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

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## Meditation

### **How We Appear in Public**

*"Beware ye of the leaven of the Pharisees, which is hypocrisy . . . Everyone who shall confess me before men, him shall the Son of man also confess before the angels of God: . . ."*—LUKE 12:1-12.

Most people are concerned about the way they appear to the public eye. They shrink from leaving a bad impression with anyone about their looks, manners, education, intelligence, character. And for this we should be thankful. It makes life a little easier both for those who appear and for those who see.

But public appearances can be deceptive. You can not always know the man by the way he looks on the outside. The art of camouflage is not something used only by soldiers in time of war. Man has been a confirmed chameleon since the day Adam and Eve made themselves coats of leaves. A degree may not indicate an education. A man of good manners may not be a gentleman. Good suits and beautiful dresses sometimes cover disreputable underwear and bodies only remotely acquainted with bathtubs. And there is no lack of wolves in sheep's clothing, morally.

Strangely, people may try to hide behind a public appearance that is better than they are, or worse than they know they should be. And the same motive accounts for both performances: preoccupation with public opinion. The fear of public disapproval; the love of public acclaim; —What they won't make people do! It made Aaron set up the golden calf. It led Saul to disobedience. It made Peter deny his Lord. It forced Pilate to crucify Christ. And it made the Pharisees pharisaical.

When people assume a false appearance they are hypocrites. And hypocrisy is very unprofitable. When we resort to it, we pour our resources down the drain. Any advantages it seems to offer are really ephemeral. They last but a moment. It is hard to keep a lie under cover. It is as evasive as quicksilver. It must be watched every moment. What it gives a man in praise, it takes away from his piece of mind. And because we act by instinct in emergencies, and the lie is alien to our

nature, an unexpected turn of events may take away our secret.

But what is worse, God will one day take away our cover. What has been said in the dark shall be heard in the light; and what has been whispered in the greatest privacy shall be shouted from the housetops. The truth about us will be brought into the open that the justice of his Judgment may be fully apparent to all the world. We gain nothing lasting by a false show.

Not that the alternative is a shameless open parading of a wicked heart. That is too often the error of those who pride themselves in their habit of telling people "just what they think." They are malicious and brutal.—And they are frank about it, and unashamed.

We are rather to be frankly Christian. We are to identify ourselves with Jesus Christ, and to let everyone know it. We are to confess Christ before men. And this we will do, if we have respect for the approval of God.

But this many refuse to do out of regard for public opinion. Honor among men weighs heavier in their scales than honor before God. And they shrink from the reproach that men may heap upon them because of Christ. They will not carry a cross. They will appear as Christians, perhaps. But only so far as the world will approve. Their concern is to be fashionable.

Of course it can be costly to swim against the tide of public sentiment. Humanity can be very inhuman toward nonconformists. And we are learning more and more about the arts of torture. We are scientific about everything in our times, including torments. This is the age of depraved genius.

But when we confess Christ, we come under his care. At the most, men can but destroy the body. He teaches us not to be afraid of that. He that concerns himself even with the fall of a bird also takes the pains to number our hairs. And he guarantees the full recovery of the body.

But there is more. The man that will make himself known as a Christian will be recognized by Christ at the very time when it will mean the most. When all the world is looking on, he will be crowned with glory and honor as an heir of God, joint-heir with Christ. And what better public appearance can anyone ask for! But he that

wants the approval of men will find himself disgraced and ruined in hell.

HENRY P. TAVARES

### **Day of Prayer**

#### **At Seminary**

THE ANNUAL DAY OF PRAYER has been scheduled for Thursday, February 21, at Westminster Theological Seminary. Guest speaker at the services will be the Rev. William E. Korn of Menno, So. Dakota, a minister of the German Reformed Church, Classis Eureka. Classes will be suspended for the day, and students and faculty will conduct special meetings for prayer and worship throughout the day.

### **Alumni Homecoming**

#### **At Seminary**

THE ANNUAL HOMECOMING of Westminster Seminary alumni was held at the Seminary on Tuesday evening, February 12, with some seventy alumni and guests present. In the afternoon there was a meeting of the alumni addressed by Professor John H. Skilton on the subject of recent translations of the New Testament. Dinner was served in the Seminary commons. Greetings were read from a number of alumni unable to be present. In the evening Professor Ned B. Stonehouse spoke on the subject, "Church Unity." Following the address there was extended discussion of the subject.

### **Hills Moves to Franklin Square**

THE REV. JOHN C. HILLS has accepted the call of the Franklin Square, N. Y. Orthodox Presbyterian Church, and expects to begin services there early in March. He has been pastor of the Fort Lauderdale, Fla., church since 1941.

### **Address Corrections**

Carl A. Ahlfeldt, 3517 N. E. 79th Ave., Portland 13, Oreg. (The address given in the General Assembly Minutes is in error.)

