

July 15, 1954

VOL. 23, NO. 7

The Presbyterian
G U A R D I A N

*The catholic or universal church,
which is invisible, consists of the whole
number of the elect, that have been,
are, or shall be gathered into one, under
Christ the Head thereof; and is the
spouse, the body, the fulness of Him
that filleth all in all.*

Westminster Confession XXV. 1

J. Gresham Machen
Editor 1936 - 1937

Published Monthly
\$2.50 per year

Meditation

God's Gracious Verdict

"Being justified freely by his grace through the redemption that is in Christ Jesus."

ROMANS 3:24.

This is a miserable world. Looked at through God's eyes, no one is righteous, no one does good, no one understands, no one seeks after God. Everyone has turned out of the way, everyone is unprofitable, everyone refuses to have God in his knowledge. Everyone is a fool. This is our world since the fall, apart from the grace of God. If God had chosen to cast us all into hell, he would have been thoroughly justified.

The thought is not a pleasant one. Many people refuse to admit the truth of it. They demand recognition for many virtues and many wonderful works. But however much we may sugar it, and however many and tasty the seasonings we pour into it, our baking is still a rotten mess to God, revolting and abhorrent. And we can never talk him into liking it. "The ploughing of the wicked is sin." And were it not for an arresting work of grace, who but God can tell the lengths to which our moral rot would go!

But there is good news; there is a gospel. God justifies the ungodly! Who ever dreamed of it! If there is a God in the heavens, can there be hope on earth? He that brings such an indictment against the world—can he speak of release? Can he speak of release, and still be a God of justice?

Some will say that God will overlook our faults. God is love. Surely he will close his eyes to our offences. He only asks the best we can offer. He will forgive all. How could there be a hell?

This reasoning rules out justice. Carried to its final conclusions it would rule out law and order. It is a breeder of confusion. It is not the Gospel of our salvation.

But if God is just and holy, how can he justify the ungodly? He abominates those who condemn the righteous and justify the wicked. Will he justify the wicked? Is he arbitrary in his judgments? Will not the Judge of all the earth do right?

If God acquitted the ungodly in defiance of truth and justice, heaven might be a place where people fight the facts of life and struggle with frustration; where that man is happiest who can best rationalize the irrational and choke the cries of conscience.

But our salvation speaks of peace within because it tells of a just and lasting peace with God. It provides for the purging of the conscience because God holds to justice when he justifies the wicked. It does not offend, but satisfies all sense of decency and of law and order, and gives good reason for composure in the presence of the Most Holy.

There is no unworthiness in the divine decision. He does not call us innocent when he justifies. Our crimes are not denied. Nor does he acquit without grounds. He views us credited with the perfect merits of Christ in his life and death. We are not called righteous in ourselves. It is in Christ that we are declared righteous. We are just in the eyes of heaven because Christ was righteous and obedient in our place. No guilt is found upon us because Christ removed it through his cross. Because he is our advocate, we are acquitted. We are cleared because he assumed our liabilities and endowed us with his merits. We are complete in him. God therefore justifies us and also retains his justice.

We don't deserve the place of honor and respectability. We have it as a gift bought with another's wealth. Christ earned it for us. Had we earned it by our obedience, it would have been ours by right. And we could have boasted of our attainments. But that possibility ended in the garden of Eden. There will be no boasting in heaven. Only joy in Christ and in the grace of our God. Divine good will to sinners, so rich, so enriching, so completely undeserved will be the theme of our song. And we will sing it with the freedom and the fervor of those whose hearts have one consuming passion. Heaven will echo with the praises of him who loved us when disgraced and helped us when destitute of strength; who reconciled us to God when we were enemies and justified us when ungodly.

All will join the chorus who have

trusted in his mercy and received his free salvation, and so are counted worthy.

HENRY P. TAVARES

Connie Hunt Returning

KATHERINE HUNT, popularly known as Connie, daughter of the Rev. and Mrs. Bruce Hunt, missionaries in Korea, is due to return to this country before the month is out, and expects to enter Wheaton College in the fall. Her two older sisters, Lois Margaret and Bertha, have been in this country for some time, and are studying nursing in Chicago.

Connie went to Korea with Mrs. Hunt when families were permitted to enter after the war. She has been taking schooling at home, and also working as her father's secretary.

Two younger children, David and Mary, remained in Japan to continue their schooling when Mrs. Hunt went to Korea. They have now arrived in Korea and been reunited with their parents.

Mahaffy Family Arrives Home

THE Rev. and Mrs. Francis Mahaffy and their five sons arrived in New York on July 7, aboard the freighter Knut Bakke. They were scheduled to spend a few days with the Rev. and Mrs. Leslie A. Dunn of Westfield, before leaving for a visit to Minneapolis, after which they plan to settle in Chicago during their furlough.

The whole family seemed in good health and spirits when they arrived. The trip had taken over a month, from the time they left Eritrea. Mr. Mahaffy is on the program to conduct a class at the French Creek young people's Bible conference the latter part of August.

Eckardt to Wilmington

THE Rev. and Mrs. Robert W. Eckardt and family have moved to Wilmington, Delaware, from Chicago. Mr. Eckardt has been called as pastor of Eastlake Orthodox Presbyterian Church, and will assume the pastorate about August 1st.

The Presbyterian Guardian is published monthly by the Presbyterian Guardian Publishing Corporation, 728 Schaff Building, 1505 Race Street, Philadelphia 2, Pa., at the following rates, payable in advance for either old or new subscribers in any part of the world, postage prepaid: \$2.50 per year; \$1.00 for four months; 25c per single copy. Entered as second class matter March 4, 1937, at the Post Office at Philadelphia, under the Act of March 3, 1879.

THE PRESBYTERIAN GUARDIAN

JULY 15, 1954

Juvenile Delinquency

THE latter part of June a Conference was held in Washington to consider the problem of juvenile delinquency. The conference was called by Mrs. Hobby, Secretary of Health, Education and Welfare in the government. It was attended by leaders of religious groups, as well as by representatives of police and welfare organizations.

Secretary Hobby, addressing the conference, emphasized the need for spiritual values to determine the course of life. Another speaker pointed to the apathy among adults as an effective way of confusing and destroying the coming generation.

There is no simple solution to the problem of young people who misbehave. But it can certainly be said that the problem springs from the lack of a sense of responsibility on the part of the individual young person, and it can be said further that this lack of a sense of responsibility arises from a deficiency in the home training.

Juvenile delinquents do not suddenly come to be at the age of ten or twelve or eighteen. It has been said that a child's basic character is largely molded before the child is even ten years old. And it is in the home that this molding, whatever it be, takes place. The Sunday school (or lack of it), the church (or lack of it), and the day school all have a part in the development of the child, but it is in the home that a sense of responsibility, of moral courage, must be implanted and nourished. And when juvenile delinquents appear, the primary responsibility must be laid at the door of the home.

Neither has juvenile delinquency suddenly come to be in our day. It may be more prominent in our society, and more subject to study now than formerly, but it is not new. It is as old as the first child born on earth, who was himself a "delinquent" because of the sin of his parents. And all mankind descending from those first parents, sinned in them and fell with them in that first transgression. And as a result we are all by nature children of wrath.

Juvenile delinquency is but one more manifestation of the corruption which afflicts mankind, one more evidence of the fact that "faith in human goodness" is not a principle on which we can safely act.

But this being true, it also follows that the only real answer to the condition is through effectively dealing with its basic cause. That cause is sin. And the only way of dealing with sin is by presenting the wretchedness of sin and its consequences, and the glory of the Saviour and His grace.

In the Christian home, where there is regular Bible reading, catechism instruction, church attendance, family worship and prayer, the child will normally develop in an awareness of Christian truth as it relates to sin and grace. A sense of responsibility to God, to the parents, and to a course of righteousness should issue from such a home life and experience. That it does not always do so must be granted, but the exceptions are not frequent.

In the non-Christian home there is no real solution to the problem. The concepts of social and moral conformity or acceptability provide a certain measure of restraint, but there is no real and solid foundation for the way of righteousness, for moral courage, and resistance to the strong pressure of the modern world. In some cases the result is a police problem which must be handled as a police problem. Community efforts at youth guidance undoubtedly have some results, and the government study of the problem may produce valuable information.

But apart from a willing submission to Jesus Christ as Saviour and as Lord there is no final answer to the problem of either juvenile or adult delinquency.

We live in a divided world. The division is not between East and West, nor between groups separated on national and racial bases. The division is between sinners who know not God, and sinners who rejoice in His saving and sanctifying grace. A vital Christian faith is necessary to that righteousness which exalteth the individual, the family, the nation.

L. W. S.

Independence

THE month of July is celebrated as the month in which thirteen colonies declared their independence of their mother country, and launched a new ship of state.

We still rejoice in that freedom which was won on the battlefields of the Revolutionary War. But strangely enough we do not in these times want to be really independent.

The world is different from what it was in '76. We are all closer together. We are, whether we want it or not, part of one world, and what happens, even in a far-off and little known land affects the whole company of nations. We maintain our independence but are very conscious of our membership in the community.

The same situation prevails in human relationships. The strong individualist, who chooses to think his own thoughts, to follow his own pattern of living, is suspect in the community. For the idea of community brings the idea of conformity. To be a member of the community one must conform to the program and practices of the community.

The situation has reached the church. The great idea in church work these days is the idea of community, which means conformity—conformity to a standard so general it has lost everything which might make it distinctive. Hence the ecumenical movement, which would bring all churches into one common organization where differences would be submerged in a common religious experience.

Where a church or an individual Christian resists the trend, whatever the cause, he is attacked and his Christianity is impugned. The apostles of concord have set up the standard, and the standard bears on it one word written in large letters—conformity.

Yet if ever there was an apostle of discord, in the religious community, it was the Son of God incarnate, the Man of Nazareth, who denounced the merchandising in the temple, uncloaked the hypocrisy of the religious leaders, feared not to be a friend of publicans and sinners, and in the end took on his own shoulders the sin of the world, not that He might be conformed to it, but that He might destroy it, in one eternally effective sacrifice.

He did not tell us to be conformed to this world. On the contrary,

through His servant He asked that we be transformed by the renewing of our minds. He asked us to be His disciples, totally devoted to Him. He promised us in such utter devotion the most absolute freedom, and through that very freedom membership in the most worthwhile community ever to exist, the eternal Kingdom of God.

Welcome, Travellers!

WE extend a cordial welcome to the Rev. and Mrs. Francis Mahaffy, missionaries to Eritrea, as with their family they return to this country for a year furlough.

Life on the mission fields of the world is not easy. Life in the heat, filth and squalor of rural Eritrea is far less easy than on some mission fields. It is work from the bottom, work from scratch, even in part work that requires first to put the language of the people into writing before there is any possibility of communicating the Word of Life.

To carry on this work, which requires the highest scholarship and concentration, when the very problems of physical existence bear down as they do in Eritrea, is proof of high courage and devotion to the Lord and to his church. This is the sort of work the Mahaffys have been doing.

