Presbyterian denomination.*

*Three members of the original faculty still teach at Westminster. They are Dr. VanTil, Professor Ned Stonehouse, and Professor Paul Woolley. Dr. Robert Dick Wilson died in the fall of 1930, and Dr. Machen died January 1, 1937. Another member of the original faculty, Professor R. B. Kuiper, retired two years ago.*

A variety of motives influenced the thirteen of us who transferred in 1929 from Princeton Seminary to Westminster Seminary for our Senior year. We were opposed to the re-organization of Princeton Seminary just effected by the General Assembly of the Presbyterian Church, U. S. A., and the compromises with error that would inevitably result. For decades Princeton had been the citadel of orthodoxy but now a policy of inclusivism was adopted. We were largely influenced by the fact that several of the professors whom we most honored were going to found the new institution. Also, several of our most respected classmates and friends were intending to make the transfer. Unwittingly, the liberal Presbytery of Albany, which licensed me to preach in early September, helped me to this decision by its very insistence that it would be unthinkable that I should attend this new institution, led by dissidents.

How thankful to God I have always been that He enabled me to make the decision to go to Westminster. Had I remained at Princeton with all its prestige and wealth, would I today be a minister in the Presbyterian Church, U. S. A., an unhappy conservative in a denomination that has elevated the commands of men above the Word of God, that has been engulfed by liberalism? It is the theological seminary that shapes the thinking and the convictions of the ministerial student. How tremendously important it is that the ministerial student attend an institution that is loyal to the infallible Word of God.

We thanked God for the four professors who came from Princeton and for the new ones who came to the fledgling institution. Dr. Machen was, of course, an incomparable teacher, and most of us took all the courses which he offered. His combination of profound scholarship and deep humility made an inef-

faceable impression. On the occasion when Dr. Machen pronounced the dictum, "Princeton is dead," this student was startled. Wasn't that a drastic judgment to make? Were there not good men still at Princeton, men such as Dr. Caspar Wistar Hodge, Dr. Geerhardus Vos and Dr. Wm. Park Armstrong, men whose sympathies appeared to be with Westminster, although they did not themselves make the venture? Yes, but Dr. Machen was prescient. He could read the future. He knew the new course on which the old Princeton had embarked and whither it would lead. This student did not foresee that the time would come when a modern day professor in the Old Testament department in Princeton Seminary would scathingly ridicule Dr. O. T. Allis, who once graced that department, for defending the unity of Isaiah.

Dr. Robert Dick Wilson with his knowledge of forty-five languages and dialects had come to Westminster. He was an inspirational teacher. How we strove early in our Junior year at Princeton to be promoted to "Aleph" so that we might study Hebrew under Dr. Wilson. Dr. Wilson was nearing the end of his brilliant career. Some had marvelled that he should leave Princeton, where he had been world-famous, and where he would soon be eligible for a pension, and should throw in his lot with an untried institution which might conceivably die an early death. But Dr. Wilson was willing to be "a fool for Christ's sake." If we have ever been tempted to wish that we were in a large denomination and receiving a larger salary, we have been helped by the example of Dr. Wilson, who was willing to be "a fool for Christ's sake."

This student found the course in Pastoral Theology taught by Dr. Frank Stevenson immensely stimulating. There was nothing dull or pedestrian in his lectures. They were full of color, and sparkling with wit. His vivid imagery left pictures that we shall never forget.

Time and space do not permit us to speak of all of our professors individually, but we found in them deep devotion to the Word of God, sound scholarship, and true piety. It was a great privilege to sit at their feet.

After spending two years in the small and delightful city of Princeton it was quite a change to live in the

downtown section of a great city. Our living quarters in the Gladstone Hotel were reasonably good, but on the half mile walk to the Seminary classrooms at 1528 Pine Street, I used to long for the sight of a tree. In the providence of God the Seminary would acquire before many years an estate with some eighty or ninety varieties of trees. But that wasn't in our day.

Playing handball, and going swimming, in the gym of the Young Men's Hebrew Association, was another new experience.

We had no campus church at which to worship, and some of us did quite a little sermon tasting, by visiting churches of various denominations, and shades of theological belief. Dr. G. Campbell Morgan, the noted Bible expositor, was pastor of one of the Presbyterian churches at the time. Dr. Roy T. Brumbaugh, fiery and fearless, a director of the Seminary, was pastor of the so-called "Wanamaker" Presbyterian Church. Dr. Donald Barnhouse, youthful and cordial, was pastor of the Tenth Presbyterian Church, the church closest to the seminary building. Dr. Ross Stover was a popular Lutheran pastor. Dr. Joseph Fort Newton, well-known liberal, was rector of an Episcopalian church.

A deputation committee of the student association conducted services from time to time in some of the rescue missions of the city. One such mission was located in the heart of the "tenderloin" section, with saloons and burlesque houses nearby. One night quite a considerable number of the "down and outs" had drifted into the mission. As a young Irish student preached the gospel of Jesus Christ the Holy Spirit blessed it to the heart of one young man, and the light of Heaven shone from his face. "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation, to every one that believeth."

If memory does not betray me, our commencement speaker in 1930 was Dr. Clarence E. Macartney, a warm supporter of the Seminary at that time. His message came to a powerful climax, with a thrice repeated "As ye go, preach!" Ours is the task to preach the gospel of sovereign, redeeming grace.

For the training in the Word of God, in the precious truths of the Reformed faith, which we received at Westminster we shall be forever grateful.



Covenant Orthodox Presbyterian Church

## Covenant Church Set To Welcome Assembly

**C**OVENANT Orthodox Presbyterian Church of Rochester, N. Y., is all set to extend a hearty welcome to delegates to the Twenty-First General Assembly of The Orthodox Presbyterian denomination when that Assembly convenes on May 26. The Rev. Herbert V. G. DuMont, pastor of the church, has reported on the plans for the meeting.

The Assembly will open on Wednesday evening at 8 p. m., with a worship service and the observance of the Lord's Supper. The Rev. Professor John H. Skilton, Moderator of the previous Assembly, will conduct this service and preach the sermon. He will also moderate the session on Thursday morning until his successor is elected.

Actual business of the Assembly will begin on Thursday morning, and if past experience is any criterion will probably continue through most of Monday of the next week. On Thursday evening a public meeting will be held at the church, at which the work of the Committee on Christian Education will be presented. The Rev. Edmund P. Clowney will be the speaker, and special music will be provided by the Chorus of Memorial Church.

If the Assembly decides to take time off on Saturday afternoon, several

possibilities are open. The Highland Park lilac festival will be going on (weather cooperating). This park is internationally famous for its 417 varieties of lilacs. Or trips for the commissioners to the Eastman House of Photography, Letchworth Park, or

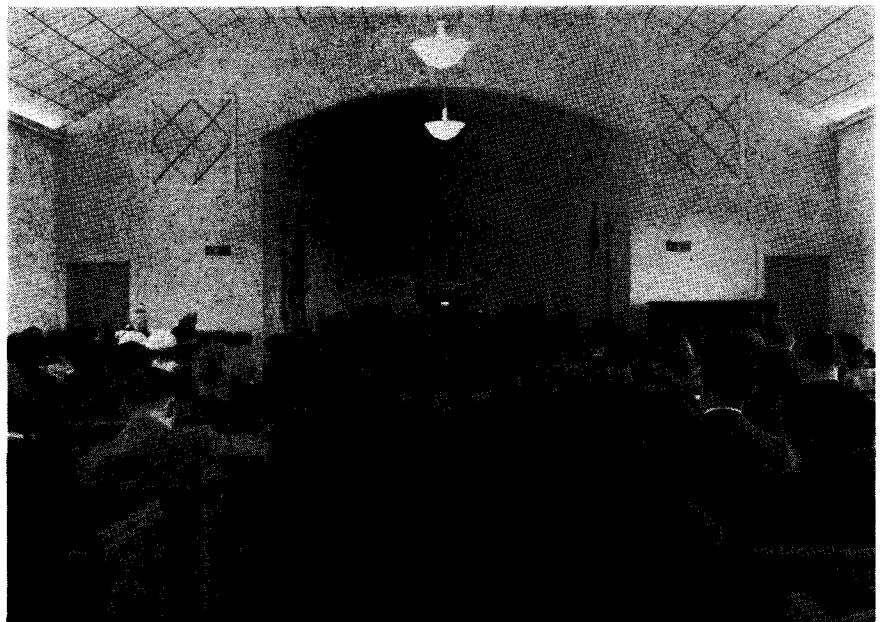
the Seneca Park zoo, may be arranged.