Edwards E. Elliott, 9826 Luders Avenue, Garden Grove, Calif.

Elmer M. Dortzbach, 2878 Ash, Denver 7, Colo.

Richard B. Gaffin, 188 Fu Hsing Road, Taichung, Formosa. (The Bookstore address, which is preferred, as the family may change residence.)

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## Zionism and Palestine

By RAYMOND O. ZORN

THE ZIONIST MOVEMENT with its claims that Palestine is the Divinely decreed home of the Jews, the heightened interest in the prophetic message of Scripture, and the often bizarre tenets of modern Dispensationalist theology, have given this question a new relevance. For the Zionists justify the seizure of Palestine from the Arabs on the ground that the land was promised originally and unconditionally to the Jews in the Abrahamic Covenant (Gen. 17:8). And with this viewpoint exponents of Dispensationalism concur. Furthermore, "students of prophecy" who know how "rightly to divide the Word" see in this and the events of the Near East a shaping up of end-time prophetic fulfilments that must necessarily occur before Christ's second advent. Basic to this type of thinking is an affirmative answer to the above question, for if this be the case, then it may be argued that Palestine as a matter of fact belongs to the Israeli. And then follows that type of prophetic interpretation especially of Old Testament prophecy which is chiefly futuristic and materialistic and much of which is now supposedly beginning to unfold before our eyes.

The Biblical answer to this question is, therefore, all-important. Let us examine several Scriptural examples to learn what answer they give.

### The Priesthood

The first appropriate one is seen in the case of the Old Testament priest Eli. As high priest of Israel, the promise God made in Ex. 29:9 pertained directly to him. God had said that the priesthood was Aaron's and his sons' for a perpetual statute. But though Eli as a descendant of Aaron had become high priest in his time, he had failed to discharge all the obligations of that high office, not the least of which was the proper rearing of his sons. Because of his laxity, Eli's sons became "sons of Belial, they knew not the Lord" (I Sam. 2:12). By their immorality and abuse of the priestly office, they caused God's people to stumble and sin. As a result we read of God's pronouncement of judgment

upon Eli and his household. "The Lord God of Israel saith, 'I said indeed that thy house, and the house of thy father should walk before me forever': but now the Lord saith, 'Be it far from me; for them that honour me will I honour, and they that despise me shall be lightly esteemed'" (I Sam. 2:30). Here then is a promise whose perpetuity the Lord Himself mentions but which, because of disobedience on the part of its recipients is then summarily terminated by the Lord. In other words, the house of Eli had forfeited the blessings and continuity of God's promises by their disobedience. And with inexorably deliberate action, God removed the house of Eli from the high priesthood, not only in the death of Eli's sons Hophni and Phineas on the battlefield, but in the final fulfilment which is cited in I Kings 2:27 where we read, "So Solomon thrust out Abiathar from being priest unto the Lord; that he might fulfil the word of the Lord, which he spake concerning the house of Eli in Shiloh." This should therefore give us pause for reflection on the supposed unconditionality of God's promises.

### The Temple

Another example of the same order is to be found in the apostasy of Israel fostered by the wickedness of king Manasseh. The account in I Kings 21 is a sad recitation of those sins which caused forfeiture for him and Israel of the perpetuity of promises God had made in covenants earlier. To David and Solomon God had promised that the Temple was perpetually to be the place of his honour (I Kings 9:3), in the city of Jerusalem which the Lord had chosen from among all the tribes as the place of His abode. Manasseh "built altars in the house of the Lord, of which the Lord said, 'In Jerusalem will I put my Name'" (II Kings 21:4). To David God had reiterated and elaborated upon the promise originally given to Abraham (cf. Gen. 13:15), "Moreover I will appoint a place for my people Israel, and I will plant them, that they may dwell in a place of their own, and move no more;

neither shall the children of wickedness afflict them anymore, as beforetime" (II Sam. 7:10). Significantly, though here the promise would appear wholly unqualified, in I Kings 21:8 the conditional element is stated which Manasseh and the Israelites broke by their religious infidelity. "Neither will I make the feet of Israel move anymore out of the land which I gave their fathers: *only if* they will observe to do according to all that I have commanded them, and according to all the law that my servant Moses commanded them" (italics mine). The captivity with the destruction of Jerusalem and the Temple is an all too well known consequence of Israel's sins. But the writer of II Kings and the chronicler later in II Chron. 33, justify God's punishment of His people in the face of these "perpetual" covenant promises by citing their conditional factor, the element of obedience on the part of the people to whom the promises pertained.

### What About The Future

But, someone may object, this does not dispose of the unconditionality of the promise of the land to the Jews because a future restoration is yet promised them in which they will repossess Palestine to fulfil prophecy as specifically as they did after the first captivity. And a plethora of Old Testament Scriptures is cited in proof of this position. Hence, it is maintained, the above examples as argument miss the point. What is our answer to this?