We hope the travellers may have some rest. Both Mr. and Mrs. Mahaffy have suffered illness on the field in the past year. We realize that congregations from one end of the country to the other will want to meet them and to hear their report. And a year is a short time. But we respectfully urge some temperance and patience. We know Mr. and Mrs. Mahaffy will try to do all they can to meet the desires of the congregations. But there is no rest in travelling and speaking day after day. So we hope the congregations will be thoughtful and considerate in the demands or requests they make on the time of the missionary family.

So, welcome home, friends, from a foreign shore. May your time here be a time of rest, and refreshment for body and mind and soul in the things of the Lord. And when the day comes that you again turn your face to the distant land, may it be with sincere joy in the remembrance of many Christian friends at home who help hold up your hands through prayer day and night.

Southern Church and Union

A CORRESPONDENT has suggested that our editorial on the Southern Assembly in the June issue might have given the impression that opposition to the proposed Presbyterian union by the Southern Church was purely sectional.

He comments: "In all fairness and in the interests of accuracy we must say that in the Southern Church there are a number of high calibre men who are fighting the same battle today which Dr. Machen fought yesterday. They are fighting for Bible Christianity . . ."

We did not intend to question this. We rejoice that it is true, and pray God's blessing on these faithful warriors.

Lois Stanton

THE many friends of the Rev. and Mrs. Charles E. Stanton of Skowhegan, Maine, were shocked and saddened to learn of the death, on Thursday, June 24, of their daughter Lois, the third eldest of the children. Lois was drowned while playing with some companions in a pond near her home.

Funeral services were held on June 28 at the Cornville Church, conducted by the Rev. Calvin A. Busch who was assisted by Mr. Dale Snyder and Mr. Robert Anderson.

We extend heartfelt sympathy to the bereaved family, and ask that the church uphold them in prayer.

The Presbyterian **GUARDIAN**

1505 Race Street, Philadelphia 2, Pa.

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God-Centered Unity In Christian Education

By EDMUND P. CLOWNEY

EDUCATION has become America's religion. The university is the modern cathedral. But education does not give unity and purpose to American life. Indeed, the university catalogue has increasingly resembled the Sears Roebuck edition, listing 100,000 unrelated specialties. Educators are experimenting with new curricula in a vain search for unity. But they will not find true unity until they confess that education is centered in religion, and that religion centers in the true and living God.

In the Orthodox Presbyterian Church interest in Christian education and in the work of the Committee on Christian Education has increased steadily through the years. But there is some danger that we too may think in terms of specialties and lose sight of the grand unity of the work of Christian education. We may limit the term to the Christian day school, or even to the publishing activity of our Committee. But Christian education must mean nothing less than Christian edification, the great saving process by which Christ builds up His people in faith and new obedience. We dare not lose sight of this God-centered unity in Christian education.

Christian education in this sense involves the life of the church as well as the life of the Christian, and it is at the heart of the task of the Christian ministry.

The Individual

Consider first the God-centered unification of the life of the Christian in true Christian education. The image of God in Christ is both the basis and the goal of this integration of the Christian personality. As men created in the image of God we can come to true self-realization only in fellowship with Him. But as sinners we have lost that fellowship. Men we remain, but damned men, dead men. Only a miracle of grace could restore us to that fellowship with God which is life. It is that miracle which re-creates us after the image of Christ. This is the basis of the integration of the Christian's personality.

It is also the goal. We who have been re-made in the image of Christ must grow up to be like Christ. In Ephesians 4:13-16 Paul sets this goal before us in rich terms. We must become full-grown men, spiritual adults. Such spiritual maturity implies concrete personal realization. But Paul does not speak of spiritual maturity in general. The goal is "... unto a full-grown man, unto the measure of the stature of the fullness of Christ." It is the measure of the full maturity of Christ which is set before us. The Christian ideal is not abstract or vague. Jesus Christ is the Pattern. But He is

THE REV. EDMUND P. CLOWNEY is Instructor in Practical Theology at Westminster Theological Seminary, Philadelphia. He has been active in the work of the Committee on Christian Education of The Orthodox Presbyterian Church. We present here his own summary of the address he delivered at a meeting in the interest of Christian Education, held in connection with the recent General Assembly, in Covenant Church, Rochester.

far more than a Pattern. We cannot grow up like Christ unless we grow up in Christ. We "grow up in all things into him, who is the head, even Christ."

The principle of our development as Christians must also be centered on God. There is a resulting unity in the process of our Christian education. Modern education has divided between scientific knowledge and religious "values." It has partitioned life into the sacred and the secular in order to create an independent realm as the sovereign domain of science. Therefore science has nothing to do with wisdom, and a man may be a great scientist and a great fool. But education that centers on God is very different from modern "scientific training." Knowledge is not separated from faith, and faith is not separated from life, for all are centered on God. The Biblical ideal is wisdom, and the fear of the Lord is the beginning of wisdom.

The great theme of the "Wisdom" literature of the Bible is that the goal

of wisdom is to know God and the principle of wisdom to fear God. Wisdom is to be found only of God. It is His attribute, and He alone is the Source and Giver of wisdom. Job pictures in a vivid poem (ch. 28) the search for wisdom as a deep mining expedition. But wisdom may not be found at the depths of the shafts, for wisdom is with God. God reveals His wisdom in His ways and works, and the man who has knowledge of the Holy One may trace His wisdom in the world about him. But man cannot defiantly mine out wisdom for himself. He must learn in the fear of the Lord. He must not "lean on his own understanding" or "be wise in his own eyes." In his thinking as in his living he must depend upon God. In this dependence lies the perception of true wisdom. The theoretic and the practical are united: the fear of the Lord perceives in everything the Divine plan, and realizes in action the Divine will. It was in this wisdom that Jesus grew, and in it we must grow.

It is not only in the Old Testament doctrine of wisdom that this God-centered principle of development is stressed. It is expressed from another aspect in the demand of the first and great commandment, in that love of God which is the outgoing of man's whole being: heart, soul, strength, and mind. The same truth is apparent in the passage in Ephesians 4. Growth into Christ is growth in faith and in experience. The "knowledge of the Son of God" of which Paul speaks is more than information about Christ. It includes also fellowship with Him: the apprehension of His glory and the appropriation of His love.

Christian education does not deal with one aspect of men's lives, but with the whole. For this reason Christian parents dare not abandon their children to "secular" education. They must bring them up in the nurture and admonition of the Lord. For this reason no part of Christian education is abstractly "academic." The relation of the teacher to the pupil must always be that of love, and discipline cannot be divorced from instruction.

The Church

That which is true for the life of the Christian is also true in the life of the church. There is a God-centered unification of the life of the church in Christian education. The

goal of maturity in the image of Christ is an organic goal. The body which matures is the whole body of Christ. This is the emphasis of Paul in Ephesians 4. The education or edification of which he speaks is "the building up of the body of Christ: till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fullness of Christ . . ." The whole church must achieve a mature unity of faith and of life. We are individualists and it is not easy for us to take seriously this teaching of the word of God. Yet there is no mistaking the clear language of the passage. It is the body of Christ which reaches mature growth in living union with Him who is the Head, "from whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love."

The individual Christian has a responsibility for the growth of the church as a whole in faith and in life. He is a functioning joint in the body and he must "work in due measure" for the edification of the body. But it is not simply the case that the individual has a contribution to make to the body. He is also a member of the body, and he must grow in it and with it. Christ the Head, and not the Church His body, is the Source of life, but the life which is drawn from the Head is exercised in the body, and the Christian who does not advance the maturity of the body, cannot reach maturity himself. Your own spiritual growth is intimately connected with the growth of the congregation of which you are a member.

Are the congregations of the Orthodox Presbyterian Church achieving mature unity in faith and in life? This is the work of Christian education in our midst. It cannot be delegated to a committee. It must be the daily labor and prayer of every Christian. Pride puffs up, but only love builds up.

The unity which is the product of this growth together is very different from the mechanical, organizational, bureaucratic unity of 'ecumenicism' in which churches are thrown together rather than grow together. Unity of life must flow from unity of faith. We must seek to build up the body of Christ in the church universal by

speaking the truth in love, "so that we may be no longer children, tossed to and fro and carried about with every wind of doctrine . . ."

May God grant to the Orthodox Presbyterian Church and to the church universal growth to maturity in union with our one Lord!

The Ministry

In the unifying growth to maturity of the church, Christ has given a particular function to the ministers of the Word. The same God-centered emphasis which gives unity to the life of the Christian and of the church in Christian education gives unity also to the task of the ministry in this sphere. In the passage in Ephesians to which we have referred Paul speaks of the ministers of the gospel as the gifts of Christ to the church "for the perfecting

of the saints, unto the work of ministering, unto the building up of the body of Christ . . ." Christ is the Educator of His church. The pastor is given to the church to perform a ministerial function. He is a steward of Christ. He is not a lord over the flock. The true minister understands that it is Christ and not he who is the Teacher of the people. The pastor must also recognize that Christ uses every member of the church in a measure for the edification of the whole body. Edification in the church is not the exclusive right of the pastoral office.

Yet there is real authority in the office of the pastor. The pastor does not take Christ's place, for Christ Himself shepherds His church. But the pastor is an under shepherd, a minister of Christ. In this lies the rich unity (See "Clowney," p. 135)

Orthodox Presbyterian Church News

Wildwood, N. J.: The first service of the summer at the Boardwalk Chapel was held June 13. Regular weekday evening services began on June 21. Mr. Robert Lucas, a graduate of Westminster Seminary, is at the chapel for the summer, carrying on personal work with inquirers who visit the services.

Nottingham, Pa.: Summer Bible school was held June 14-25 at Bethany Church with about 77 children enrolled. Closing exercises were held the evening of June 27th. Mr. Donald Stanton conducted a special young people's service on Sunday morning, June 27.

Center Square, Penna.: The vacation Bible school of Community Church opened on June 21 with an initial enrollment of 52 children, well above last year's opening attendance.