Sunday evening the service will be especially concerned with missions, and the Rev. John P. Galbraith, general secretary of missions committees of the denomination will be the preacher.

Covenant Church was formed in 1936, the same year that saw the organization of the Orthodox Presbyterian denomination. The Church's first meeting place was the Y.M.C.A. Two other locations were used temporarily before the congregation decided to purchase a house on Ridge Avenue (west). This house, now the manse, served as the place of worship for the congregation until November, 1949, when the present church structure was dedicated. Since that time work with the children of the neighborhood has been increasing through Sunday school, Summer Bible school, and released time religious instruction.

On January 31, 1954, a Baldwin electronic organ and new pews were dedicated to the worship of God. Recently the church received a gift of tile flooring, which was installed in the Sunday school rooms.

Mr. DuMont tells us that Rochester is called the Athens of America. "As elsewhere, opposition to orthodox Christianity is keen, but the Lord has granted growth, and the prospects are bright."



Interior of Covenant Church. Picture taken at service dedicating new organ, January 31.



# Orthodox Presbyterian Church News

**Portland, Me.:** The annual meeting of Second Parish was held April 5. Mr. Clark McIntire and Mr. Claude Griffith were elected to the parish committee, and Mr. Leonard MacPhee and Miss Olive Nelson were reelected to the offices of Moderator and clerk. Over \$15,000 was received during the past fiscal year for parish activities. On April 13 the annual meeting of the congregation of Second Parish church was held. Elders John MacDonald, Earl Maier, and Ernest W. G. Klieman were reelected for another three year term. The pastor, the Rev. Calvin A. Busch, has completed six years in Portland.

**Westfield, N. J.:** Arrangements have been made for a Westminster student, Mr. Edwin Urban, to assist in canvassing the area about Grace church during the summer months. He will also serve at the church while the pastor, the Rev. Leslie Dunn, is on a vacation trip to California in July. Mr. Edward Haug and Mr. R. P. Width were elected to the session, bringing the number of elders to six. Mr. E. Aufleck and Mr. R. Barker were added to the Board of Trustees. Mrs. Helen Paxson has been appointed club secretary in a drive to secure new GUARDIAN subscriptions.

**Wildwood, N. J.:** Twenty-eight men attended the Men's Fellowship dinner of Calvary church on April 15. Mr. Clifford Frame of the Gideons was guest speaker. Some 200 persons attended the sunrise Easter service at the Boardwalk chapel, when the Rev. Edmund P. Clowney was the guest preacher. The morning worship service at the church on April 11 was broadcast over station WCMC. The Pastor-elect, the Rev. John Davies, expects to bring his family to Wildwood from Gresham, Wisc., in early June.

**Nottingham, Pa.:** Bethany church elected two new elders, William Cameron and Leonard Kirk, at its annual meeting April 14. Mr. Lewis Todd was elected a trustee. Indebtedness on the church manse was cleared off during the year. Benevolent giving for the year was nearly \$1,600, the best year for the church so far. The congregation authorized the trustees to purchase

pews for the church auditorium. The Rev. F. Clarke Evans was guest preacher at the church April 25.

**Glenside, Pa.:** At the annual congregational meeting April 28 Mr. Richard C. Zebley was elected a member of the session. A proposal to institute the plan of rotating or "term" eldership was rejected by the congregation. Discussion of the pros and cons of the plan had been featured at forum meetings on the two preceding Sunday evenings. A Christian school association has been organized, and a school board elected, the majority of whose members are from the Calvary church congregation.

**Valdosta, Ga.:** Nine new members were recently received into Westminster church, and three covenant children baptized. The Women's missionary society held a luncheon meeting, with 30 ladies present. The book, "Queen of the Dark Chamber," by Christiana Tsai was reviewed. Mrs. Hartman Eager is the new president of the organization.

**W. Collingswood, N. J.:** The annual banquet of the Camden County Christian Day School Association was held April 29. Guest speaker was the Rev. Charles G. Schaufele, Orthodox Presbyterian minister who is teaching at Gordon College, Boston. The Rev. Edward L. Kellogg, pastor, conducted a series of special services at Immanuel Church, Morristown, N. J., the week of April 4. Donald Duff was guest speaker at the Machen League meeting April 10.

**Volga, S. D.:** Calvary Church was host to the Presbytery of the Dakotas for its spring meeting April 7 and 8. At the same time some 40 ladies from North and South Dakota churches gathered to reconstitute the Presbyterial organization. Mrs. Russell Piper of Bridgewater was elected president of the Presbyterial. The Rev. Takuo Hohri was guest speaker for the ladies' meeting. The Rev. Henry Tavares was chosen Moderator of the presbytery. The Rev. George Jennings and the Rev. P. H. Kadey were guest speakers at Calvary recently.

**Long Beach, Calif.:** H. L. Barker and Eugene Scherer were elected to the

officer of elder at the annual congregational meeting of First Church. The congregation approved a budget of \$29,000 for the coming year.

**Manhattan Beach, Calif.:** The Rev. John P. Galbraith was guest preacher at First church the evening of April 26. Construction of the new church building is proceeding ahead of schedule, and will soon be completed. Four communicant members were received and two infants baptized at the service April 4.

**Carson, N. D.:** The combined choirs of the Carson, Lark and Leith churches presented an Easter cantata at the three churches. It was directed by the Rev. Henry Tavares, pastor, and Mrs. Tavares was the accompanist. The Carson Women's Society has completed a quilt to be sent to Korea. Members of the Women's society at Leith are busy trying to raise money for the organ fund. A women's society has been organized at the Lark church. Seven young people made public profession of faith at Leith. Several ladies from the Leith and Lark churches attended the Presbyterial in Volga early in April.

**National City, Calif.:** The first section of the building being moved onto the lot of First Church to serve as a church auditorium has arrived and been placed. Two other sections, to complete the structure, are expected soon. Attendance at the Easter services broke all records for the church, with over 100 in Sunday school and 84 at morning worship. The choir presented a special program at the church Easter Sunday evening.

**Crescent Park, N. J.:** A building program has been undertaken by Immanuel Church in answer to the need for expansion. The present auditorium seats a maximum of 130, and there were 160 worshipers on Easter Sunday. The Sunday school attendance that day was over 200. A prayer meeting for the young people has been started.

**Harrisville, Pa.:** The Rev. Frank D. Breisch, pastor of Faith and New Hope churches, has been engaging in a program of family visitation, with the assistance of the elders of each church. A program of catechism study for covenant children 8 to 18 has been instituted. A Young Adult Fellowship for those over 18 meets monthly and has helped bring the younger members of the two churches together. Plans

are under way for Vacation Bible schools.

## California Presbytery

**T**HE Presbytery of California met at First Church, Long Beach, on April 21-2. A number of actions having far-reaching significance were taken.

The pastoral relationships of both the Rev. Herman Petersen at National City and Earl E. Zetterholm in Seattle, Washington, were dissolved. The Committee on Home Missions of the denomination had asked the Presbytery to reevaluate the work in these fields, in which it was investing a substantial monthly sum. In both fields there has been a disadvantage due to the lack of adequate buildings. It also was the desire of Presbytery to adopt a more flexible technique, under which a missionary would have an area as his field of labor, instead of a single locality.

Presbytery requested the Long Beach church to release the Rev. Henry Coray, pastor, so that he might do missionary work on the peninsula below San Francisco, where there has developed a large population in recent years. It was also arranged that the Rev. James E. Moore of Westminster Church, Los Angeles, would divide his time with the work at Santee.

A group of people in Whittier, with whom the Rev. Robert E. Nicholas has been working, petitioned Presbytery to be organized as a church. The matter will be handled at a later meeting of Presbytery.

Presbytery passed a motion petitioning the Assembly to divide the Presbytery, which now extends the length of the west coast, south of Fresno. Some of the churches north of the dividing line are opposed to the proposal, as precipitate and unwarranted.

In reply to a request from the Long Beach church as to whether to receive as members persons who were members of the Masonic Lodge, Presbytery advised the church that such persons could not properly be received.

The Rev. Edwards E. Elliott served as Moderator of Presbytery. The Rev. Frank DeJong brought fraternal greetings from Classis California of the Christian Reformed Church. The Rev. John P. Galbraith, General Secretary of the Orthodox Presbyterian mission committees, who has been visiting churches on the coast, attended the sessions of the Presbytery.