It should be noted in the first place, nevertheless, that the conditional factor of obedience cannot be ignored here either. The generation that seemed ready to possess the land in fulfilment, however, failed to do so because of disobedience. As a result of refusing to enter the land because of the ten spies' evil report, the Lord said to the people, "Doubtless ye shall not come into the land, concerning which I swear to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun" (Num. 14:30). And their disobedience led to the Lord's revoking His promise to that generation! (cf. Vs. 34). After Israel finally took possession of the land, they were permitted to occupy it, as we have seen, on condition of their obedience. Failure in this regard led, not only to the first dispossession, but to the ultimate dispersion under the Romans after their capital offense in rejecting Christ.

This leads us to the second consideration; namely, what does the New Testament say about the land as the perpetual possession of the Jews? As a later revelation with much of it showing Old Testament fulfilment in Christ, we should expect more light on this point. And more light there is, but not to confirm the allegations of the Zionists and their supporters! The promise of the land to Abraham's seed was a part of the Abrahamic Covenant which looked forward to and found fulfilment in Christ (Gal. 3). Furthermore, we learn that those who are Christ's are Abraham's seed and heirs according to the promise (Vs. 29). Therefore, if a true Jew is not one outwardly, but one who exhibits the same faith as did Abraham (Rom. 2:28-29), should not Palestine belong to all Christians? The suggestion is ludicrous, not because it is illogical, but because the New Testament gives us the explanation for the true significance of the Promised Land. In Hebrews 4 we learn of the typical meaning which the land had as the place of the promised rest for the people of God. It stood for the rest and ultimate blessing God has for His people in the Messianic salvation. Israel had not experienced this in the final sense either under Joshua (Vs. 8), or under David at the time of the Old Testament theocracy's zenith (Vss. 7-8), for the Old Testament type could only foreshadow what was to be realized in Christ. Should, therefore, the people of God now seek to return to the weak and beggarly elements of the Old Testament dispensation (Gal. 4:9), as though they yet had any future significance? That were to insult the saving work of Christ as well as exhibit an ignorance or misunderstanding of the type with its fulfilment. No! Rather, the people of God, if they are such, will heed the exhortation of the apostle and respond in the obedience of faith, the conditional requisite to enjoyment of God's promised rest to those who alone are His people—the people of Christ! (Heb. 4:11).

Zionism, Dispensationalism, and its supporting prophetic school either overlook or ignore these two facts which, to summarize, are: (1) that promises of God to His people are conditioned by obedience; and (2) this obedience must be given in the light of New Testament truth and its

interpretation of the Old Testament. Where this obedience is not present, the promises of God do not pertain. And even if such people consider themselves the people of God, they are, in fact, a synagogue of Satan in this state of basic unbelief and hostility to God (cf. Rev. 2:9, 3:9).

However, does not this conclusion that the actualization of Divine promises comes to fruition only in His people as they exhibit the obedience of faith cast reflection upon the Divine monergism in salvation? And does this infer that our salvation is contingent upon our ability to continue to show forth this obedience? By no means in either case! Salvation is the work solely of God. He and He alone saved His people from Egypt with a mighty outstretched arm. And that salvation found its spiritual and true realization in the incarnation of Christ with His subsequent active and passive obedience by which He fulfilled His people's righteousness and atoned for their sins upon the cross. The promises of God are yea and amen in Christ, for His salvation is a finished work and its efficacy is eternal. The Old Testament people of God saw salvation

as prospective, to be realized in Christ (Jn. 8:56); the New Testament people of God see salvation in retrospection as a work finished by Christ (Heb. 10:12-14). But the channel of salvation was and is the same—the obedience of faith. And, in this sense, the Old Testament examples we have examined agree with the New Testament exhortations to make our calling and election sure (II Pe. 1:10). For he that endureth to the end alone shall be saved. The salvation of God is reflected in His people's obedience. He is able to keep them from stumbling and to present them faultless before the presence of His glory with exceeding joy (Jude 24). And He that hath begun a good work in them will perfect it until the day of Christ (Phil. 1:6). But as that monergistic Divine work finds its synergistic response in faith that works out its salvation with fear and trembling, His people endure unto the end with an obedience that draws its strength in increasingly larger draughts from the well-springs of salvation.

Have you met the condition of Divine promise? Believe on the Lord Jesus Christ and thou shalt be saved.

## Tract Writing Contest Sponsored By Christian Education Committee

**W**HAT WE NEED is a good tract to use in inviting people to our church!"

"Don't you have a bright new tract to tell the gospel message in simple fashion?"

"Where can I get a tract on Jehovah's Witnesses or on Christian Science?"

Questions like these come in increasing numbers to the office of the Committee on Christian Education. Christians, eager to witness for Christ and the truth of God's word, are always seeking new means of making known the faith they believe and love.