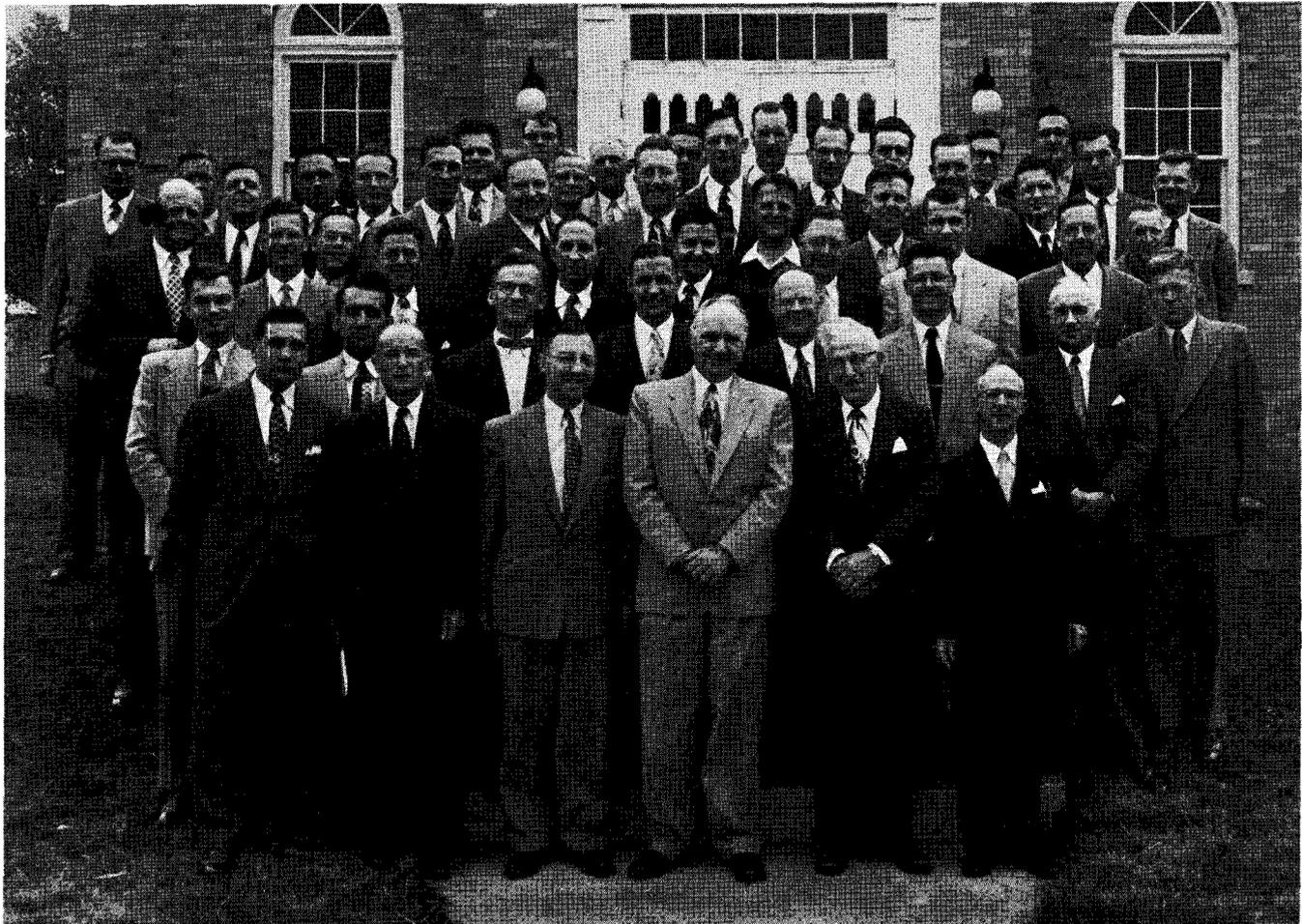
Ft. Lauderdale, Fla.: During the absence of the pastor, the Rev. John Hills, at the General Assembly, services at the Ft. Lauderdale Church were conducted by the Rev. Harold Dekker, former minister of radio evangelism for the Christian Reformed Church, and recently nominated as Dean of Calvin College. On June 12 the Sunday school enjoyed a trip into the jungles of the Everglades, aboard the boat River

Queen. The trip included a stop at a Seminole Indian village, where a young Indian wrestled an alligator, and where three little Seminole children sang "Jesus Loves Me" in their native tongue. The whole trip served to spark the D.V.B.S. which began June 14. The Rev. Ralph Clough is to fill the pulpit in August in the absence of Mr. Hills.

Bend, Oreg.: Westminster Church has decided to extend its contract with radio station KBND for another year. The broadcast is on Sunday evenings from 8 to 8:30. Thirty-five children were enrolled for the Vacation Bible School at Alfafa, and a second school was held at the home church. A church supper was held in honor of six young people who graduated from high school.

Portland, Oreg.: Average daily attendance at the Vacation Bible school of First church was about 165. A staff of 23 workers supervised the school. The third annual men's dinner was scheduled for June 29. Each man was to bring a son—his own or one adopted for the evening.

Middletown, Del.: At a meeting of the congregation of Grace church, held June 15, a call was issued for the pastoral services of the Rev. F. Clarke



DELEGATES AT THE ORTHODOX PRESBYTERIAN GENERAL ASSEMBLY

Front Row, l.-r.: Robley Johnston, John Clelland, Bruce Coie, Moderator Robert Churchill, Alex Muir, W. Harlee Bordeaux.

Second Row, l.-r.: Elmer Dortzbach, Theodore Georgian, Ned B. Stonehouse, Glenn Coie, George Marston, Roy Oliver, James Price, Charles Stanton.

Third Row, l.-r.: Everett C. DeVelde, Robert Graham, Reginald Voorhees, Robert Vining, John Murray, Thomas Kay, Calvin Busch, Frank Breisch, Leslie Sloat, S. Nielands.

Fourth row, including all the rest in the group, *l.-r.:* Robert Nilson, Ralph Clough, Calvin Cummings, Lawrence Manross, Arthur Kuschke, Lester Bach-

man, Herman Petersen, Robert Marsden, John Hills, David Henry, Elmer Claerbaut, Raymond Meiners, George Willis, Leslie Dunn, John Galbraith, John Verhage, Edward Kellogg, Lawrence Eyres, Travers Sloyer, William Ackerman (WHBL), Edmund Clowney, Robert Atwell, Henry DuMont, Albert H. Squires, Albert Edwards.

Evans. Mr. Evans, a graduate of Westminster Seminary in the class of 1935, has been a minister of the Presbyterian Church in Canada since 1941.

National City, Calif.: The large recreation building which was secured by the National City church to be used as a church building, has been moved to the church's lot in three sections, which are now in the process of being put together to make a structure which will pass the city code. The Rev. Edward L. Kellogg of West

Collingswood, N. J. has been called by the Presbytery of California to serve the National City field, if adequate arrangements can be made. Mr. Kellogg spent several weeks in June surveying the field.

Valdosta, Ga.: Westminster Church completed a successful vacation Bible school with an average daily attendance of 67 pupils. New pews, pulpit furniture, and wall-to-wall carpeting have been installed in the church. The pastor, the Rev. John P. Clelland,

speaks on a radio program each Tuesday morning for 15 minutes. The program is called, "Bible at Breakfast."

Long Beach, Calif.: Mr. Robert Morris, who graduated from Westminster Seminary this year, is serving as assistant pastor at First Church, helping the pastor, the Rev. Henry Coray. On their arrival, Mr. and Mrs. Morris were given a welcoming reception by the Homebuilders, the adult Bible class.

Brief Notes on The Assembly

WE carried a full report of the General Assembly of The Orthodox Presbyterian Church in the June issue. However a few additional notes of an informal character seem desirable.

First, a correction. Elder James Ashida of Knox Church of Silver Spring was elected to the Committee on Foreign Missions, and not Elder Thomas Kay (Class of 1957).

Lost and Found: Mr. DuMont, pastor of Covenant Church in Rochester, reports finding one dark blue top-coat, purchased in Portland, Oregon, and 1 medium brown Champ hat, size 7 $\frac{1}{8}$. Losers please note.

Dr. William E. Welmers was at the Assembly on Monday, May 31. About two weeks later he left with his family by plane for Liberia, West Africa, where he will spend about 15 months in language and translation work.

The biggest man at the Assembly was the Rev. John C. Hills of Ft. Lauderdale, Florida. He also drove the smallest car, a Nash Rambler. Mr. Hills was in the Moderator's chair for a while during one of the debates. He announced that a 10-minute limitation (per Robert's *Rules*) on speeches would be enforced. The next speaker spoke for 27 minutes. (It was a good speech.)

Delegates had lunch and dinner at the Cafeterias of Eastman Kodak, located about one mile from the host church. The price of the meals was very reasonable, and several commissioners were reported considering moving their families to Rochester.

Davies Installed At Wildwood

THE Rev. John Davies, formerly missionary among the Menominee Indians at Gresham, Wisconsin, was installed as pastor of Calvary Orthodox Presbyterian Church, Wildwood, N. J., on Tuesday evening, June 22.

The Rev. Charles H. Ellis, of East Orange, N. J., presided at the service and propounded the Constitutional Questions. Others participating in the service were the Rev. Everett C. DeVelde who preached the sermon, the Rev. Ralph Clough who delivered the charge to the pastor, and the Rev. Leslie A. Dunn who delivered the charge to the congregation.

Mr. Davies has been in Wildwood

for a number of weeks. However, his family had remained in Gresham, in order that the children might complete their school term. The family arrived in Wildwood on June 10.

Following the installation service there was a reception for the new pastor and his family, during which a purse was presented to them.

Machen League Rally

THE spring rally of the Machen Leagues of Philadelphia Presbytery was held at Westminster Theological Seminary June 4-5. About fifty young people from the various churches in the Presbytery attended.

Friday evening the group heard a talk by Glenn Black, a seminary student who was an air force pilot in World War II and who flew over 50 missions before being wounded.

On Saturday morning two of the young people, Richard Gaffin and John Ramsay, led a discussion of two current religious cults, Jehovah's Wit-

nesses, and Christian Science. Following this Mrs. R. B. Gaffin told of the missionary work of members of the Brainerd family in New Jersey.

In the afternoon the Rev. Meredith G. Kline gave a talk on archeology and the Old Testament.

Mrs. Laura H. Woods

MRS. Laura Hall Woods of Baltimore, mother of Mrs. Arthur Machen, was called to her eternal rest on June 13, 1954. She was 94 years of age, and had been in poor health for several years.

It was in Mrs. Woods' home that the first gathering of those who later organized St. Andrews Orthodox Presbyterian Church was held, on July 5, 1936. The first student pastor was Mr. Theodore J. Jansma. Mrs. Woods continued her membership in St. Andrews to the time of her death.

Funeral services were held on Monday, June 14, with the Rev. George J. Willis, pastor of St. Andrews Church, in charge.

The Challenge of Christianity

By LEWIS W. ROBERTS

IN an effort to discover what I might say that would be of interest to you and which you might find helpful, I cast about for something concrete, something which would offer us a challenge and from this evolved my topic for this evening—The Challenge of Christianity.

We are told that to get and hold the interest of young people today we must offer them a challenge. I suppose for the most part this is true. If it is, the number of things which there are to challenge youth now is infinitely greater than it was 20 or 30 years ago.

There is, for instance, the challenge of science. With all of its advance, science has barely scratched the surface in many fields. To mention only one field, nuclear physics offers sufficient

challenge for the master minds of this and future generations. Atomic energy will revolutionize the world and bring tremendous changes in our way of life in the next decade, if it does not destroy us first.