## New York and New England Presbytery Meeting

**T**HE spring meeting of the Presbytery of New York and New England was held in Portland, Maine, March 23-4. Among the actions of the Presbytery, the following are of special interest.

The Rev. Philip Chase who is serving the congregation in New Haven, was examined and received as a minister of Presbytery. Mr. Chase is a graduate of Faith Theological Seminary, and has been a minister of the Bible Presbyterian Church. The work in New Haven has not been encouraging in recent years. However, Mr. Chase, who has been supporting his family through secular employment, gave a report to Presbytery which indicated good prospect of a revived interest in that church.

The Presbytery also decided, on the basis of the report of an examining committee, to constitute the congregation which has been meeting in Bangor, Me., as an organized church of the denomination. This work has been under the direction of Mr. Dale Snyder. Mr. Snyder was examined by Presbytery and approved for ordination. The ordination service was held in Bangor.

In another examination, Mr. Hugh Whitted of the Franklin Square, L. I., church was approved and licensed to preach the gospel. Mr. Whitted, a graduate of Westminster Seminary, will be assisting in the expansion work of the Franklin Square church.

The Presbytery also gave its approval to the formation of an Association to direct the operation of the Cornville Bible Conference. Preliminary plans for erection of this Association are being worked out.

Presbytery also decided to employ Mr. Paul MacDonald, a student at Calvin college, to assist in the work of the church at Cornville during the summer. Mr. MacDonald and another Calvin student, Mr. Harvey Conn, were similarly employed last summer.

## Presbyterial of Philadelphia

**T**HE Spring meeting of the Philadelphia Presbyterial was held in Calvary Church, Glenside, Pa., on Thursday, April 15. About 45 ladies

from the various churches of the presbytery were present.

The morning period included a devotional service conducted by Mrs. Arthur W. Kuschke, Jr., a message of welcome by Mrs. Richard B. Gaffin, and a panel discussion on the subject, "Teaching Missions," led by Mrs. Leonard Brown, Mrs. Edward L. Kellogg and Mrs. Glenn Coie, who spoke respectively on teaching missions in the home, the Sunday school, and the young peoples' meetings.

A letter from the Rev. and Mrs. McIlwaine, missionaries in Japan, was read, in which the missionaries expressed their thanks for a tape-recorder recently provided them. The society of Westminster Church in Valdosta, Ga., also sent greetings.

A letter of sympathy was sent to the Rev. Peter DeRuiter of Macon, Miss., on the death of his wife. Mr. DeRuiter was formerly a minister of the Orthodox Presbyterian Church, and Mrs. DeRuiter was at one time president of the Presbyterial. Her death, due to cancer, occurred recently.

In the afternoon the Rev. John P. Galbraith spoke on the subject, "Missionary Figures," stressing the need for increased giving to the missionary enterprise of the church.

The offering received was for purchasing a tape-recorder for the Rev. and Mrs. Clarence Duff in Eritrea.

During the day special music was rendered by Mrs. Clyde Johnson of Kirkwood, and Mrs. Klaudius Kuiper of Community church.

## Korea Bible Institute Graduation

By MRS. BRUCE F. HUNT

I have just returned from the graduation service of the Korea Bible Institute. It was an impressive service with the chapel, which was one of the larger auditoriums in our movement when it was built five years ago, packed with about 500 people inside and several hundred outside. When the graduates finally filed in there was hardly space for them to sit down. When one compares this with the beginning of the work six years ago, one cannot help but marvel at what God has wrought.

The Bible Institute was started in December, 1948, under the leadership of the Rev. Oh Chong Oak, who was formerly the head of the Presbyterian

Bible Institute in Taiku. It has the same Board of Directors as the Korea Theological Seminary. Since that time there have been 123 graduates, 57 men and 66 women. Usually the men have predominated, but this year, because many of the young men are in the armed services, 30 of the 49 graduates were women. Eight of Korea's fourteen provinces were represented in the class.

This year there were 310 students enrolled in the Bible Institute. There were 41 part time teachers, of whom 8 are missionaries, 16 are ministers and 13 are evangelists or lay preachers. Most of the Seminary teachers teach a few hours in the Bible Institute also.

There are six classes in the Institute, three in the Preparatory division and three in the regular division. Graduates of Junior or Senior high schools are admitted to the Regular Division, while grammar school graduates are admitted to the Preparatory section, which is organized more or less as a high school. A new school year began on April 15.

At the graduation service, the Rev. Theodore Hard, Orthodox Presbyterian missionary, gave the opening address, speaking on the great commission from Matthew 28. It is interesting that without previous consultation, the theme of missions was stressed by both the Principal, Mr. Oh, in his address to the students, and by the Rev. Mr. Lee, Moderator of the previous General Assembly, as well as in special music. Mr. Lee said it was his hope that the Bible Institute would not train statesmen or politicians, but men and women who would preach the gospel to the ends of the earth. The remarks of the students showed a deep seriousness as they realized the almost hopeless condition of their country, and yet a fearless trust in God.

### Other Korean News

Three hundred students have already been enrolled in the new Christian Co-educational High School in Pusan. Principal of the school is Mr. Y. C. Ahn, who took work at Westminster Theological Seminary in 1947-8.

On April 6 a night Bible Institute was started in the South Presbyterian Church, of which the Rev. Han Mung Don is pastor. This is for people who work in the daytime, and the enrollment will be limited to 50.

Over six hundred persons attended the ordination service of the Rev. Myung Sin Ik in the Seoul Presbyterian Church, the largest of the eleven churches in Seoul connected with the General Presbytery Presbyterian Church. All of the churches have been started since last summer. Mr. Myung is a graduate of Korea Theological Seminary. His brother, the Rev. Paul Myung, who graduated from Westminster Seminary in 1939, was last year elected Moderator of the Presbyterian Church of Korea, from which

the General Presbytery church has separated.

The book by William Goulooze, *Victory over Suffering*, has been translated into Korean by Chang Kwang Sup and has just come off the press. Printing of the book was made possible by gifts from America.

Two large crates of relief clothing were recently received from Chaplain Lynne Wade's Sunday School class on Guam. The goods are being distributed by the relief committee of one of the Presbyteries.

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## Andrews, Gaffin Protest Picture Worship

**T**HE Rev. Egbert W. Andrews and the Rev. Richard B. Gaffin, Orthodox Presbyterian missionaries on Formosa, have caused considerable stir by having published in the press a letter of protest against requirements that Chinese students bow before the picture of Dr. Sun Yat-sen, founder of the Chinese Republic.

Refusal to bow before the picture, in the case of certain students, is based on the Christian conviction that such bowing is in fact religious worship comparable to the ancestor or "shrine" worship found in Japan. It appears that students who refused to bow before the picture were expelled from the schools, and in certain cases students in the military have been arrested and put in jail for such refusal.

In a brief dispatch concerning the protest of the missionaries, filed by the Associated Press and published in the Philadelphia *Inquirer* on April 22, a single sentence from the protest letter was quoted, as follows: "the loyalty to conscience which people here condemn as stubbornness is in other lands lauded for its refusal to submit to brainwashing." The missionaries noted that in America under a Supreme Court ruling members of the Jehovah's Witnesses sect could not even be compelled to salute the flag, according to a customary practice in schools here.

Dr. Sun Yat-sen, who died in 1925, is often described as the "George Washington" of China. Certain of his books are used as text books in the schools. And it has become a customary practice for the schools to have a "re-

ligious light memorial service" at least once a week, at which students are to salute the flag and bow before the picture of Dr. Sun Yat-sen. A similar ceremony takes place frequently at public meetings sponsored by the military. Some years ago, shortly after he arrived as a missionary in China, Mr. Gaffin reported being in attendance at a public gathering at which the ceremony took place, and noted that he and an American Army officer were the only two persons in the gathering who refused to perform the ceremonial bow.

Non-Christians cannot understand the Christian refusal to perform such an act, and immediately jump to the conclusion that those who refuse are disloyal to the country. It is significant that Roman Catholics find no objection to such an act of picture worship, and are stressing their patriotism on the ground that they are willing to bow as requested.

The April 26 issue of *Life* magazine carried an article on "Green Island," a sort of combination concentration camp and brainwashing prison off the Formosan coast. A significant feature of that story is its report that a number of those on the island are described as Christians, who apparently have been sent to the island for extremely long terms for seemingly very minor offences. There seems to have been a definite effort on the part of the military to keep soldiers—and also the Chinese POWs captured in the Korean war and refusing repatriation—from attending services in Christian churches.