For the witness of individual Christians as well as the work of a faithful minister there are few tools so indispensable as good tracts. Yet really good tracts are hard to come by. Over the years since the organization of the Committee on Christian Education, those responsible for its work have been keenly aware of this need and

have tried to meet it as best they could. That effort has produced a sizeable number of tracts, both long and short, which have been used of God in the spread of the gospel message.

However, we have reached the place where the "old reliable" tracts should be replaced or supplemented by additional titles, freshly written and attractively designed. A greater variety of tracts will aid in projecting our witness into wider circles. New and modern designs will help to commend the message our tracts proclaim.

In an effort to acquire new tracts for publication, the Committee on Christian Education has determined to sponsor a tract writing contest. The contest will be open to all members and friends of the Orthodox Presbyterian Church—both ministers and laymen. Prizes for the best manuscripts in several categories will be awarded and the prize winning tracts will be given attractive covers and published by the

Committee. The contest begins with the appearance of the February issue of the MESSENGER and continues through April 30.

Because of the need for tracts on a variety of subjects, four categories are suggested for choosing the themes of the tracts. The categories are as follows: (1) Church invitation tracts, (2) Tracts setting forth the heart of the gospel, (3) Tracts on the use of the means of grace, and (4) Tracts directed to special groups such as Roman Catholics, Christian Scientist, Jehovah's Witnesses, etc.

The following rules are the rules for the contest:

1. All entries must be postmarked no later than April 30, 1957. They should be addressed to Tract Contest, Committee on Christian Education, Room 728-1505 Race Street, Philadelphia 2, Pa.

2. All entries must be typed, double-spaced, on one side of the paper only.

3. The name of the author should not appear on the manuscript itself. A letter accompanying the manuscript should be the only means of identifying the author.

4. Indication should be given of the category under which the manuscript is submitted.

5. In categories 1, 2, and 3 the manuscript should not exceed 500 words in length. Manuscripts submitted under category 4 should not exceed 5000 words.

6. A prize of \$20.00 will be awarded for the best manuscript. Second and third place prizes will be awarded in the amounts of \$15.00 and \$10.00. If the prize-winning manuscript is in category 4 the prize will be \$25.00.

7. Prizes will be awarded only if there are manuscripts which meet the standards which the Committee seeks to maintain.

8. All entries become the property of the Committee on Christian Education.

If you recognize the value of good tracts—if you have seen the need for a particular kind of tract—and if you have a gift for writing, why not enter this contest? Even if *your* manuscript should not be the winner, you will be wiser for your effort. It will sharpen your ability to give expression to your faith in Christ and your increased appreciation of the difficulties involved will encourage you to pray more earnestly for the work of the Committee on Christian Education.

## The Bible Is Still Not Accepted

THE CLAIM has occasionally been made that the large denominations are moving closer to the historic Christian faith and away from the unbelieving Modernism of a few decades ago.

Thus in connection with the current moves for church union, when for example it is said that the Presbyterian Church in the U. S. A. is Modernistic, the reply is often made, that appeal to the Auburn Affirmation for proof is unrealistic because that document is thirty years old, and the church can no longer be judged by it.

But has there been a movement toward historic orthodoxy? Does the Presbyterian Church in the U. S. A. hold more closely to the historic doctrine of the inspiration and infallibility of Scripture than it did twenty years ago? The Rev. Leroy B. Oliver, associate secretary for Home Missions of the Orthodox Presbyterian Church, in answer to just such questions, recently compiled just a few statements from Presbyterian leaders, made in the last couple of years, which show that the Bible still is casually rejected in so far as the historic doctrines concerning it are involved. We give here, that our readers may have somewhat to answer those who raise such questions, some of the quotations which Mr. Oliver has brought forth.

1) In the March 23, 1954 issue of *Look* magazine, Dr. John S. Bonnell, pastor of the Fifth Avenue Presbyterian Church of New York, and lecturer in practical theology at Princeton Theological Seminary, writes:

"Except for a minority, Presbyterians do not believe in the literal inerrancy of the Scriptures. . . Except in minor Presbyterian groups, the doctrine of the Virgin Birth is not used as a test of orthodoxy in receiving new members or in ordaining ministers and elders . . . With a few exceptions Presbyterians do not interpret the phrase in the Apostles' Creed, 'the resurrection of the body,' as meaning the physical body."

2) In the October, 1956 issue of *Theology Today*, Dr. John Mackay, President of Princeton Theological Seminary, reputed to be the most "conservative" of the seminaries of The Presbyterian Church in the U. S. A.,

in a tribute to Karl Barth, wrote :

"How liberating it has been for Christian faith—mine and that of a multitude of others—that a high view of Holy Scripture and the reality of Biblical authority is not bound up with the genetic or historical problem of the composition of the books."