Likewise, medicine offers a greater challenge today than ever before. The advance in the field of medicine in the past generation or two has opened up vast new fields for research and development in the fight against disease.

Politics—local, national and international—offers a challenge worthy of the best brains and thinking in our country. As we look about us in the field of politics, where are statesmen of the stature, for instance, of Abraham Kuyper of the Netherlands, or others of 20, 30 or 50 years ago, who played such a large part in determining the fortunes of their own and other nations of the world. It seems to many that we have come almost to the end of the line of such illustrious personages on the international level today. Certainly politics offers challenge enough for the generation which is represented by you

THE fourth Annual Banquet of the Middletown Christian Day School Alumni Association was held on Thursday evening, June 10. The address was given by Mr. Lewis W. Roberts, a member of the Board of Directors, and an elder in Calvary Orthodox Presbyterian Church, and is reprinted here.

who are the Alumni of the Middletown Christian Day School.

For many, perhaps most of us, these are not matters which concern us greatly. Some of us are simply too old to begin the preparation necessary to enter these fields. Some of you, however, are just beginning preparation for your life's work. Let me remind you how great a need there is for Christian doctors, nurses, lawyers, statesmen, journalists—not to mention ministers, missionaries and teachers in Christian institutions.

I can almost hear some of you saying, "Well, I have no intention of being a preacher, or a politician or a doctor." Even so, you need not despair for the challenge which I would put before you concerns every single person here, regardless of age, sex, station in life or profession—the clerk, the shop worker, the housewife, the student or the business man, just as much as the teacher, the minister or the statesman. It is the challenge which presents itself to every individual who has embraced the Gospel and taken unto himself the designation of Christian.

This challenge I have chosen to call the *Challenge of Christianity*. I have not used the term, Challenge of the Gospel, which I understand to be something different. At least, for the sake of this discussion I would define the Challenge of the Gospel as the challenge which the Gospel presents to those who have not received it before, to embrace it in faith, believing in Christ for salvation and accepting Him as Lord and King.

The Challenge of Christianity, however, I prefer to think of as the challenge which Christianity presents to the believer—to the Christian. Perhaps it should better be referred to as the challenge of the Christian life. Christianity, after all, is not only a matter of belief and faith—it is also a way of life. It's the challenge of Christianity as it has to do with our daily lives that I want to set before you during the next few minutes.

We live in a time and place where it is comparatively easy to be a Christian, in name at least. In fact, it is considered fashionable to have your name on a church roll, to pay lip service to the church and at least attend public worship on stated church holidays to show that one's heart is in the right place. But, it doesn't take a

theological professor to realize that much which passes for Christianity today is a farce; to see that there is something wrong and inconsistent with a Christianity which finds a man in church on Sunday morning and on the golf links Sunday afternoon, or it might be in the swimming pool, at the public park or mowing the lawn or washing the family car. The very fact that such a watered-down view of Christianity and the Christian life has such wide-spread acceptance increases the challenge which genuine Christianity offers to the true believer.

The New Testament considers the Christian life both as a warfare and a

race. In Hebrews we are urged to "Lay aside every weight and the sin which doth so easily beset us, to run with patience the race which is set before us." In writing to Timothy, Paul says, "I have fought a good fight, I have finished my course, I have kept the faith." To the Apostle Paul, perhaps the greatest figure in the history of the Christian church, the Christian life was as a race, or as a battle, which challenged all of his thoughts and energies. How can it do less to us, who are not nearly so able Christians as he was.

How then shall we measure up to
(See "Roberts," p. 135)

Fire on the Earth

"Generation on Trial"

By ROBERT K. CHURCHILL

THE pastor of Calvary Orthodox Presbyterian Church, Cedar Grove, Wisconsin, here continues his interpretative account of events in the Presbyterian Church in the U. S. A. which led up to the organization of The Orthodox Presbyterian Church in 1936.

THE events which have transpired in the Presbyterian Church in the U.S.A. were representative of an infinitely wider area.

The doctrines and principles against which Dr. Machen fought so valiantly were none other than the doctrines and principles of the age in general. The particular church which tried Dr. Machen and found him guilty merely acted out a small part in the much larger drama of history. Dr. Machen and those who stood with him were put on trial because they were led to resist the currents of the age and to hold with heart and mind to that religion of supernatural redemption which has throughout history been known as Christianity.

The crisis which to the uninformed on-looker appeared rather suddenly in The Presbyterian Church in the U.S.A., and then as suddenly disappeared, was in reality long in coming and of wide significance.

I don't need to tell the reader much about the spirit of our age. It is an age which is confused and unbelieving about the great things of the Christian faith. But what is more to the point

here, it is an age which has been long engaged in denying these verities and falsifying and confusing the lines between right and wrong, the true and the false. This is nowhere more evident than in religious circles and it is here that Dr. Machen and those with him met the forces of a godless and decadent age in mortal combat.

The crisis which we will speak of was by no means of recent or of trivial origin. The tendencies which finally became dominant in the Presbyterian Church began at least one hundred fifty years before. It would take a volume to trace each line of anti-Christian impulse which advanced on Christendom. The best marked trail of unbelief came I think through questioning the historicity of Jesus. "The Quest for the Historical Jesus" described many schools of thought in Germany, as scholarship tried to cope with the biggest problem ever to confront the mind of man, namely Jesus. Here is a well-defined reaction of the modern mind which for a hundred and fifty years tried to form a proper estimate of Jesus without believing in the supernatural or the trustworthiness of the Scriptures.

Fortunate indeed was the man who had the opportunity of sitting in the classes of Dr. Machen where he dealt with each school of thought, each new idea of the critics concerning Jesus. He would point out in a very masterful

way the inevitable weakness of each position. The conclusion would always be that a man could hold to the 'Liberal Jesus' if he wished to, but as far as facts and history were concerned that Jesus never existed. The only Jesus which history knows anything about is the long promised One who came into this world as a supernatural Redeemer.

But such handling of unbelief in high places was by no means popular in the American church world. The critical views which came from Germany found very fertile soil in the religious schools of the land. The word 'revolutionary' is not too strong a term to describe the effect which this destructive criticism had upon the churches and religious thinking of our age. In some seminaries the views which Dr. Machen by undisputed scholarship championed were allowed to stand along with the other 'more advanced' views. But in most of the leading seminaries the old view about Jesus had to go. It involved belief in miracles and was plainly built on the assumption that the Bible was the infallible Word of God and this was impossible. Furthermore, this old view of Jesus and the Bible simply did not fit the bent of the modern mind, nor the ecumenical course toward which the church was tending.

The 'dear old modern mind', as Dr. Machen used to call it, was offended by the very doctrines which made Christianity the power of God in the world. This modern mind had accomplished at least two things. It had drawn out of the gospel all that offended the natural man and it had jettisoned the whole cargo of the supernatural in Christianity as so much excess baggage.

The critical view of Christianity came to be the prevailing philosophy of the age and into the vortex of this philosophy the churches of America were swept, among them the Presbyterian Church in the U.S.A. Here, I believe, lies the explanation of the abounding evils of our day, with the accompanying indifference. Here lies the explanation of the Auburn Affirmationists, and the doctrinal defection of the church boards and agencies.

But the forces of Biblical Christianity were not dead. Men of God rose to the occasion. There came the inevitable clash of two systems of theology which were polar opposites. It was in

the collision of these two forces that The Independent Board for Presbyterian Foreign Missions was born and the mandates of General Assemblies were issued. If I had my way, I would make the trial of Dr. Machen in the Presbyterian Church a required subject for study in all law schools. I think it would become a classic example of how to bring a man to trial and yet *condemn him without a trial.*

Dr. Machen was President of The Independent Board, an organization for preaching the gospel, which was not under the jurisdiction of any denomination. We saw in a previous article that the General Assembly of 1934 issued a statement to the effect that if a man did not give to support the official Boards of the Church, he was just as guilty as if he refused to partake of the Lord's Supper. On the basis of this, Dr. Machen and others were ordered to resign from the Independent Board, or suffer discipline. In refusing to obey this mandate of the Assembly, Dr. Machen wrote:

"Obedience to the order in the way demanded by the Assembly would involve support of a propaganda that is contrary to the Gospel of Christ.

"The Bible requires that a Christian must preach the Gospel of Christ and forbids him to preach any other gospel.

"The Bible forbids a man to substitute human authority for the Word of God.

"In demanding that I shift my message to suit the shifting votes of an Assembly which is elected every year the General Assembly is attacking Christian liberty . . . to attack Christian liberty is to attack the Lordship of Jesus Christ."

Dr. Machen was cited to appear for trial before the special Judicial Commission of the Presbytery of New Brunswick in February of 1935. This citation by the New Brunswick Presbytery was issued in spite of the fact that the year previously Dr. Machen had been transferred to the Philadelphia Presbytery and duly enrolled. But this was only the beginning of high handed irregularities. The fact that liberals were in control of the New Brunswick Presbytery may have had something to do with it.

The trial was to be a secret one behind closed doors but Dr. Machen

objected so strenuously that it was finally opened to the public. It should be mentioned here that other men were being brought to trial at this time in other parts of the nation. Some were on the Independent Board; others were not. Their offense was in telling the truth about modernism in the church. The thing which characterized these trials, if we may honor them by such a name, was the attempt to make them secret. Church members and elders would often follow their pastor several miles to the appointed meeting place, only to find on arrival that they were locked out. All such proceedings touched Dr. Machen to the quick; he would often cry out against closed and secret sessions. What is there to hide, he would say; open things up, and let the light of day shine in; what is there to hide from the people? Well in this Dr. Machen won a point—at least in his own trial. The trial took place in Trenton, New Jersey, was open to the public and lasted three days.

I do not intend to follow this important trial step by step. The friends of Dr. Machen, and I think Dr. Machen also, did not come to that trial without some hope. The hope was not that he would be acquitted for his conviction was pretty much a foregone conclusion as every student of liberalism realized. No, the hope was like that of the Apostle Paul—this trial would be another opportunity to tell the story and to present the evidence of modernism in the church and the need for repentance and return to the Gospel of Christ. Here finally, the evidence of unChristian teaching in the official boards would be laid before the court, the court would have to deal with facts and before the whole church it would have to answer. The sin of the church would finally have to be faced and that by a judicial body. The climax to the argument would be that the recent mandates of the Assembly had been contrary to the Constitution of the Church, they were tantamount to putting the word of man *above* the Word of God.

Well if such hopes were entertained, and I must say that I was one who entertained such, it was because we had not yet fully realized the shattering character of liberalism. Dr. Machen and his defense never got that coveted opportunity to defend themselves by bringing into court the aforementioned evidence. Among other things, if I

may quote in brief, that church court made the following rulings:

1. This court rules that it cannot accept or hear any further arguments or references based on the Auburn Affirmation . . .
2. This court rules that it cannot accept or hear any further arguments or inferences against the Board of Foreign Missions of the Presbyterian Church in the U.S.A.
3. . . .
4. This court rules that it cannot accept or regard any arguments questioning the legality or validity of the mandate of the General Assembly . . .