# Of Elders and Deacons

## Chapter XIII of the proposed Revision of the Form of Government

**WE** print herewith both the proposal of the Assembly Committee concerning the election and ordination of ruling elders and deacons, and an alternate proposal regarding the matter as offered by one member of the Committee. The alternate proposal concerns sections 3 and 4, and the matter of "term" eldership. This question will doubtless be carefully examined in the Assembly.

Section 2 as printed below is new. Nothing in the old Form indicates a manner of making nominations or certifying those elected.

Our latest information is that the Committee on Revisions has decided not to recommend, this year, the adoption by the Assembly of its proposals, but rather to delay that specific recommendation for a year, and in the meantime to encourage a greater amount of public discussion than there has been so far.

### Of Electing and Ordaining Ruling Elders and Deacons

1. Every congregation shall elect persons to the office of ruling elder, and in ordinary circumstances, to the office of deacon, in whatever manner it may approve. In all cases the persons elected must be male members in full communion in the church in which they are to exercise their office.

2. Nominations of persons to be elected to these offices may be made by members of the congregation who are qualified to vote. To assist in insuring that the persons who may be chosen possess the requisite qualifications, however, the session may make nominations for election to these offices. In such an event the session shall provide for the announcement of its nominees on the two Lord's days preceding the date appointed for the election. The session shall proceed to the ordination of the persons elected only when it has assured itself by examination or otherwise that they possess the necessary qualifications and are willing to serve.

3. A particular church may determine to elect ruling elders and deacons to serve for a limited time, whether for two or three years or for a longer term. If the election is for a limited

time, the session and board of deacons shall be divided into classes, one of which shall be elected each year.

4. The person elected shall be put in actual possession of his office only by ordination whereby he is solemnly set apart by prayer and the laying on of hands for the labor to which he has been called. When election is for a limited term a person re-elected shall be ordained to office at the beginning of each new term.

5. The person to be ordained shall be set apart, in the presence of the congregation in the following manner:

The minister shall state the warrant and nature of the office of ruling elder or deacon, together with the character proper to be sustained, and the duties to be fulfilled by the officer-elect. He shall then propose to the candidate the following questions:

1. *Do you believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice?*

2. *Do you sincerely receive and adopt the Confession of Faith and Catechisms of this church, as containing the system of doctrine taught in the holy Scriptures?*

3. *Do you approve of the government and discipline of The Orthodox Presbyterian Church?*

4. *Do you accept the office of ruling elder (deacon) in this congregation, and promise, in reliance on the grace of God, faithfully to perform all the duties thereof?*

5. *Do you promise to study the purity, peace and unity of the Church?*

The elder, or deacon, elect having answered these questions in the affirmative, the minister shall address to the members of the church the following question:

*Do you, the members of this church, acknowledge and receive this brother as a ruling elder (deacon), and do you promise to yield him all that honor, encouragement and obedience in the Lord to which his office, according to the Word of God, and the constitution of this church, entitles him?*

When the members of the church have answered this question in the affirmative, by holding up their right hands, the candidate shall kneel and

the minister shall proceed to ordain him with prayer and the laying on of the hands of the session, to the office of ruling elder or deacon, and shall give to him and to the congregation an exhortation suited to the occasion.

6. The offices of ruling elder and deacon may not be lightly laid aside. If a ruling elder or deacon desires to resign from office, he shall state his reasons to the session. Unless it is apparent that these are valid, the session shall require him to wait three months, and in the meantime shall inquire with all diligence into the validity of the reasons. If at the end of this period his desire is unchanged and the session is satisfied as to the sufficiency of his reasons, the session shall record the facts in its minutes, erase his name from the roll of office bearers, and inform the congregation of the action. If the reasons be deemed insufficient and he cannot be dissuaded from his course, the session shall determine what further action shall be taken.

7. No person can be divested of his office but by deposition, which may be carried out because of heresy or immorality or because it may be discovered that he is unqualified to discharge the obligations of his office. Nevertheless, a ruling elder or deacon may become, through age or infirmity, incapable of performing the duties of his office; or though he is chargeable with neither heresy nor immorality, he may prove incapable of serving the church to edification. In either of these cases, if he fails to resign, the session, acting upon the request of the congregation or upon its own initiative, may terminate his service, but in any event the person in question shall have an opportunity to be heard.

### Alternate Proposed Revision

On instruction by the Twentieth General Assembly there is included at this point an alternate construction of Sections 3 and 4 of this chapter, proposed by one member of the Committee.

3. In congregations where the duties of elders and deacons are particularly arduous, relief from excessive burdens may be afforded by rotating the discharge of certain functions. The method whereby such distribution of duties may be effected is left to the discretion of the elders and deacons

themselves in accordance with the conditions and circumstances of each congregation. But in no case may an elder or deacon cease to hold his office except as provided for in the subsequent paragraphs of this chapter.

4. The person elected shall be put in actual possession of his office only by ordination, whereby he is solemnly set apart by prayer and the laying on of hands for the labor to which he has been called.

## Fire on the Earth

# What Meaneth This Bleating Of The Sheep?

By ROBERT K. CHURCHILL

**T**HERE are some pages of human annals which a man may read and then re-read with great interest. Yet although these pages contain nothing but unromanticized facts, the reader will shake his head incredulously and murmur that it could not be.

In the year 1934, the General Assembly of The Presbyterian Church in the U.S.A. made the following deliverance:

**"A church member or an individual church that will not give to promote the officially authorized missionary program of The Presbyterian Church is in exactly the same position with reference to the Constitution of the Church as a church member or an individual church that would refuse to take part in the celebration of the Lord's Supper. . . ."**

*Minutes 1934, p. 110.*

A decade earlier the 1923 General Assembly of the same church had made another deliverance. At that time the church declared that such doctrines as The Infallibility of the Scriptures, The Virgin Birth of Christ, His mighty miracles, His substitutionary death, and His bodily Resurrection, were essential doctrines of the Word of God.

It is most significant to observe what the liberals did with these two deliverances. It will help spell out for us the lesson which history constantly teaches, namely that apostasy from the Word of God goes hand in hand with tyranny. It is profitable for us to look at these two deliverances and study the change which has come to the church in such a brief period. The earlier deliverance concerned itself with doctrines of the Word of God and declared that men should believe them because they were such. The 1934 deliverance has jumped from such concern for the Word of God and the purity of faith, into the jangling world of church politics. The emphasis of the early deliverance was on the *Word*

*of God*; the emphasis of the later Assembly was on the *word of man*. How like the drift of the modern age. The Auburn Affirmation was the bold and awful reaction to the deliverance of 1923.

But we are not yet through with our observation of this significant decade. It is almost laughable to see the way in which the liberals rallied around the deliverance of the 1934 Assembly and used it as a very effective weapon in dispossessing Presbyterians of their rightful heritage. But these same men had cried out in righteous indignation against the deliverance of 1923. The motion of the '23 Assembly was very evil and should be disobeyed said the modernists. The motion of the '34 Assembly was very good and it must be obeyed, said these same modernists. The ethic stands out clear enough for all to read (and let the reader know that he is seeing more than ethics!), that it is wrong to obey the church when she demands obedience to the Word of God, but it is right to obey the Church when she demands obedience to herself. If a man has any historical awareness, he cannot look upon this shift, or displacement, of authority without trembling. Look again at that paragraph quoted from the Assembly *Minutes*. A man was to support the official agency of the church, and if he did not do this it was sin. He was in exactly the same position as if he refused to partake of the Lord's Supper. The support of erring human agencies was put on a par with obedience to the Word of God! It was Christ in the Holy Supper who said: "This do in remembrance of Me." It was an assembly of men who said: "give to support the authorized missionary program." There was to be absolutely no difference in these mandates. If a man or church disobeyed the latter he

was just as guilty as if he disobeyed the first. The word of man, and the Word of God, sat side by side on the same throne, equal in power and glory.

To the old-fashioned Christian of course such a proposition was nothing short of blasphemy. The people of today, however, though they can see that all is not well here, are not so startled. They do not involuntarily clench the fist as their fathers would. How evident it is that a new theology has replaced the old; a way of thinking has prevailed which no longer holds God and His Word in supreme and awful reverence.