3) Dr. George S. Hendry, Charles Hodge Professor of Systematic Theology at Princeton Seminary, in the book *Reformation New and Old*, page 144, gives the following caricature of the orthodox position on inspiration:

"The Bible was regarded as a divine dictation, in which human writers played the part of amanuenses or passive instruments, like the typewriter on which I type these words. This view issued in the notorious doctrine of verbal infallibility, which lay for so long like a blight upon the Protestant Church." (italics ours.)

4) In a more recent book, *The Holy Spirit in Christian Theology*, published by Westminster Press in 1956, Dr. Hendry writes, that verbal inspiration is

"for the most part, a revival of ideas that had been current in the Church in the early centuries and that represented an amalgum of ideas derived from late Judaism and the religious world of Hellenism."

5) In the *Westminster Dictionary of the Bible*, now edited by Dr. Henry S. Gehman of Princeton, the following comments from the article on Isaiah appear:

"Even though there is a trend among critics to find a unity of authorship in chapters 40-55, the problem in Trito-Isaiah (Chapters 56-66) is more complicated. While these scholars recognize the dependence of these latter chapters upon 40-55, the question is whether they all hail from Trito-Isaiah or from several writers . . . If anyone favors the views of a Deutero-Isaiah and a Trito-Isaiah, he can hold that opinion without lowering his conception of Scripture. The ancient Hebrews did not make very much of authorship."

6) In a letter to the editor of "Christianity Today," published in the December 24, 1956 issue, Thomas J. Kelso, assistant pastor of Westmins-

ter Presbyterian Church of Pittsburgh, Pa., and a recent graduate of Western Seminary (Presbyterian), says:

"Since when does orthodoxy, church membership, or anything else require that we believe in the Virgin Birth, the Bodily Resurrection, the, of all things, . . . 'Substitutionary atonement of Jesus Christ?' . . . Many ecumenists have no quarrel with at least some of these ideas, and most of them will agree that others are free to believe them. Personally I have no truck with any of them . . . Our Presbyterian Church does not require belief in the three things you mentioned. If it did, a lot of us would be out on our ear . . ."

(Note: After the above letter was published, Mr. Kelso wrote a second

letter, also published later, in which he said he was speaking for himself alone, and also asserted that he believed in the "deity" of Christ. The first letter was picked up by the Committee for the Preservation of the United Presbyterian Church [against union] and circulated as a flyer with brief comment.)

On the basis of quotations such as these, Mr. Oliver concludes that, rather than moving to the "right," the Presbyterian Church in the U. S. A. has been moving farther to the left away from the historic doctrines concerning Scripture. Yet when questions are raised, it is still customary for that church to refer to its unchanged Westminster Confessional standards, which stoutly maintain the very doctrines repudiated by these quotations.

God. But there is also the law, or influence, in the flesh which is not only antagonistic to the new life, but which wages open warfare against it. That is what the words mean—bringing me into captivity. It is the continual tendency of the flesh to try to bring the new man down under its influence, and that tendency will be with us as long as we are in the body of our humiliation.

To return to Bunyan's figure, Mansoul has been conquered by Prince Emmanuel, and the citadel of the town is securely in His keeping. But within the walls there lurk Diablonians of every sort, whose great desire is to see Mansoul brought back into bondage. That one should feel deeply this conflict is normal Christian experience; indeed it is evidence that one is really in possession of eternal life and not an idle boaster of religion. You will feel it at such times as you have opportunity to suffer the opposition of men for the sake of Christ; at such times as you face the choice of losing money or earthly preferment or social standing, or of denying Him in some way or other. You will feel it when you hear the objections of unbelief to the historic Christian faith, and you find yourself swaying ever so slightly upon your spiritual foundations; you will feel it when you find yourself drifting into patterns of thought—the lust of the flesh, the lust of the eye, and the pride of life—which are not of the Father but of the world; and imagining yourself to be in some situation which would be entirely out of harmony with a Christian walk; you will feel it when you are confronted with some sin in your life which you know ought to be confessed to God, if it is against Him alone, or to your brother if it is against him also, and you discover yourself rushing to your defense with rationalizing excuses. You will feel it even when showing compassion to those less fortunate than yourself, or when doing such commendable exercises as praying, reading the Word of God, or attending the services of God's house—it is so easy to be lifted up with pride and to suppose that we have something which we have not received of pure grace.

Yes, there is this struggle; the end is not yet, and we are called upon to employ the whole armor of God both

(See "Bird," p. 28)

## The Christian's Conflict

Concluding Study of Romans 7:14-25

BY HERBERT S. BIRD

**I**N THE FIRST PART of this study the Rev. Herbert Bird, Orthodox Presbyterian missionary in Eritrea, showed the cause of the Christian's conflict, as set forth in Romans. Here he concludes by showing the character of the conflict, and what its consummation will be.