I would find it difficult to believe that such rulings were made by any court, much less a church court, if I had not been there and heard them with my own ears.

This simply meant that certain charges were brought against Dr. Machen in court, and then he was promptly forbidden to show evidence that those charges were either false or unjust. Suppose you were brought into court, charged with murder. Suppose also that you had four lines of evidence or argument to prove that you were innocent. How would you feel if before the trial was half over, the court ruled that no reference could be made to any of those four lines of evidence? There were of course many objections to these rulings during the trial. But the Moderator, Dr. Culp, who by the way was a signer of the Auburn Affirmation, always over-ruled these objections. I can hear him yet: to each objection raised by Dr. Machen's lawyer, the gavel would come down sharply on the desk, and a monotonous voice would say, "Objection over-ruled." It was like an old refrain with many repetitions. It gives one an awful feeling in the pit of the stomach when you see in action an absolute rule that is so moronic. These rulings of course gave the Prosecution undisputed opportunity to keep reiterating that there was nothing doctrinal in the case and that the church was perfectly orthodox.

When the court persisted in refusing to hear the evidence against either the church boards or the decrees of the Assemblies the defense for Dr. Machen summed up the case by stating that the defendant was precluded from
(See "Churchill," p. 134)

A Home Study Course in Christian Doctrine

The Application of Redemption

By JOHN MURRAY

LESSON XXI

Glorification I

GLORIFICATION is the final phase of the application of redemption. It is that which brings to completion the process which begins in effectual calling. Indeed it is the completion of the whole process of redemption. For glorification means the attainment of the goal to which the elect of God were predestinated in the eternal purpose of the Father and it involves the consummation of the redemption secured and procured by the vicarious work of Christ. But when does glorification take place?

It is here that we need to appreciate what glorification really is and how it is to be realized. Glorification does not refer to the blessedness upon which the spirits of believers enter at death. It is true that then the saints, as respects their disembodied spirits, are made perfect in holiness and pass immediately into the presence of the Lord Christ. To be absent from the body is to be present with the Lord (cf. II Cor. 5:8). Presence with Christ in his state of glory cannot consist with any of the defilements of sin—the spirits of departed saints are "the spirits of just men made perfect" (Heb. 12:23). The Shorter Catechism sums up the truth when it says: "The souls of believers are at their death made perfect in holiness, and do immediately pass into glory: and their bodies, being still united to Christ, do rest in their graves till the resurrection." Yet, however glorious is the transformation of the people of God at death and however much they may be disposed to say with the apostle that to depart and to be with Christ is far better (cf. Phil. 1:23), this is not their glorification. It is not the goal of the believer's hope and expectation. The redemption which Christ has secured for his people is redemption not only from sin but also from all its consequences. Death is the wages of sin and the death of believers does not deliver them from death. The last enemy, death, has not yet been destroyed; it has not yet been swallowed up in victory. Hence glorification has in view the destruction of death itself. It is to dishonor Christ

and to undermine the nature of the Christian hope to substitute the blessedness upon which believers enter at death for the glory that is to be revealed when "this corruptible will put on incorruption and this mortal will put on immortality" (I Cor. 15:54). Preoccupation with the event of death indicates a deflection of faith, of love, and of hope. We who have the firstfruits of the Spirit "groan within ourselves," the apostle reminds us, "waiting for the adoption, the redemption of our body" (Rom. 8:23). That is the glorification. It is the complete and final redemption of the whole person when in the integrity of body and spirit the people of God will be conformed to the image of the risen, exalted, and glorified Redeemer, when the very body of their humiliation will be conformed to the body of Christ's glory (cf. Phil. 3:21). God is not the God of the dead but of the living and therefore nothing short of resurrection to the full enjoyment of God can constitute the glory to which the living God will lead his redeemed. Christ is the firstbegotten from the dead, the firstfruits of them that have fallen asleep; he is the first-born among many brethren.

This truth that glorification must wait for the resurrection of the body advises us that glorification is something upon which all the people of God will enter *together* at the same identical point in time. There is no priority for one above another. In this respect it radically differs from death and the glory with Christ upon which saints enter on that event. Each saint of God who dies has his own appointed season and therefore his own time to depart and be with Christ. We can see that this event is highly individualized. But it is not so with glorification. One will not have any advantage over another—all together will be glorified with Christ.

The New Testament lays peculiar stress upon this fact. We might think it unnecessary to accent it. We might say: the important truth is that all will be glorified and all else is of little significance. It is not so. The apostle Paul found it necessary to inform, or
(See "Murray," p. 134)

Eschatology--1954

By FRANK D. BREISCH

LOOKING for the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ." TITUS 2:13.

When eschatology figures prominently in a cover article in *Time*, American Protestantism has turned a corner. For decades this word (which means 'the doctrine of the last things') was scarcely heard in most circles. Today a generation of American churchmen which scarcely knew the word is struggling to digest its meaning. Many appear to be suffering from theological indigestion. During the first few decades of the twentieth century, the ethical Christianity of the social gospel stood alone as the guiding concept of modern Protestantism. Then came the rise of a new concept, and the American churchgoer found himself confronted with 'ecumenicity.' This was new, but at least it could be fit into the old forms of thought. Between ethical Christianity and ecumenical Christianity there was little conflict. In fact, the two were soon married in the Federal (later National) Council of Churches. This happy marriage is now threatened by the advent of eschatology.

This new-comer to the arena of modern American theology first reared its ugly head in the discussions preliminary to the Evanston Assembly of the World Council of Churches, due to be held during August of this year. The main theme of the Assembly is "Christ, the Hope of the World." To a committee of "supertheologians" went the task of interpreting the theme for the prospective delegates. Here the trouble began. For some years eschatology has played an important part in the thinking of the European theologians. To some extent this already-present interest has been increased by the catastrophic events of modern European history. The barbarism of civilized peoples, the ruthlessness of power politics, and the ravages of war and reconstruction have cast a baleful shadow over the liberal dogma of human perfectibility and progress. It became clear to the European mind that hope for the future must be based on something other than a continuation of the present world order. The result was a new emphasis upon the second coming of Christ.

This was not a return to the orthodox doctrine of the Second Advent as found in the historic confessions of the church. It was a restatement of this doctrine on the basis of certain modern philosophies which have become dominant on the continent. Nonetheless it was an emphasis on eschatology. In the interpretation given the Evanston theme the influence of these European theologians became apparent. The first report of this committee limited its discussion of the Christian hope to the second coming. The second report modified this by adding a second emphasis on the hope of present social progress. But both reports set the main theme of the Assembly in an eschatological context.

Americans and Eschatology

The American reaction has been reactionary. Many of the most prominent liberal theologians hastened to insist that eschatology is of little or no value as far as the Christian hope is concerned. It was declared that a "theological fogbank" was settling over Evanston. Charles Clayton Morrison wrote in *The Christian Century* deploring the non-ecumenical emphasis of this supposedly ecumenical assembly. While some American theologians have written in agreement with the European emphasis on the return of Christ, the average American liberal has suddenly found himself beyond his depth, and has sent up anguished cries for help.

To a generation nurtured on the pabulum of ethical and ecumenical Christianity, this is indeed a startling and dangerous development. Ecumenicity has made far greater gains in the U. S. than elsewhere. Several denominations have already merged. Other mergers are imminent. This rapid advance of the ecumenical ideal has been possible only because Christianity was first diluted into the Good Life. Doctrine was depreciated, therefore doctrinal differences were easily submerged. Ecumenicity flowed naturally from the social gospel. But the second coming of Christ is a doctrinal matter. More than that, it is a doctrine about which there has been much disagreement throughout the entire history of the church. Small wonder that the emphasis

of the coming Assembly has spawned howls of protest from American liberals. They feel that they have been betrayed, that the Evanston Assembly may prove to be a setback to the growing American sentiment toward church union. But whatever the effect may be, eschatology will certainly occupy a prominent place at Evanston.

Divisions at Evanston

The delegates to the Evanston Assembly will be divided into two main camps. The typical American liberal will be there in force. In the discussion of the main theme, which is slated to cover most of the first week, he may be expected to deny that the return of Christ has any real significance for the subject. He will affirm that the hope of the world lies in the application of Christ's ethics to the social, economic, and political problems which face the present world. From this camp will undoubtedly come statements which openly affirm that belief in the second advent of Christ is unnecessary for the Christian faith or the Christian hope.

This position will not go unchallenged. There will be many at Evanston who believe that American theology ignores the second advent of Christ. This deficiency in American theology will be their target, and they will not hesitate to open fire. From this group there will come strong affirmations of the necessity of this doctrine as a part of the Christian faith. The Christian hope must emphasize the vindication of Christ through his return to judge the world. These men consider Christ to be the hope of the world because he will ultimately overcome the forces of evil in a cataclysmic judgment. Many of the pronouncements which issue from this camp will sound extremely Biblical and conservative. Superficially, this group is far more conservative than the average American liberal. They utilize the concepts and the terminology of the Bible.

Yet beneath this apparent respect for and use of the Scriptures lies a rejection of its inspiration and authority. In Europe the teachings of Rudolph Bultmann have been widely accepted. Bultmann is one of the most radical representatives of the school of Form Criticism. This school of New Testament interpretation views the gospel record as a mine which contains diamonds of

Jesus' teaching embedded in a mass of near-worthless dirt added by others. The task of the Form Critic is to strip away this mass of dirt and discover the diamonds. The true gospel has been overlain with early-Christian mythology. To regain the truth, the student of the New Testament must first "de-mythologize" the New Testament.

That this type of criticism has had its effect on the advocates of eschatology is evident from the warning of the committee that the symbolism of the Biblical eschatology must not be taken too literally. Another prominent factor in continental theology is the influence of dialectical theology. Even those who do not profess to be followers of Swiss theologian Karl Barth nevertheless have been affected by the revolt which he led. One emphasis of his theology which bears upon the point in question is the concept of supra-history. The events which are central to our Christian faith—creation, the fall, the incarnation, the crucifixion, and the resurrection, as well as the return of Christ—are not to be conceived of as part of our temporal world. They are above it. They are not temporal, but eternal. The entire Christian message is thus divorced from history. According to the dialectical theologians, Christianity is utterly unaffected by the question of the historicity of Jesus of Nazareth. Consequently much of the insistence upon the necessity of eschatology will have no bearing upon the historical return of Jesus Christ. It certainly will not reflect a belief in the authoritative teaching of the Scriptures.