If such things as I am now trying to relate are hard to believe, especially as taking place within the Christian Church, they are as equally hard to evaluate or account for. Here was the beginning of the great sin of the Presbyterian Church, a sin which was none other than the putting of the word of man above the Word of God. We may not feel fully competent to speak of the magnitude of that sin against God, but surely there is no greater betrayal of mankind than that act. Error is not the innocent thing which men have supposed; error and defection from revealed religion will not stop until they have destroyed both man's soul and his world. What a trumpet blast is this little bit of history. Obedience to human authority is good and necessary in God's world; God is not the author of chaos; church members owe obedience, *in the Lord*, to their superiors. But when man's authority it put on a par with God's authority, then obedience to both is drained of all quality and meaning.

The Westminster Confession, as well as the Word of God, condemns the submission of the mind or conscience to human authority.

It ought to be said at this point that the deliverance of the '23 Assembly had its shortcomings in that it did not go far enough. The treatment of those five doctrines, important as they were, had little in them of that architectural structure of truth so dear to the Calvinist. The ordinary Baptist or fundamentalist would gladly accept these isolated doctrines and yet be far from embracing that whole counsel of God which is so gloriously set forth in the Westminster system. I have often wondered how much impetus modern fundamentalism received here. But of course the liberals brought forth no

such reasons or objections. To them the part was as obnoxious as the whole.

What is the extent of the church's power and authority? That is a good question to ask in these days. The answer is not difficult for the Calvinist. The authority in Church and State is subject to God's Word. The Church's business is to state and enforce the laws of God; her authority lies in requiring obedience to God's Word, not her own. The Church has no authority to make laws of her own, and then demand implicit obedience to them. She has authority only in the "thus saith the Lord." The power of the State is also subject to the Word of God. This does not take away any of its true glory, but rather enhances it. Both State and Church shine in fitting splendor when they refuse to make demands or laws which are either equal or contrary to the Word of God.

Here is the coiled main spring of human freedom and liberty. What is freedom? The Westminster Confession answers, and let all the world hear—"freedom is obedience to the right authority." "God alone is Lord of the conscience and has left it free from the doctrines and commandments of men which are in anything contrary to His Word, or beside it, if matters of faith and worship," (W.C. 22:2). Wherever armies have marched or men have shed their blood for freedom's sake this principle has burned within them. This is the fire which burns low today. The principle is all but lost, how can it live when the Word of God is denied? Here in this Presbyterian pronouncement is that which in essence is a betrayal of free America.

But in order to get a fuller picture of the issues which were then fast coming to a climax, we must make mention of another development and once again we retrace our steps. We saw in the last chapter how the doctrinal defection in the Board of Foreign Missions was treated by the leaders of the church. Reform was very unlikely, if not impossible.

It soon became evident that candidates for service on the Foreign Field were being screened and the conservatives were not being accepted. The Christians in the pew also faced a dilemma. How were they to give their missions money when there were those on the field who were denying the

very truths which they held most precious? If some men were allowed to teach pagans the soul-destroying doctrines of modernism, then are we not guilty of destroying men's souls if we support these workers? At this time the expedient of designating gifts came into vogue. That is, gifts were sent through the regular boards but designated to sound missionaries. But the expedient of designating money, while it might often embarrass the modernists, never hurt their program in the least. The money which was designated to pay Peter simply released that much more money to pay Judas.

It was in the throes and stresses of such extremities that The Independent Board for Presbyterian Foreign Missions was launched, with Dr. Machen as its first President. Much debate has arisen about the legality of the Independent Board. It should be remembered however that such a Board was not meant to be a permanent and regular policy. It was to be dissolved when the official Board 'cleaned house.' We are also to remember that this new Board, as its name and constitution clearly stated, was independent of any ecclesiastical control. Such agencies of a charitable, educational or literary nature had always existed in or about the church. Such arguments were sound and could withstand opposition.

However, we should look deeper. Here were the facts. Modernism had come in like a flood, and was in complete control of the church. The Word of God was not being preached in its purity. Candidates for mission service who took the Scriptures seriously were not being accepted; it was feared they might not work with the modernists. God's people were supporting that which was evil, and they could hardly disengage themselves from that coil. Another Gospel was being preached and souls were being led astray. Before condemning the Independent Board, we should take a long look at the dreadful alternatives which faced the Christian of the church at that time. Galatians 1:8 was vital in those days: "*Though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed.*"

Dr. Machen used to point out that this was sort of a summary of the whole Bible. Men were saying in effect, if any man preach another gospel, let him be supported—far different was the divine injunction.

Dr. Machen of course could have remained a Professor of Greek New Testament as he once put it, and just exegeted the awful truth of that text. Then when students were refused admission (See "*Churchill*," p. 98)

## **A Home Study Course in Christian Doctrine**

### **The Application of Redemption**

By JOHN MURRAY

#### LESSON XIX

##### Union with Christ II

Union with Christ is a very inclusive subject. It embraces the wide span of salvation from its ultimate source in the eternal election of God to its final fruition in the glorification of the elect. It is not simply a phase of the application of redemption; it underlies every aspect of redemption both in its accomplishment and in its application. Union with Christ binds all together and insures that to all for whom Christ has purchased redemption he effectively applies and communicates the same.

But union with Christ is an important part of the application of redemption. We do not become *actual* partakers of Christ until redemption

is effectually applied. Paul in writing to the believers at Ephesus reminded them that they were chosen in Christ before the foundation of the world, but he also reminded them that there was a time when *they* were "without Christ, alienated from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world" (Eph. 2:12) and that they were "by nature children of wrath even as others" (Eph. 2:3). Although they had been chosen in Christ before times eternal, yet they were Christless until they were called effectually into the fellowship of God's Son (I Cor. 1:9). Hence it is by the effectual call of God the Father that men are made partakers of Christ and enter into the

enjoyment of the blessings of redemption. Only then do they know the fellowship of Christ.

What is the nature of this union with Christ which is effected by the call of God? There are several things to be said in answer to this question.

I. *It is Spiritual.* Few words in the New Testament have been subjected to more distortion than the word "Spiritual." Frequently it is used to denote what is little more than vague sentimentality. "Spiritual" in the New Testament refers to that which is of the Holy Spirit. The spiritual man is the person who is indwelt and controlled by the Holy Spirit and a spiritual state of mind is a state of mind that is produced and maintained by the Holy Spirit. Hence when we say that union with Christ is *spiritual* we mean, first of all, that the bond of this union is the Holy Spirit himself. "For in one Spirit were we all baptised into one body, whether Jews or Greeks, whether bond or free. And we were all made to drink of one Spirit" (I Cor. 12:13; cf. I Cor. 6:17,19; Rom. 8:9-11; I John 3:24; 4:13). We need to appreciate far more than we have been wont to the close interdependence of Christ and the Holy Spirit in the operations of saving grace. The Holy Spirit is the Spirit of Christ; the Spirit is the Spirit of the Lord and Christ is the Lord of the Spirit (cf. Rom. 8:9; II Cor. 3:18; I Pet. 1:11). Christ dwells in us if his Spirit dwells in us, and he dwells in us by the Spirit. Union with Christ is a great mystery. That the Holy Spirit is the bond of this union does not diminish the mystery but this truth does throw a flood of light upon the mystery and it also guards the mystery against sensuous notions, on the one hand, and pure sentimentality, on the other.

This brings us to note, in the second place, that union with Christ is *spiritual* because it is a spiritual relationship that is in view. It is not the kind of union that we have in the Godhead—three persons in one God. It is not the kind of union we have in the person of Christ—two natures in one person. It is not the kind of union we have in man—body and soul constituting a human being. It is not simply the union of feeling, affection, understanding, mind, heart, will, and purpose. Here we have union which we are unable to define specifically. But it is union of an intensely

spiritual character consonant with the nature and work of the Holy Spirit so that in a real way surpassing our power of analysis Christ dwells in his people and his people dwell in him.

II. *It is Mystical.* When we use the word "mystical" in this connection it is well to take our starting-point from the word "mystery" as it is used in the Scripture. We are liable to use the word to designate something that is completely unintelligible and of which we cannot have any understanding. That is not the sense of Scripture. The apostle in Romans 16:25,26 sets the points for the understanding of this term. There Paul speaks of "the revelation of the mystery hid from times eternal, but manifested now through the Scriptures of the prophets according to the commandment of the eternal God and made known unto the obedience of faith among all nations." There are four things to be observed about this mystery. (1) It was kept secret from times eternal—it was something hid in the mind and counsel of God. (2) It did not continue to be kept hid—it was manifested and made known in accordance with the will and commandment of God. (3) This revelation on God's part was mediated through and deposited in the Scripture—it was revealed to all nations and is no longer a secret. (4) This revelation is directed to the end that all nations may come to the obedience of faith. A mystery is, therefore, something which eye hath not seen nor ear heard neither hath entered into the heart of man but which God has revealed unto us by his Spirit and which by revelation and faith comes to be known and appropriated by men.