**I**N THE SECOND PLACE let us see what Paul describes as the character of this conflict. "For the good which I would I do not; but the evil which I would not, that I practise. But if what I would not, that I do, it is no more I that do it, but sin which dwelleth in me. I find then the law that, to me who would do good, evil is present. For I delight in the law of God after the inward man, but I see a different law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." (vss. 19-23).

The character of the conflict consists, then, in a continuing and continuous struggle between the renewed heart and the remaining sin. It cannot be otherwise than that, when two such conflicting principles as the new heart and the old nature come together, there will be strife. Paul writes in much the same vein in his Galatian epistle when he says. "The flesh lusteth against

the spirit and the Spirit against the flesh; for these are contrary the one to the other, that ye may not do the things that ye would." In no one but God's redeemed children does such a struggle exist. The unrenewed man knows nothing of it. Why should he? He finds it most congenial to live as though the true God did not exist. Oh yes, he has battles with his conscience on occasion, for so it is that God prevents sinners from making this earth the hell it would become if the restraints of common grace were withdrawn. But in such struggles as those there is no element of concern for purity before God.

It is of himself as a Christian, however, that Paul writes, "I find then a law that when I would do good evil is present with me;" that is to say, our prevailing desires are to do the will of God from the heart; and yet evil is always present and makes its presence felt. The inward man, that is, the new life, delights in the law of God. But, says Paul, I see another law in my members warring against the law of my mind and bringing me into captivity to the law of sin which is in my members. There is, so to speak, a two-way pull in the experience of the Christian. There is the desire to do the will of

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## A Reply to Dr. McIntire

**I**N ANOTHER SECTION of this issue we publish a reply of Dr. Carl McIntire to certain statements which appeared in our December Editorial on "Bible Presbyterians at the Crossroads." Our publication schedule is such that this letter of December 31st could not be included in the January issue.

If this letter were an isolated phenomenon we might be satisfied with a brief reply or none at all. It has appeared, however, in the context of a campaign of vilification of the Orthodox Presbyterian Church. This attack in its grossest form came to expression sometime ago in a more or less privately circulated paper called, *The Free Press*. It has been dealt with adequately by our Editorial colleague in our January issue.

Apparently, however, the campaign of abuse and misrepresentation is also to be pressed on other fronts. For *The Christian Beacon* of January 10th, making a bold pretense of maintaining spiritual succession and continuity with the life and labors of J. Gresham Machen, again attempts to hold up the Orthodox Presbyterian Church to ridicule. By this approach apparently it is thought that a double purpose might be served, the purposes namely

of vindicating McIntire's position and of warning those who may be wavering in their loyalty to him. On the one hand, the Bible Presbyterians who have given evidence of a desire to explore the possibility of healing the breach with Orthodox Presbyterians may thus easily be accused of being unfaithful to Bible Presbyterian principles. On the other hand, persons who may be considering aligning themselves with the Bible Presbyterian Synod with headquarters in St. Louis may be warned against the allegedly evil associations into which they might thus enter.

The feature of our Editorial to which Dr. McIntire's letter takes particular exception is the charge that the American Council and the International Council of Christian Churches have not been wholly representative of and accountable to the constituent churches. A number of points may be made in reply.

In the first place, it is pertinent to note that the viewpoint expressed in the editorial is unquestionably that which came to prevail among a large segment, if indeed not a clear majority, of Bible Presbyterians. Although some concessions may have been made to various criticisms and overtures vigorous resistance was offered to others. In fact, it became so precarious to voice criticisms of the American Council's policies and program that those who offered them were regarded as being basically disloyal to the movement with the result that in at least one case a leader was even forced out of his position.

It became evident, moreover, that the Executive Committee of the American Council, to all practical purposes, was largely a hand-picked body. Membership in the Executive Committee has indeed been restricted to ecclesiastical delegates. Nevertheless, the churches themselves did not elect their own representatives on the Council. And since a rather small group of leaders dominated the Executive Committee year after year, policies and program were largely determined by these leaders. In brief, accordingly, it came to be felt that the organization and constituency of the Executive Committee contributed to the result that the Council was not as responsive to the will of the churches as it should have been.

Another significant consideration is

found in the fact that when the Bible Presbyterian Synod withdrew its membership in these Councils, Dr. McIntire and his associates organized an Association of Bible Presbyterian Churches to allow for participation in the Councils. This development offers convincing evidence that there was not a primary concern to be representative of and accountable to the constituent churches.