While these two schools of thought will dominate the scene at Evanston, they do not stand alone. There are yet those who insist upon the historic position that Jesus Christ will return historically and bodily to judge the living and the dead. We gladly count ourselves among that group. But we will be scantily represented at Evanston. It is undoubtedly true that there are those within the denominations which constitute the World Council of Churches who hold to the ancient faith. It is also true that they are not likely to be elected as delegates to this Assembly. A few Reformed churches are members of the W.C.C. From their delegates we may hope for a strong plea for the truth. From no other quarter is it likely. For the most part the Reformed churches have remained out of the

World Council of Churches. This is likewise true of the fundamentalist churches. The Evanston Assembly will not speak for the entire Christian world. That section which most properly deserves the name Christian will be unrepresented. And it is precisely this group that holds steadfastly to the revealed truth concerning Christ's second coming.

Reformed Faith and Eschatology

We who stand in the tradition of the Reformation ought not to allow this modern concern with eschatology to pass by unnoticed. It is our claim that we believe and preach the whole counsel of God. What God has revealed we accept and proclaim to men. Here is a sphere of Christian truth which has the attention of men. Christian eyes the world over will be focused upon the debate at Evanston. Can we not take advantage of this interest to press home the teaching of the Scriptures on the matter?

It is true that there are many perplexing problems that cluster about the return of Christ. The millennial question is ever with us. Since able theologians have differed over it, it is always good for animated discussion and debate. But this is a time when we ought to consider seriously whether there are not other things which are more important. This modern interest in eschatology challenges us to manifest our unity rather than our differences. This is a time for us to be true to the emphasis of our confessional standards as well as to the doctrines they contain. Neither the standards of the Presbyterian churches nor those of the Reformed churches raise the question of the millennium. It may be that all the authors of these creeds were amillenarian. It may also be that they did not consider the millennial question one which affected the system of Scriptural doctrine. Which ever supposition we favor, the silence of our creeds ought to make us tolerant of those who differ with us. Our tolerance may never be the modern idea of tolerance which denies absolute truth. We must emphatically renounce all eschatological positions which deny the personal, bodily, historic return of Christ. We must likewise reject a dispensational premillennialism which limits the kingship of Christ to a future millennium and thus denies his present kingship. But within the limits of our

confessional standards there is room for tolerance.

There is need today for a clear statement of Christian eschatology. There is need for a statement which is in accord with our confessions and with the Scriptures. The Westminster Confession states simply that Christ "shall return to judge men and angels, at the end of the world." (VIII, 4). But it devotes an entire chapter to the last judgment. The Heidelberg Catechism asks this question, "What comfort is it to you that Christ shall come to judge the living and the dead?" This emphasis of the creeds is in full accord with the Scriptures. The return of Christ is not presented as a barren point of doctrine, but as a source of comfort and exhortation to the Christian and of warning to the unbeliever. The fact of his return is a very practical matter. It has meaning and importance to twentieth century man.

Eschatology cannot be isolated from the rest of the gospel without destroying the Biblical doctrine of redemption. The return of Christ is not a minor point of doctrine, unconnected to the rest of the gospel message. In one sense, the entire New Testament is eschatological. Salvation is an eschatological process. The salvation purchased on Calvary's cross and wrought in our hearts by the Holy Spirit is ever incomplete until it is consummated in Christ's return. His mediatorial work is not done until He has come again to judge men and angels. The preaching of the gospel is tied up with His return. The message of God's wrath against sinners is meaningless unless God will judge the world in Christ. The message of redemption is incomplete without the new heavens and new earth which follow His return. If we isolate the second coming we remove its applicability and impoverish the gospel. If we place it in its Biblical context we present a unified message and make the truth applicable to all ages.

The contemporary emphasis on eschatology demands our attention. We must counter the false doctrines current in our time with the truth of God's Word. But let us be truly Reformed. Let us not be diverted into fruitless controversy about non-essentials. Let us emphasize what the Scriptures emphasize. Let us give eschatology its proper place in the whole counsel of God.

Murray

(Continued from p. 131)

perhaps remind, the Thessalonian believers that even those who will not die but be living at the advent of the Lord will not have any advantage over those who died, "because," he says, "the Lord himself will descend from heaven with a shout, with the voice of the archangel and with the trumpet of God, and the dead in Christ will rise first." And so the living and the resurrected dead, who died in Christ, will *together* be snatched up to meet the Lord in the air (I Thess. 4:16,17). Again, the same apostle says: "Behold, I tell you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet: for the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed" (I Cor. 15:51,52). Glorification, then, is the instantaneous change that will take place for the whole company of the redeemed when Christ will come again the second time without sin unto salvation and will descend from heaven with the shout of triumph over the last enemy. "Then will come to pass the saying that is written, death is swallowed up in victory. O death, where is thy victory? O death, where is thy sting?" (I Cor. 15:54,55).

There is much for our instruction in this fact that the final act of the application of redemption is one that affects all alike at the same moment of time in the final accomplishment of God's redemptive design. It is as a body that the whole company of the redeemed will be glorified. This is highly consonant with all that of which glorification is the consummation. It is union with Christ that binds together all the phases of redemptive love and grace. It was in Christ the people of God were chosen before the foundation of the world. It was in Christ they were redeemed by his blood—he loved the church and gave himself for it. The people of God were quickened *together* with Christ, and raised up *together* and made to sit *together* in the heavenlies in Christ Jesus (cf. Eph. 5:25; 2:5,6). Christ wrought redemption with the design "that he might present the church to himself a glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish" (Eph. 5:27). When heaven's design

will reach its grand finale, Christ will come again in the glory of his Father. He will also come in his own glory—it will be "the appearing of the glory of the great God and our Saviour Jesus Christ" (Tit. 2:13). But this will also be the revelation of the sons of God (Rom. 8:19). There will be a perfect coincidence of the revelation of the Father's glory, of the revelation of the glory of Christ, and of the liberty of the glory of the children of God. The glorification of the elect will coincide with the final act of the Father in the exaltation and glorification of the Son. "But if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together" (Rom. 8:17). There is heavenly congruity here, and it is congruity which exemplifies the marvel of divine love, wisdom, and power as it also vindicates the glory of God. "The Lord alone shall be exalted in that day" (Isa. 2:11).

Churchill

(Continued from p. 131)

offering the defense to which he was entitled by the Constitution of the Church, that he does not find himself able to present a case which would not include those facts and arguments which had been ruled out of court.

On March 29, 1935, Dr. Machen was found guilty and ordered suspended from the ministry of the Presbyterian Church in the U.S.A., but it was recommended that the sentence take effect only after appeal to the higher courts had been heard.

I have been wanting to interject a note for some time. Perhaps this is a good place. It is about the word 'liberal.' Dr. Machen used to say that we gave the modernists a bully good name when we called them liberals. It is indeed a fine name when rightly used. But that the modernists often dishonor the name is nowhere more evident than in the mandates, prosecutions and trials of that period. It teaches us the lesson which all the world should be careful to learn, that when a man is liberal concerning things which are sacred and holy, he is not a true liberal in other areas of life. This gives us needed insight about the term 'liberal' as it is used or misused today. It may help to explain why a so-called

conservative is often more liberal than the so-called liberal. It should also help us to see why many who are called liberals today are found to be 'fellow travellers' with such tyrannical systems as Communism.

Let us not delude ourselves. When a man rejects the absolute authority of God's Word he inevitably embraces other absolutes which are of an infinitely lower order. There is only *one* absolute authority which instead of destroying human freedom, guarantees it to all men. That one supreme authority is none other than the Holy Spirit speaking to us in the Scriptures. Here is the Magna Carta of liberty: Here is the Holy Fountain, the streams whereof make glad not only the city of God, but also the commonwealth of nations. The importance of maintaining this charter of liberty, of keeping pure this fountain cannot be overestimated.

Let us here learn again the lesson of the Reformation. It is that the *truth* of God's Word and the *authority* of God's Word cannot be separated. When men imagine that they can preach the truth of the Scriptures without standing for the supreme authority of the Scriptures, the sun begins to go down and many kinds of darkness come to abide.

After the Machen trial was over and we were leaving the church, I overheard two men—half in jest and half in earnest—say that such a trial could never take place in the civil courts. I have often thought of that chance remark and I want to speak of it now. I think this remark, made probably by non-Christian men, expresses a feeling which is in the minds of many today. I mean the sense of security and righteousness in the nation, even if the church should be apostate. But this is surely a false security. If a man is denied justice in the courts of the church, how long will justice prevail in civil affairs? The church is the 'salt of the earth,' the spiritual teacher and example of the state. Does not history teach us that before a state is destroyed, its altars must first be polluted? What if it is true today, as it was in Israel of old, that as goes the church, so goes the Nation? Jesus would put it this way—"If these things are done in the green tree, what shall be done in the dry?"

Dr. Machen, on trial for his eccle-

siastical life, represents a whole generation of believers. The things which happened to him, happened to many who bore his stamp and convictions. The characteristics which he displayed are also those of a generation of Christians which to a large extent have been pushed aside from places of leadership in church and nation.

To speak of these characteristics and convictions was to be the main theme of this article, but I see my space is spent. It is quite necessary that we see this, if we would fully apprehend the contemporary scene. I will have to speak of it later. Suffice it now to say that here was represented a generation of Christian learning, culture and conviction which is decidedly in the minority today. But this generation, once on trial and still on trial today, holds the deposit of ancient faith and learning which has made history vital. It is this deposit which is loaded with significance for the future and pregnant with the fate of the world.

Clowney

(Continued from p. 126)

of his work. There is no aspect of the growth and edification of the Christ on which the pastoral office does not bear. The pastor teaches, rules, leads, comforts, corrects. He is no doctrinaire pedant who lives in isolation from his community. But he is a teacher who applies the Word of God to the daily needs of the people of God. Because the work of the pastor is that of edification, his instrument is the Word of Truth, which is the sword of the Spirit to sanctification. It is the Lord's word which is ministered in rebuke and in comfort. It is the truth of Christ which illumines the pastor's counsels. The whole Bible is ministered by the pastor to the whole life of the church—to the upbuilding of the body of Christ.

How important it is for the pastor to see the unity and breadth of his task! His relation to the youth of the church is not just that of lecturer or examiner in systematic theology. He is rather the pastor of each lamb of the flock. Christ has appointed that through faithful pastors his church should be brought to maturity.

To see the unity of Christian education as centered upon God is to expand

our vision of the task of Christian education in the life of the individual, of the church, and in the work of the ministry. How short-sighted it is to think of the work of Christian education in terms of the work of the Committee which bears that name! Our Committee cannot conduct that work, it cannot direct that work. It can only seek to fulfil that ministry which you assign to it in aiding in some aspects of that great work. In the work of Christian education, Christian edification, every child of God has a ministry to perform. Some are called to office in the church of Christ and have an official function to fulfil. But there is no member of Christ's church who is not called to function toward the edification of His body.

Christian education is not an intellectual task only. It demands obedience and growth which are the fruits of true faith. Christian education is not limited to one sphere of life: we must grow up in all things into Him who is the Head.

To see both the scope and the unity of Christian education we must look to Jesus Christ, and looking to Him let us pray the Lord of the church to lead us into His truth and sanctify us in His image.