That union with Christ is such a mystery is apparent. In speaking of union with Christ and after comparing it with the union that exists between man and wife, Paul says: "This mystery is great, but I speak of Christ and of the church" (Eph. 5:32). And again Paul speaks of "the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory" and describes it as "the mystery which has been hid from the ages and from the generations, but now has been manifested to his saints" (Col. 1:26,27). Union with Christ is mystical because it is a mystery. The fact that it is a mystery underlines the preciousness of it and the intimacy of the relation it entails.

The wide range of similitude used in Scripture to illustrate union with Christ is very striking. On the highest level of being it is compared to the union which exists between the persons of the trinity in the Godhead. This is staggering, but it is the case (John 14:23; 17:21-23). On the lowest level it is compared to the relation that exists between the stones of a building and the chief corner stone (Eph. 2:19-22; I Pet. 2:4,5). In between these two limits there is a variety of similitude drawn from different levels of being and relationship. It is compared to the union that existed between Adam and all of posterity (Rom. 5:12-19; I Cor. 15:19-49). It is compared to the union that exists between man and wife (Eph. 5:22-33; cf. John 3:29). It is compared to the union that exists between the head and the other members in the human body (Eph. 4:15,16). It is compared to the relation of the vine to the branches (John 15). Hence we have analogy drawn from the various strata of being, ascending from the inanimate realm to the very life of the persons of the Godhead.

This should teach us a great principle. It is obvious that we must not reduce the nature and the mode of union with Christ to the measure of the kind of union that exists between the chief corner stone and the other stones in the building, nor to the measure of the kind of union that exists between the vine and the branches, nor to that of the head and the other members of the body, nor even to that of husband and wife. The mode, nature, and kind of union differ in the different cases. There is similitude but not identity. But just as we may not reduce the union between Christ and his people to the level of the union that exists on these other strata of being, so we must not raise it to the level of the union that exists within the Godhead. Similitude here again does not mean identity. Union with Christ does not mean that we are incorporated into the life of the Godhead. That is one of the distortions to which this great truth has been subjected. But the process of thought by which such a view has been adopted neglects one of the simplest principles which must always guide our thinking, namely, that analogy does not mean identity. When we make a comparison we do not make an equation. Of all the kinds of union or unity that exist

for creatures the union of believers with Christ is the highest. The greatest mystery of being is the mystery of the trinity—three persons in one God. The great mystery of godliness is the mystery of the incarnation, that the Son of God became man and was manifest in the flesh (I Tim. 3:16). But the greatest mystery of creaturely relations is the union of the people of God with Christ. And the mystery of it is attested by nothing more than this that it is compared to the union that exists between the Father and the Son in the unity of the Godhead.

It has been customary to use the word mystical to express the mysticism which enters into the exercise of faith. It is necessary for us to recognize that there is an intelligent mysticism in the life of faith. Believers are called into the fellowship of Christ and fellowship means communion. The life of faith is one of living union and communion with the exalted and ever-present Redeemer. Faith is directed not only to a Redeemer who has come and completed once for all a work of redemption. It is directed to him not merely as the one who died but as the one who rose again and who ever lives as our great high priest and advocate. And because faith is directed to him as living Saviour and Lord fellowship reaches the zenith of its exercise. There is no communion among men that is comparable to fellowship with Christ—he communes with his people and his people commune with him in conscious reciprocal love. "Whom having not seen ye love," wrote the apostle Peter, "in whom though now ye see him not yet believing ye rejoice with joy unspeakable and full of glory" (I Peter 1:8). The life of faith is the life of love, and the life of love is the life of fellowship, of mystic communion with him who ever lives to make intercession for his people and who can be touched with the feeling of our infirmities. It is fellowship with him who has an inexhaustible reservoir of sympathy with his people's temptations, afflictions, and infirmities because he was tempted in all points like as they are, yet without sin. The life of true faith cannot be that of cold metallic assent. It must have the passion and warmth of love and communion because communion with God is the crown and apex of true religion. "Truly our fellowship is with the Father and with his Son Jesus Christ" (I John 1:3).

## God's Sovereignty in Relation to Salvation

Following is an extract from the essay on John Calvin in *The Reformer and the Theology of the Reformation*, by the late Principal William Cunningham of New College, Edinburgh. The extract was submitted to us by the Rev. Norman Caswell.

"The grand heresy which might be said to have overspread the church for many centuries was in substance this—that the salvation of sinful men—was to be ascribed, not to the one true God, the Father, the Son, and the Holy Ghost, but to men themselves and what they could do, or what could be done for them by their fellow-men and other creatures. Calvin (1509-63) saw that the only effectual way of dealing with this great perversion of the way of salvation—was to bring out fully and definitely the whole doctrine of Scripture concerning the place held in the salvation of sinners by the Father, by the Son, and by the Holy Ghost. Accordingly, Calvinism represents the Father as arranging, in accordance with all the perfections of His nature and all the principles of His moral government, and at the same time with due regard to the actual capacities and obligations of men, the whole provisions of the scheme of redemption, choosing some men to grace and glory, and sending His Son to heal and to save them. It represents the Son as assuming human nature and suffering and dying as the surety and substitute of His chosen people—of those whom the Father had given Him in covenant—of an innumerable multitude out of every kindred and nation and tongue, as bearing their sins in His own body and bearing them away—as doing and bearing everything necessary for securing their eternal salvation. It represents

the Holy Spirit as taking of the things of Christ and showing them unto men's souls, as taking up His abode in all whom Christ redeemed with His precious blood, effectually and infallibly determining them to faith and holiness, and thus applying the blessings of redemption to all for whom Christ purchased them, and finally preparing them fully for the inheritance of the saints.

"These are in substance the views given us in Scripture of the way in which sinners of the human race are saved. They are views which, as experience fully proves, are most offensive to the natural tendencies and inclinations of men's hearts . . . ; and plainly as they are taught in Holy Scripture, there is a constant and powerful disposition, especially when true religion is in a low or languishing condition, to reject them or explain them away and to substitute in their room notions which more or less directly exclude or contradict them . . .

"When Calvinistic principles are rejected or thrown into the background not only is something, more or less, of necessity taken from the Creator and assigned to the creature, but an opening is made, an opportunity is left, for carrying on this process of transferring to man what belongs to God to almost any extent, until the Scriptural method of salvation is wholly set aside or overturned. Salvation belongeth unto the Lord (Ps. 3:8)."

## Ministerial Changes

SEVERAL pastoral changes have been made or are under way. Those that have come to our attention are:

**The Rev. Edward Wybenga**, pastor of Westminster Church in Hamill, South Dakota, has accepted an invitation to teach in the Christian school in Lynden, Washington.

**Mr. Donald Stanton**, a licentiate of the Presbytery of Philadelphia, has been called to the pastorate of the Hamill church, and has indicated his desire to accept the call.

**The Rev. Robert W. Eckardt** of Westminster Church, Evergreen Park, Illinois, has been called to the pastorate of Eastlake Church, Wilmington, Del., and has indicated his acceptance of the call.

**The Rev. Henry D. Phillips** of Wayside Church, Grove City, Penna., has accepted a call to become pastor of the Old Stockbridge Church at Gresham, Wisconsin, and missionary to the Menominee Indians in the area. This is the field formerly served by the Rev. John Davies, who has moved to Wildwood, N. J., to serve as pastor of Calvary Church.



## Marsden

(Continued from p. 86)

of the gospel have been evaluated in the light of that one idea in which they have become specialists. One emphasizes missions and evangelism, another the second coming of Christ and the last things, a third the idea of God's covenant with nations, another in one interpretation of the regulative principle of worship and still another the mode of baptism.

Westminster has not been in existence long enough to have become known as a specialty shop, but the danger is ever present. We must be on our guard lest some valid truth, such as the apostasy of the modern church or the validity of presuppositional apologetics, becomes the hallmark of Westminster, and the Seminary becomes a specialty shop, dealing indeed with pearls of great price but handling them only for a limited trade.

### A Department Store

But if we are to learn from history, we cannot deny that the greatest danger facing Westminster is not that it may become a museum or a factory or a specialty shop, but that it may become a department store. How often have institutions become department stores—places capable of supplying almost every product for which there is presumed to be a demand.