The question whether the charge expressed in our Editorial is borne out by the facts may also be tested by developments within the International Council of Christian Churches. In view of the close relationships between the two Councils in terms of policy and leadership one will hardly expect to find an essentially different method of operation from that found in the American Council. In the International Council, as in the American, members of the Executive Committee have ostensibly been elected by the Congresses from among the delegates of the churches. It is significant, however, that the constituent churches have not had the opportunity themselves of determining who shall represent them on the Executive Committee. And since the action of the Congresses has, so far as our observations have gone, amounted simply to an acceptance of the choices of the Nominating Committee, the Executive Committee has tended, to a remarkable degree, to be a self-perpetuating body. Moreover, the program, at least during the time of my own direct observation, was so fully determined and carried out by a few leaders that the great majority of members of the Executive Committee were merely briefed with regard to the activities of the officers. On one occasion, indeed, considerable time was taken up in hearing certain proposals of a member of the committee on behalf of his Church with a view to strengthening the Constitution of the International Council but these proposals, made in the utmost good faith, were vigorously attacked and even represented as calculated to undermine the movement.

In *The Christian Beacon* for January 10 Dr. McIntire makes the claim that the departure of the Orthodox Presbyterian Church from the International Council is an evidence that it has failed to remain true to the great stand for the historic Christian faith

made by Machen. The article states that "though they came in for a short time, they withdrew, mainly on the ground that a 'Reformed Church' could not cooperate with other Evangelical churches which were not thoroughly Reformed." With regard to this statement it should be noted in the first place that it does not present a fair representation of the position of the Orthodox Presbyterian Church with regard to the International Council.

The Orthodox Presbyterian Church was actively associated with the International Council from the time of its origin in 1948 until the summer of 1952. The fact that it became a member of the International Council and continued its membership for so long a period is sufficient evidence that the Church did not take the position that it "could not cooperate with other Evangelical churches which were not thoroughly Reformed." The Orthodox Presbyterian Church did, indeed, propose certain changes in the Constitution of the International Council, but none of these proposals had in view the transformation of the Council into an association of Reformed churches.

What our Church was especially concerned with in these proposals was to guard the integrity of its own official commitment to the Reformed faith of the Westminster Standards. These facts indicate that, even if on occasion one heard the point of view that such cooperation was wrong in principle, the dominant position of the Church was quite different. When finally in 1952 the Orthodox Presbyterian Church left the International Council the grounds for this action were not formulated in writing.

It is clear, however, that one of the most basic reasons was the failure of the International Council to respond sympathetically to the proposals made by the Orthodox Presbyterian Church regarding the Constitution. There was also deep dissatisfaction with various aspects of the program as that had developed. Under the latter head there was included especially disagreement with several of the deliverances of the Council and its president, who in the public press was constantly being identified with the International Council.

At this point, as at so many others, we encounter the astounding claim

#### Andrews Married

**THE REV. EGBERT W. ANDREWS, Orthodox Presbyterian Missionary to Formosa, and Miss Elizabeth Heerema, of Grand Rapids, were united in marriage on February 7 in Tokyo, Japan, by the Rev. R. Heber McIlwaine, Orthodox Presbyterian missionary in that country. The wedding, originally planned for February 5, was delayed when the ship on which Miss Heerema was travelling to Japan was late in arriving. The couple will enjoy a brief honeymoon in Japan before returning to Formosa to continue mission work in that country.**

that Dr. McIntire's point of view, rather than that which has generally prevailed in the Orthodox Presbyterian Church, is essentially that of Machen. It would not be difficult to demonstrate that on one basic point after another Machen's outlook and methods were worlds removed from those of Dr. McIntire. The Editorial in our January issue calls attention to certain of these differences. We think it necessary, however, to state quite emphatically that Machen himself, certainly in the last months of his life, had come to be vigorously opposed to Dr. McIntire on nearly every issue that was before the Church and was being evaluated in the movement as a whole. This appears perhaps most clearly from Machen's attitude toward *The Christian Beacon*. The establishment of the *Beacon* filled him with grief and alarm, especially because he feared that it would prove a divisive force. Moreover, shortly before his death, Machen was profoundly shocked by a particular manifestation of its editorial policy which he regarded as constituting a profound breach of journalistic ethics.

To mention only one other point in this connection, one may recall Machen's utter devotion to the Reformed

faith which stands in such remarkable contrast to the minimizing attitude of Dr. McIntire. Machen's growing lack of confidence in Dr. McIntire toward the end of his life largely centered in this difference of outlook. As all of Machen's utterances concerning his hopes for the new Presbyterian church consistently and emphatically show, he was deeply exercised that, even if as a result it might turn out to be a very tiny body, it should at all costs be faithful to the Reformed faith. His dying words, "Isn't the Reformed faith grand?" served to bring to expression that which controlled his faith and life. N. B. S.

#### Barnhouse on Korea

**I**N THE FEBRUARY, 1957, issue of *ETERNITY*, Donald Grey Barnhouse, editor, there is the story of a visit Dr. Barnhouse has made recently to Korea. One section of this story shows Dr. Barnhouse as either uninformed, or highly critical of the Korea Theological Seminary in Pusan and of the work of those committed to the historic Christian faith. He writes, "Ultra-hyper-super fundamentalists came in from the United States and attempted to cause division in the Presbyterian church. They succeeded in detaching a few pastors and establishing a new seminary in Pusan. They have drawn away about 15 percent of the members of the great Presbyterian church . . ."