Roberts

(Continued from p. 129)

this challenge? In the first place, and this seems to be obvious without my saying it, even to begin living the Christian life pre-supposes that we be Christians in the historic sense in which this word has been used to designate those who are really true believers.

To meet the challenge of Christianity requires training and preparation. This is recognized in practically every phase of life. A general would not think of taking untrained troops into battle, except in extreme emergency. The coach only takes his team on the gridiron after weeks, months and even years of training and practice. The runner or the high-jumper only enters the field of heavy competition after long, tough training to build up his strength and improve his skill. Just so, the Christian life, which we have already likened to a race or a war, deserves the best training and preparation possible.

You who are graduates of the Christian School have had the advantage of better training and preparation than many of the rest of us. You have had the benefits of Christian education and of instruction in the truths of the Scripture which are so essential. Possibly you have not always recognized the privileges which have been yours, but as you grow older and progress in the Christian life you will be increasingly aware of the benefit these things have been to you. You are better equipped to meet this challenge than we were at your age. You know more Christian truth, and I believe understand the implications of that truth better than many of us did at your age, perhaps better than we do even now.

It is a principle of Scripture that from him to whom much is given, much will be expected. What then is expected of you, who have graduated from the Christian School; who have had the benefits of Christian instruction in the school as well as in your homes and in the church?

The world expects more of you than it does of others. The world, of course, expects that the Christian should be different and when he is not the world is confused. It does not understand the Christian when he is different, but is even more confused when he isn't. The world expects, and rightly so, that the Christian should have a different standard of values and morals; different principles on which he conducts every activity of his life. Much of the disrepute in which the world holds the church stems from the fact that the non-Christian looks at his professing Christian neighbor and can't see that Christianity makes his neighbor any different or better than himself. When our non-Christian neighbors cannot recognize any difference between themselves and us, then we need to examine our Christian lives and make some radical changes.

It is not necessary for us to wear our Christianity on our shirt sleeves, so to speak, but the world has a right to expect that we will conduct our lives according to Christian principles. The world expects the Christian to be honest; fair in his dealings; to show concern for the welfare of others; to display the fruits of the Spirit—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance. The world expects us to be men and

women of our word, who can be depended on; who will fulfill a promise even at great personal inconvenience. What you do, how you conduct your personal lives, will determine what your neighbors, your High School teachers, even your parents, are going to think of the Christian School from which you have graduated, of your church, even of the Christianity you profess. Each of you is a walking advertisement of the Christian School and all of us of the Christianity we profess. It's up to us to make that advertising attractive and appealing so that others who see us will be drawn to the gospel we profess.

I have told you what the world expects. Now, what do we expect from you? First, we expect you to apply the Christian principles which you have learned, in the daily business of living. Your teachers, the minister, and your parents have not given you a certain number of fixed rules so that in any given situation you can refer to such and such page and number to learn what you should or should not do. Such a religion would be very convenient. The Jews had very much that kind of religion in Jesus' time, but he condemned it and accused them of pharisaism.

Secondly we expect you to be better Christians than we are, simply because you have had the advantage of better training and preparation than most of us, so can start forming the right kind of Christian habits earlier in life than many of us did. The fact that we expect you to be better Christians than we are, means, of course, that we won't always be good examples for you to follow. In fact, you must all have recognized long since that frequently we make very poor examples. This, of course, is to our shame and I'm not excusing us for it, but sad to say, you will continue hearing and seeing us say and do things which you will recognize as being sinful and inconsistent with our Christian profession. We would that we were always good examples, but the challenge I would throw out to you tonight is to be better Christians than we are. Learn always to square your conduct with the Word of God; not with what your teacher or the minister, or your parents, or even one of the elders does, if what they do is contrary to the Word. Much less

dare you square your conduct with the standards of the world or public opinion.

Now, briefly, let me make a few practical applications. The challenge which Christianity offers you will affect your lives at many points—it will do so daily, even hourly.

First, it will influence your choice of friends. You should be friendly to all people, but I am thinking now more of your close friends, your bosom pals—and particularly the choice of friends from whom you may later choose your life's companion. Unless you are careful in this you will be faced with a choice between serving the Lord and serving your friends sooner or later.

God evidently had in mind the serious consequences of making the wrong kind of friends when he forbade the Israelites to intermingle with the heathen tribes living around them. I have no doubt that many of these heathen were very nice people, who even went out of their way to be kind to the Israelites. The heathen young women were doubtless much more attractive to the young men of Israel than their own young women and very likely the opposite was also true. Physical attractiveness, even personal attractiveness, is not a sound basis on which to establish permanent friendships or choose your life's companion. The Challenge of Christianity will come to you many times at this point.

Secondly, it will influence your choice of occupation. Unfortunately, more and more fields of endeavor are being closed to the Christian, things which in themselves are legitimate, but in which the Christian cannot seek employment or engage because of the sinful practices which have grown up around them. It's almost impossible, for instance, for a Christian to own and operate a successful gasoline service station business. The small independent operator, who has his station open only six days a week is hard put to compete with the large major company stations where the owner must maintain 7 days a week service. The fields of professional sports and entertainment are almost completely closed to the Christian, because they have now become seven day a week occupations and cannot be considered works of necessity or mercy. This challenge will come to many, if not all of you, when

you are faced with the choice between taking a job which involves compromising your Christian profession or a job in which the pay or other advantages are not as good.

Third, this challenge comes to you in the choice of recreation. For you who are in High School now, this is a very real and present issue. Many of your schoolmates engage in recreation, particularly on the Lord's Day, in which you can't with good conscience join. Naturally, they don't understand your reasons for not joining them, but my young friends, they will respect you, and while they might not admit it, will rather wish that they might also have the conviction, and the courage to stand for the conviction which you display when you do not join them in those things which the Word of God forbids.

So it is that this Challenge comes to each of us, daily, even hourly, in the decisions we must make in many of life's problems.

The Challenge of Christianity presents itself to each of us, and to meet this challenge successfully we need to be well prepared; we need to be exercising ourselves unto godliness constantly, and we can only meet this Challenge successfully by relying upon the Grace of our God who is able to do unto us abundantly. The Challenge of Christianity involves tremendous responsibility. Remember, that to whom much is given, of him much shall be expected.

But, this Challenge is one which offers great reward. It seems that you can almost feel the elation of the Apostle Paul, as he writes to Timothy, "I have fought a good fight, I have finished my course, I have kept the faith; Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not to me only, but unto all them also that love his appearing."

My desire concerning each of us, is that we may be able day by day to live consistent Christian lives, thereby commending to those about us, the Gospel which we profess, to the honor of our God. When we do, we can expect to share in the joy of the Apostle Paul, who could look forward with confidence to the, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

GUARDIAN NEWS

The COMMENTATOR

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

Roman Church Places World Council Assembly "Out of Bounds"

FREQUENTLY those who have professed to be spokesmen for the modern "ecumenical" movement, have indicated their desire to bring the Roman Catholic church into the movement. Representatives of the Catholic Church have been present as observers at some of the meetings of the World Council.

But any hope that the Catholics might have a real interest in the World Council has been effectively eliminated by a declaration of Cardinal Samuel Stritch of Chicago. In a pastoral letter to the people of his diocese, which stated the Catholic position for all the world, he told his people bluntly that "We wish it to be clearly understood that the faithful of the Church are not permitted to attend the assemblies or conventions of non-Catholic organizations or councils."

The whole letter is a restatement of the historic Catholic claim to be the only true church.

The author begins by asserting that Peter went to Rome and was the first Bishop of Rome, both of which assertions lack historic proof. The primacy of Peter among the apostles is attributed, in usual Catholic fashion, to the Matthew 16 passage. And the primacy promised there is said to have been actually conferred by the conversation recorded in John 21:53ff. Says the Cardinal, "With the words: Feed my lambs . . . Feed my sheep, the Son of God put his whole flock into the charge of St. Peter."

The infallibility of Peter is asserted

as the condition for unity of faith. "No group, no assembly . . . has the authority to teach the gospel of Christ except when it teaches in union with Peter . . ."

The same powers and functions which Christ supposedly gave the apostles, and especially Peter, were handed down to their successors. "Just as Christ was sent by God and the Apostles by Christ, so the bishops and all those who succeed the apostles were sent by them."

From this point on the argument presented by Cardinal Stritch is not so clearly presented. He asserts that the faith of the Church has remained and always will remain the same, inviolate in its purity, in spite of the dogmas which have been added from time to time by various pontiffs. Ephesians 4:11-13 and John 14:66ff, for example, were and are fulfilled only in the Roman church.

Turning to Protestantism, Cardinal Stritch wrote:

"You need but to look around you in our own beloved country to find men grouped together in many different religious sects. These numerous divisions . . . are the natural and inevitable result of the rejection of the teaching authority which Christ established in His Church.

"Private judgment in revealed religion and in the interpretation of Holy Scripture is bound to result in division and disunion. Unity of faith cannot be had without the submission of the

individual mind to the voice of God speaking through the Church and particularly through the visible head of the Church, the Vicar of Christ, our Holy Father the Pope."

Hence Catholics are to have no part in the conventions and assemblies of non-Catholic religious groups. "The Catholic Church does not take part in these organizations . . . She does not enter into any organization in which the delegates of many sects sit down . . . to discuss the nature of the Church of Christ or the nature of her unity . . . She does not allow her children to engage in any activity or conference or discussion based on the false assumption that Roman Catholics are still searching for the truth of Christ." "She is now as she has always been the one and only Spouse of Christ, the one and only Mystical body of Christ, the one and only Church of Christ."

Although the assertion is repeated several times that the Catholic church has not added a single doctrine to the revelation given in Scripture and Tradition by the Apostles, the assertion is contradicted by a feature of this very letter, the developing doctrine of Mary. The things which make up the unity of the Catholic church are referred to several times. They are one faith, submission to the Pope, the sacrifice of the Mass, and the use of the seven sacraments. But finally, on page 8 of a ten page document the "divine maternity of Mary" is included. And on the last page she is referred to as "His immaculate Mother, the sinless Virgin Mary, our Mother and protectress in the struggle against the forces of evil." Thus in Catholicism has Mary come to preempt the position which in Scripture belongs alone to Christ.

And finally the Cardinal instructs his followers to pray to Mary to bring the Protestants into the Catholic fold.

The position of Catholicism concerning all forms of Protestantism is set forth with much clearness in this letter published on June 29 of this year.

Christian Reformed Church Synod

THE annual Synod of the Christian Reformed Church was held in Grand Rapids, Michigan, the latter part of June. Among actions of special interest, as reported in the *Banner*, are the following:

It was decided to abandon the South India Mission field. In 1952 several missionaries were sent out to undertake work in this field, but less than a year later they left the field, and returned to this country. In a brief statement to the church, Synod declared that "it is not convinced that this field offers promise of that measure of harmonious and consecrated labours necessary for the hearty support" of the church. It noted that very serious tensions developed on the field while the missionaries were there, which led to their departure. The statement concluded: "Synod is not in a position to exercise censorious judgment upon the various parties that were involved in the dispute, nor does it believe that such a course of action would serve the best interests of the cause of missions . . ."