Walk through any large department store—Wanamakers here in Philadelphia, for example, and you will see what I mean. One may purchase the finest of gold, or the cheapest of paste jewelry. There are genuine oriental rugs, and cheap rag rugs. There are the finest products of the highest quality, and there is junk. There is something to fit every taste, and every purse. At least a department store keeps up with the times, whether they call for Mah-Jong or Scrabble.

Many examples of theological seminaries that have become department stores could be cited. This in fact has been the fate of most schools popularly considered as "successful" in our time. But a perfect example is found in Princeton Seminary, which has also lived for a quarter century since we separated from it.

We were told in 1929 that Princeton Seminary was to be the seminary of the whole church, the unbelieving as

well as the believing church. And this ideal has been realized. Its unofficial organ, the magazine *Theology Today*, contains articles that are excellent, and articles that are theological nonsense. And, as another illustration, just today Dr. Robert J. MacCracken, successor of Dr. Harry Emerson Fosdick as preacher at Riverside Church in New York, is scheduled to give one of the Stone Lectures at Princeton. Prior to 1929 these lectures were given by some of the world's leading Reformed theologians. Dr. McCracken may have the brogue, but he certainly does not have the heart of old Scottish theology, and he is no more in accord with the published standards of Princeton Seminary than was his renowned predecessor. But following the department store idea, there is something for every taste at Princeton—Reformed instruction in one classroom, Barthianism in another, and in others just plain Modernism. Princeton during the last two decades would be regarded by many as a highly successful seminary—but its success is of the department store type.

May Westminster never become a department store. May it never be said of Westminster—"Dr. So-and-So is sound, and he teaches there." How many institutions boast one or two "sound" men to take care of the Bible-believing trade, while their colleagues take care of the skeptics!

### Conclusion

If Westminster is to avoid becoming a museum, a factory, a specialty shop, or a department store, where does its future lie. Its future lies in the continual interpretation of its Constitution and of the Bible in the light of changes which will take place in the world round about.

It will, in a measure, be characterized by all the elements to which we have expressed fear. It must be a place where the precious truths of the past are preserved, but where they are related to the immediate present by word and work. It must be a place where the mould of the whole Word of God has been stamped on the student, but a place also where no one student can hope to have borne the whole stamp of the Word. It must be a place that produces specialists in the revealed will of God, and it must teach truth which is relevant for every type

and class of sinner, and it must do this in the light of the whole revelation of God. It must teach what the Apostle calls "the whole counsel of God." Neglect of some elements of the Word, and false emphases on other elements, will produce a drift in the wrong direction.

How will all this be accomplished? It will be accomplished by eternal vigilance—on the part of the faculty which has so large a responsibility for the oversight of the institution; on the part also of trustees and alumni and friends who shall seek to detect such a drift, and to call the Seminary back to its proper Biblical emphasis, as required by the Word of God and the historical situation for which the Seminary exists.

And what will be the result? Certainly Westminster will become a strong institution. If it lives from day to day in the world around it, seeking to apply the whole of the revealed will of God to every situation that arises, seeking to train men who are alert and competent to do this throughout their generations, it will become a great school.

I cannot guarantee that it will become rich or powerful or have great numbers of students. The future may be a time of heartache for those who carry the burden of the Seminary. They may continue to be misunderstood and misinterpreted by those who should be upholding their hands. It may be that the greatness of Westminster will be that of a Stephen, not of a Paul; that of a John Huss, not a John Calvin. But its greatness will then be real greatness in the sight of God, in the sight of the saints gathered about the Throne, and in the sight of the army of the first-born and of the Lamb who is worthy to receive honor and power and glory and dominion world without end.

May that indeed be the future of Westminster Theological Seminary, and then we who labor at this place at the end of the twenty-fifth year of the Seminary's life will know through all eternity that we have not labored in vain.

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## Churchill

*(Continued from p. 94)*

mission to the ministry or mission fields on account of their faith in this exclusive gospel, he would just say: Sorry boys, I'm just a Professor of the Greek New Testament, I only tell you what God says in His Word; I can't help what the church is doing . . . Often, this Greek Professor would mention 'Christ's little ones.' I can see through modernism, he would say, it does not hurt my faith; but what about Christ's little ones? They look up trustingly and are being led astray—we must do something. The Independent Board was not a perfect set-up, how could it be? It was not beyond criticism, especially by those who had little concern for 'Christ's little ones.' It was the dictate of the heart, as well as of the head that brought the Independent Board into being.

Now we are ready to return again to the deliverance of the 1934 Assembly, which declared that it was a sin not to support official boards of the church; just as much of a sin as refusing to partake of the Lord's Supper. Here was the product of a glorious and much boasted liberalism, here was the spawn of minds which would be free from dogmas and church creeds, here was the offering of a school raised up of God to unshackle and release the soul of men. Here it was fully fashioned without one mark of nobility upon it, it was flat and crass, weak and beggarly. One could not look upon such a paragraph without sorrow and indignation. — Sorrow for the church which had been; indignation at such flouting of the Word of God. Here in the name of Progress, the hands of the clock were turned back, back beyond the Reformation, yea beyond the days of the Apostles.

The application of this 1934 deliverance, as unPresbyterian and as unChristian as it was, became all important. The liberals saw their advantage and they were not slow in seizing it. It was tried first in the Blackstone-Kauffroth Case. There young men, students of Westminster, appealed to the Presbytery of Chester for licensure. In the regular examination something was added. They were asked about their support of the Board of Missions. The candidates gave the fitting answer that the Board of Foreign Missions was, in their opinion, not entirely loyal to the

Constitution of the Church. The Presbytery licensed them, but about one third of that supposedly conservative Presbytery voted against them. An appeal against the licensure was accepted by the Synod and later rejected by the Assembly. This proved to be the little cloud no bigger than a man's hand—the storm gathered and broke in all its fury in the next two years.

The Clerk of the General Assembly in a letter to the Clerk of the Presbytery of Baltimore, wrote the following which was read in the Baltimore Presbytery at its spring meeting, 1934:

**"If and when any student from Westminster Seminary comes before your Presbytery, they should be informed that the Presbytery will neither license nor ordain them until they have given written pledge that they will support the official agencies of the church, as a part of their pledge of loyalty to the government and discipline of the Church."**

But we should consider that the deliverance of the '34 Assembly was in no way accidental or premature. It voiced the conviction and sentiment of a large and influential section of the church. The next quotation will show us that even earlier, the idea of making candidates for the ministry take a blanket vow to support all the agencies of the church, whether good or bad, was taking shape. On September 26, 1933 the Presbytery of New Brunswick adopted a provision stating that:

**"All candidates seeking licensure or ordination shall be examined as to their willingness to support the regularly authorized Boards and Agencies of the Presbyterian Church in the U.S.A., particularly the Board of Foreign Missions."**

Such requirements rapidly became the rule and procedure of other Presbyteries, at least for that time when it was thought there might be 'dangerous' men seeking ordination. In one case it was even required of elders, which of course is only consistent. I remember one Presbytery meeting where nine young men were asked that awful question, and all nine ministerial students finally submitted and were therefore ordained, most of them apparently without turning a hair. Oh, for ten minutes of Martin Luther on that platform!

I think that one who gives even a cursory reading of the church history of this period will not fail to see the tendencies and policies in the church,

so similar to those of communism and the Soviet Politbureau. That there is a relationship or kinship between theological liberalism and communism is, I think, only too clearly seen. Just what that relationship consists of is difficult to state. This is a subject for careful thought and yet because of the perilous world situation, cries for immediate delineation.

When a government or institution demands implicit obedience and support of itself and its acts upon pain of excommunication, there is not much hope of that government or institution being reformed or overthrown. What kind of brainwashing, we may ask, has come to a man when he will stand in the church and make a blanket vow before God to support all the agencies of that church whether those human agencies are good or bad? How can any man, much less a prophet of the Lord take a sacred vow to support anything but what he knows to be true and according to the Word of God? What has happened to our generation when men will sell their souls so cheaply? What has happened to the church when she demands that men take a vow before Almighty God that they will support evil? Surely God calls heaven and earth to witness whether anything like this has ever taken place in Russia, or any other godless state. But this requirement of unquestioning allegiance to human, and alas in many cases modernistic, agencies reached farther than the candidate for the gospel ministry. It was essentially the same principle by which the members of the Independent Board were tried and found guilty. It should be pointed out also that others who were not on this Board were tried and found 'guilty.' What sin had they committed? The sin of criticising the church or of telling the people the truth about modernism. How would you like to live in a country where if you criticized that government, you would lose your citizenship? But then, this only happened in the Presbyterian Church, and our country has not followed the church; at least not yet.

All this spelled out the unbelievable fact that men were tried and ordered deposed from the church because they would not support evil! Need we add that the evil in question was no ordinary evil?

I asked men of two Presbyteries of the Presbyterian Church about this

requirement. I was soon to come up for ordination and I was anxious to know if such a vow would be required of me. I tried to show these men that such a vow was one that no Protestant could take. It was not pleasant for me to discover at that time how blind people seemed to be to the evils then so prevalent in the church. Most of the men thought that such a vow was nothing out of the way. The fundamentalists in my home Presbytery did not seem to be interested in such things; they seemed totally unaware of the strategy of the modernists. One minister in Philadelphia replied, when several of us put the question to him, "Well, it's time you boys knew that the church has power."

One does not leave a church without heartache and struggle. It is not easy to part from a church which has nurtured you and in which you were born anew. While in Seminary, my wife and I would talk many a long night on what our attitude should be. I believe I could write a book on our soul struggles of that time. I remember after one long conversation we went to bed having decided that we would stay in the Presbyterian Church, at least until the constitution of the church was changed. We argued that the modernists wanted the Bible-believers out so it was our duty to stay in. Of course this question of disobeying human mandates in order to obey God was always present. Well, that night I slept well, the thing was finally settled. But perhaps there is some truth about the subconscious mind and its work. At any rate in the morning there came to me a passage from the Greek play *Antigone* which I had learned years before. Antigone had been forbidden by the king to bury her brother, but she disobeyed the edict. When asked why she disobeyed she replied:

"Nowise from Zeus, methought,  
 this edict came,  
 Nor did I deem thine edicts  
 of such force  
 That they, a mortal's bidding,  
 should o'erride  
 Unwritten laws, eternal, in the  
 heavens;  
 Not of today or yesterday are these  
 But live from everlasting."  
 Sophocles' *Antigone*

I saw that this noble heathen girl would make short work of the Assembly's requirement. It troubled me much

also that there was apparently more light in the breast of that pagan author than appeared in the church. I have often wondered since if we know what a reversal of culture and religion modernism really is.

This story will have to be continued. There is much to tell, for instance, of the trial of Dr. Machen, and of the final triumph of modernistic policies.

In the years between then and now, the Presbyterian Church in the U.S.A. has on all occasions stepped forth to champion the cause of freedom, liberty and church union. She has furthermore declared herself Christian and

even orthodox whenever occasion demanded. A claim such as the above was once made by King Saul, to the prophet Samuel. In a certain campaign the Lord had commanded Saul to slay all the animals. After the battle Saul declares to the approaching Samuel that he had fulfilled all the Lord's commands and had killed all the animals. Samuel listened to Saul's words and also to something else. Then he asked the question which undid all the wonderful words of the king. "What meaneth then this bleating of the sheep in mine ears and the lowing of the oxen?" (I Samuel 15.)

## Final Form of Presbyterian Union Plan Offered

By LESLIE W. SLOAT

THE final revised plan providing for the union of the Northern, Southern and United Presbyterian churches has been issued by the negotiating committee, with a view to study and, if the way be clear, approval by the three General Assemblies when they meet this year.

A comparison between this form and the earlier draft issued in February, 1953, shows a number of changes, both in language and procedure.

The name of the new organization, when and if formed, will be the Presbyterian Church of the United States. The doctrinal basis of the new organization is stated in these words: "the Scriptures of the Old and New Testaments as the supreme standard, acknowledged as the inspired Word of God, the only infallible rule of faith and practice; (and) the subordinate standards, the Westminster Confession of Faith and the Larger and Shorter Catechisms, together with amendments thereto herewith submitted, all of which amendments have been hitherto adopted by one or more of the uniting Churches."

For the purpose of consolidating the boards and agencies of the uniting bodies a special Committee on Consolidations is to be set up. This committee will consist of twenty representatives from each church, chosen by the Assemblies of the respective churches. In the earlier draft of the plan this committee was to be elected by the first

Assembly of the united church, and had an uneven representation of the three churches.

The provision for individual congregations of the Southern or United churches to remain outside of the union requires that the vote on this matter be taken by the congregation sometime during the year prior to the actual consummation of the union, but after the union has been approved by the individual assemblies. There is no provision for a congregation of the Northern body remaining outside the union in the same way.

At the congregational meeting the quorum is set as one-third the membership in good standing, and the vote against entering the union must be by a three-fourths majority. The question to be voted on, by a secret ballot, is stated negatively—Shall this church refuse to enter . . . ?—so that those opposing union must vote in favor of the question as stated.

Any questions concerning the proceedings or decisions of such congregational meetings are to be appealed to the presbytery of jurisdiction, whose decision is final.

In the new *Directory for Worship*, there are some interesting changes in certain of the questions asked on various occasions.

At the baptism of children, the first question now reads, "Do you acknowledge your faith in Christ as Saviour and Lord and therein dedicate your children

to Him, *thus claiming God's covenant promises for them?*" The italicized words are an addition from the earlier draft.

The questions suggested at the baptism of adults are substantially changed from the earlier draft. The questions now suggested are these:

"1. Do you confess your faith in God the Father almighty, maker of heaven and earth, and in Jesus Christ His only Son our Lord, and do you promise with the aid of the Holy Spirit to be Christ's faithful disciple to your life's end, and in this faith do you desire to be baptized?"

"2. Do you confess your sins and with a humble and contrite heart put your whole trust in the mercy of God which is Christ Jesus our Lord?" (Ed. note—the word "in" before "Christ Jesus" is omitted in two places where this question appears, apparently intentionally.)

"3. Now desiring to be admitted to the Lord's Supper, do you promise to make diligent use of the means of grace, to share faithfully in the worship and service of the Church, to give of your substance as the Lord may prosper you, to give your whole heart to the service of Christ and His Kingdom throughout the world, and to continue in the peace and fellowship of the people of God?"

The first question above is a substitute for the earlier form, "Do you receive and profess the Christian faith . . .". It is in part taken verbatim from the Apostles' Creed, and nothing like it is found in the present questions of any of the uniting churches. Significantly, there is omitted any specific reference to Christ as "Saviour," a reference which at present appears expressly in the questions of both the United and Southern bodies.

In the third question, the three central clauses stand as a substitute for the promise to submit to the lawful authority and guidance of the Church, which appeared in the earlier draft. The requirement that persons "desiring to be admitted to the Lord's Supper" must promise "to give of their substance" suggests the 1934 deliverance of the Northern Presbyterian church along similar lines (See article by R. K. Churchill in this issue).

Other sections of the proposed plan provide for committees on ministerial relations on the presbytery, synod and

Assembly levels. These committees have as their chief business the oversight of vacant congregations, and calls for ministers cannot be presented unless there has been the approval of the person called by the presbytery committee. There is also provision for a "general council" on the same three levels. This council may handle various types of administrative business committed to it. There will be a permanent nominating committee of the General Assembly, to make nominations for membership on the Assembly's general council, judicial commission, and boards and agencies.

The plan provides that women may be elected as ruling elders, though not as ministers. It provides for the position of "lay preacher" and allows for women as well as men to serve in this capacity.

The plan provides for the automatic retirement of ministers on reaching the age of 70, but allows such ministers to be reelected for one year terms up to a total of five years more.

Of the three churches involved in this union proposal, the Presbyterian Church in the U.S.A. (Northern) and the Presbyterian Church in the United States (Southern) have a common ancestry. An original presbytery was organized about 1706, the first synod about 1717, and the General Assembly in 1788. The Southern church separated from the original body at the time of the Civil War. The United Presbyterian church was organized in 1858 by a union of two Synods, both of which had their roots in Scotland.

Several attempts at a Presbyterian

union have occurred in recent years. The Northern Presbyterian body considered union with the United Presbyterian Church in the early 1930s, but the plan fell through. The United Presbyterian Church and the Reformed Church in America also considered a plan of union a few years ago, but this again failed to receive sufficient approval.

The present plan must be approved by all three of the churches to be brought into effect. Failure of any one of the bodies involved to express approval nullifies the entire proposal. The General Assemblies of the three churches will be meeting this year at the same time, beginning about May 27.

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