Thirty-eight men were admitted to candidacy as ministers in the church, or declared eligible for a call. Included in this list was the Rev. Earl E. Zetterholm, formerly missionary pastor of the Seattle Orthodox Presbyterian Church; Mr. Isaac Jen, a Westminster Seminary graduate and the first Chinese minister in the Christian Reformed Church; the Rev. Edward F. Hills, a Westminster Seminary graduate who has held pastorates in the Southern Presbyterian Church in recent years; and several others who had taken some of their seminary work at Westminster.

The Committee on Home Missions, in cooperation with Classes Hudson and Hackensack, was instructed to continue the work among Chinese in New York, with Mr. Paul Szto. Meanwhile

the committee is to investigate the whole field and report back to Synod next year. Examination and ordination of Mr. Szto as a minister of the church is to be delayed until this report is presented.

Synod refused to reconsider its decision of two years ago when it withdrew from the National Association of Evangelicals. It again placed Westminster Seminary on its list of causes accredited for benevolence giving.

In reporting on Synod, the *Banner* included in its July 2 issue two short addresses by fraternal delegates, one the Rev. Shegeaki Fujii of the Reformed Church of Christ in Japan, and the other the Rev. Bansik Hong, of the General Presbytery Presbyterian Church of Korea. Orthodox Presbyterian missionaries cooperate with each of these churches. Both fraternal delegates expect to take work at Calvin Seminary this year.

Synod also decided that the new *Revised Standard Version* of the Bible should not be used in the pulpits as a translation approved for public worship. It approved a liberalized labor policy, which permits church boards to award building contracts on either an open or closed shop labor basis.

Christian School Convention

THE Annual Convention of the National Union of Christian Schools is scheduled to be held in Rochester, New York for three days, August 3, 4, 5. The meeting place will be the Hotel Seneca.

The program includes devotional periods, reports from local schools, clinics for the study of various aspects of Christian school work, and addresses by guest speakers.

On Tuesday the Rev. John J. De-Waard of Memorial Orthodox Presbyterian Church will conduct the opening devotional service and deliver the keynote address. In the afternoon Dr. Jan Waterink of the Free University of Amsterdam will speak on the subject, "Difficulties in Christian Education." Tuesday evening there will be a mass meeting held in the Baptist Temple, and the speaker will be the Rev. Edmund P. Clowney, instructor in practical theology at Westminster

Seminary. His topic will be, "Is Christian Education the Hope of America?"

The program for Wednesday includes a number of educational clinics on phases of Christian school activity, a panel discussion on "The Professionalization of Christian School Teachers," and in the evening the banquet, with an address by Dr. Clarence Boomsma on "Christian Hope—Mirage or Reality?"

Thursday will bring the business sessions of the Union, special committee reports, and the closing address by Dr. John Van der Ark, Director of the National Union.

Third Congress of International Council

THE Third Congress of the International Council of Christian Churches is scheduled to be held on the campus of Faith Seminary in Elkins Park, Pa., August 3-12. The first congress was held in Holland in 1948, and the second in Switzerland in 1950. Representatives from some 40 countries are expected to attend, and there will be numerous observers and visitors. This gathering comes right after the meeting of the World Alliance of Presbyterian Churches in Princeton, and just before the Assembly of the World Council of Churches in Evanston, Ill.

The theme of the Congress is "The Historic Christian Faith." Christian leaders from various nations will address the gathering on aspects of the main subject.

Among those expected to attend are Mr. Norman Porter, Esq., a member of parliament in Northern Ireland and a founder of the National Union of Protestants in that country; the Rev. I. F. Gueiros, D.D., pastor of the First Presbyterian Church of Recife, Brazil; the Rev. Boon Mark Gittisarn of Thailand, the Rev. J. J. Van der Schuit of the Christian Reformed Churches in the Netherlands; Dr. David Hedegard of Sweden; and the Rev. W. F. Betts of Melbourne, Australia.

Since the seminary does not have an auditorium large enough to care for the main meetings, a large cathedral tent will be erected on the seminary grounds. Smaller meetings will take place in the seminary buildings.

Dr. Carl C. McIntire, President of the International Council, has recently called on the government to refuse to admit to the World Council Assembly several churchmen from Communist controlled countries. His attacks have been directed chiefly against Professor Joseph Hromadka of Czechoslovakia, and Bishop Albert Berecsky of Hungary.

Released Time Banned In Delaware

THE State Board of Education in Delaware has passed a resolution which bans the released time program of religious education in that state. The Board held that public education was a state function, carried out in certain places and during certain periods. And to grant the use of any of those places or any of that time for instruction by particular religious faiths would be improper under the Constitution.

Churches in Fairless Hills

GROUND has been broken for the first church — Methodist — to be erected in the community of Fairless Hills, a new settlement providing homes for workers at the new United States Steel plant near Trenton. Nearly two thousand homes are already occupied in the community, and five thousand are expected by 1958.

There has been a pre-fabricated inter-denominational chapel provided by the builders of the community. But some 88 church bodies have requested sites in the community. The planning board referred the matter to the Philadelphia Council of Churches, which surveyed the families and found first preference to be Methodist, and second preference United Presbyterian.

A Roman Catholic church building is also under construction.

Congregationalists Consider a Constitution

THE General Council of the Congregational Christian churches at its biennial meeting in New Haven, Connecticut, authorized the appoint-

ment of a committee to study the question of a denominational constitution. Congregationalists have been without a church constitution for over 100 years.

Opposition to the idea of a constitution is based on the claim that a fundamental principle of Congregationalism is the autonomy of the local churches.

One reason for the desire to have a constitution is that at present there is no way of determining what the relationship is between the General Council and other church bodies. It was on this ground that a decision for merger with the Evangelical and Reformed Church was declared illegal by a lower court several years ago. Though that decision was later reversed by the Court of Appeals, the problem still remains of the power of the Council under the Congregational system to act for the local churches. The adoption of a constitution covering these matters would solve this problem. There is no indication that such a constitution would contain any doctrinal commitments.

The General Council also approved a proposal to continue negotiations for union with the E&R Church. A meeting of the union committees of the two churches is scheduled for this fall. Merger of the churches would establish a denomination of some 2 million members.

Gideon Bible Case To Supreme Court

THE Rutherford, N. J. Board of Education and the Gideons International have jointly appealed to the United States Supreme Court for a review of the decision of the state court that the distribution of Gideon New Testaments to Rutherford public school children was unconstitutional.

Protestant Sect Wins Recognition in Italy

ITALY'S highest court has ruled that the Assemblies of God are entitled to official recognition by the Ministry of the Interior. The church, a Pentecostal group, has been seeking recognition for several years without success. The decision means the group will be able to hold church services without getting police permission each time.

Ministers of the group have been arrested on numerous occasions in recent years for holding unauthorized services. The same has been true of other sects also, which are now expected again to seek recognition by the government.

Graham Holds Meetings in Europe

FOLLOWING his London Campaign, during which nearly two million persons attended a series of meetings, Evangelist Billy Graham has been holding services in various cities on the continent. He has preached in Helsinki, Stockholm, Copenhagen, and West Berlin. In each city he was heard by large crowds. He preached through an interpreter, who stood by his side and even imitated his tone and gestures.

While in Germany he was hospitalized with a kidney ailment, but hoped to be able to keep a future engagement in Paris.

Education in "Christian" Colleges Criticized

A CONFERENCE sponsored by the National Council of Churches was held in Granville, Ohio, the latter part of June, for the purpose of considering the education provided by "Christian" or church-related colleges. Some 700 delegates representing colleges affiliated with 40 Protestant denominations attended.

One of the speakers, an industrialist from Columbus, Indiana, charged that graduates of such colleges often have a false sense of values. The first false notion they entertain is the idea of the supreme importance of money to human happiness. The second false notion is that the only thing that counts is results. The third false notion he said was held by such graduates was that it was all right to compromise, to be practical, and not try to be too noble.

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Another speaker charged that the present emphasis in colleges on science and technology works in the direction of constructing a man-made world without thought of the actual Creator.

The colleges were praised for teaching various skills, but strongly criticized for failure to prepare the students to meet the responsibilities that go with technical skill. One result of false notions given to students was said to be that Christianity is made to appear a small thing, and the teachings of Christ and Paul to be dead and irrelevant for our day.

Episcopal Convention Moved from Houston

THE 1955 General Convention of the Protestant Episcopal Church, scheduled to be held in Houston, Texas, will be held instead in Honolulu. The reason for the change appears to be that satisfactory arrangements for non-segregated accommodations for delegates could not be arranged.

The convention was originally scheduled for Houston on the promise that arrangements would be made for housing all delegates on a non-segregated basis. But when this promise could not be carried out, the change was determined.

Church Union in North India

PLANS are under way looking to the union of five church groups in Northern India. They are the United Church of Northern India, the Anglican Church of India, Pakistan, Burma and Ceylon, the Methodist Church in South Asia, the Baptist Church, and the British and Australian Missionary societies.

If this merger goes through, it will result in time in another enlarged Anglican church. In 1947 a union of the churches of South India was brought about. The terms in each case, while permitting organizations to retain their present features, require that new ministers being received must have Episcopal ordination, and set up a generally Episcopalian system of government.

Change in "Pledge" to Flag

CONGRESS has approved and the President has signed a resolution which changes the wording of the "Pledge of Allegiance" recited by school children and many others, so as to include the words "under God," and to read, ". . . one nation under God, indivisible . . ."

ARK Dissolved

AMERICAN Relief for Korea, Inc., a supervisory group including as member agencies relief organizations of various churches, has been dissolved. It was organized in April, 1951, and since then has sent over 24 million pounds of clothing for Korean relief. The agency was financed through funds allocated from Community Chest campaigns.

The relief work of the individual church agencies will of course be continued, and directors of ARK urged that these agencies continue to receive support, as there are still millions in Korea who are in conditions of destitution and starvation.

Property Case in South Decided

LEGAL title to the property of McCarter Presbyterian Church (Southern) of Greenville, S. C., has been awarded by the County Court to a minority of the church's membership who remained in the Southern Presbyterian denomination when the majority

of members withdrew to form the McCarter Independent Presbyterian Church.

Various reasons for the majority withdrawal have been stated. One reason given was the prospect of union with the Northern Presbyterian body. Another reason appeared to be opposition to the "commingling of the races" which has increasingly characterized councils and meetings of the Southern Church. The Court was of the opinion that the reason they withdrew was that the presbytery refused to permit a Bob Jones university professor to continue as supply pastor. The judge said that they could withdraw for any reason they chose, but they could not take the property with them.

SUNDAY SCHOOL PAPERS

Edited by Orthodox Bible Teachers

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