It is a matter of historical fact that those to whom Dr. Barnhouse here refers are devoted disciples of a man Dr. Barnhouse once delighted to honor, Dr. J. Gresham Machen. Far from being peculiar Fundamentalists, they hold simply and sincerely to the Westminster Confession of Faith and are trying to be true to historic Presbyterianism. Moreover, the division in the church which produced the "General Presbytery Presbyterian Church," as it is known in translation, was initiated and carried on by Koreans themselves, as a result of the un-presbyterian procedures of the regular Presbyterian Assembly. Dr. Barnhouse does no service to the cause of Christ by denouncing this company of faithful Christians, and the missionaries who serve with them, while himself remaining in the fellowship of a body which has long since departed from any position of consistent loyalty to that same historic Presbyterianism.

L. W. S.



## Orthodox Presbyterian Church News

### Rochester, N. Y.

On Friday evening, January 18, Covenant Church held its first Family Film Nite, with thirty persons in attendance. The film "Menacing Shadows" which tells of the threat of Romanism in America, was the picture shown. A carton of used clothing, with mittens and socks from the mitten tree, was sent to Maine for distribution in churches there.

### Rochester, N. Y.

The deacons of Memorial Church, with their wives, had a fellowship dinner with the Rev. and Mrs. John DeWaard on a recent Friday evening. Mr. DeWaard read a letter he had received from Vienna describing the needs of the Hungarian refugees. Mr. William Terpstra was elected president of the Board of Deacons. It was noted with gratitude that there had been a substantial increase in Benevolent and mission giving in the church during the past year.

### Morristown, N. J.

Emmanuel Church has already started thinking about and planning for the vacation Bible School, which will begin on June 24. Mrs. James Price will be the superintendent. An Adult Social Fellowship meets once a month, the first Friday evening, at the homes of the members. The program includes a devotional period and a social program. It is intended as a means of reaching unchurched people of the community.

### Silver Spring, Md.

The Women's Missionary Society sponsored an all church fellowship dinner on January 4th. Guest speaker for the evening was the Rev. Clarence Duff. Other visiting speakers at the church recently have been the Rev. LaVerne Donaldson, missionary to Palestine, and the Rev. LeRoy B. Oliver, Home Missions secretary.

### Volga, S. D.

During the past year the ladies of Calvary Church made and shipped to the Korea Bible Institute in Pusan ten quilts. The offering at the Christmas Bible School program was also used for the Spooners and for Meals for Millions for Korean relief. Pastor Bruce Coie was the guest resource speaker at the religious emphasis week at So. Dakota State College in Brookings.

### Carson, N. Dak.

The churches of Carson, Lark and Leith held a joint New Year's Eve service at Carson. The Rev. Clarence Duff was guest speaker at Lark and Carson in January.

### Sunnyvale, Calif.

A committee to help organize a Christian School association has been set up, and is working with committees from the Christian Reformed Church, and the Bible Chapel of San Jose, in formulating a constitution.

### Torrance, Calif.

A branch Sunday school was started in Torrance in December, under the joint sponsorship of the Greyfriars and Manhattan Beach church sessions. Dr. Calderwood of Greyfriars is acting superintendent, and elder John Reynolds is serving as assistant and teacher of the adults. Attendance is in the 40s. The work resulted from Bible classes started last winter in Palos Verdes by the Rev. H. Wilson Albright and missionary Robert Nicholas. A meeting place was secured in a convenient location. Mr. Nicholas is doing survey and visitation work in the area.

### National City, Calif.

Officers of First church are holding bi-monthly meetings with officers of other Orthodox Presbyterian and Christian Reformed churches in the

area for discussion of subjects of mutual interest. A class in the Confession of Faith is being taught Sabbath evenings by Mr. Jack Peterson.

### Long Beach, Calif.

Fifteen persons were received into communicant membership of First Church in January, and seven non-communicant members were enrolled. The total attendance at five young people's groups on Sunday evenings averages near 90. An adult fellowship also meets at the same hour. Pastor and Mrs. Glenn Coie were hosts on January 14 to seventeen Orthodox Presbyterian ministers and their wives at a dinner party at the Coie home.

### Portland, Oreg.

Dr. Gerald Latal was guest speaker and his congregation were guests for a special New Year's Eve at First Church. The social part of the evening was directed by Mr. Leonard Schmurr, and Mrs. Lee Robbins was in charge of refreshments. On January 13 the Rev. Clarence Duff visited the church and told of his work in Eritrea.

### Middletown, Pa.

Duplicate services were held at Calvary Church on Sunday morning, January 13, with a total attendance of over two hundred. Five members were received into the church. Three infants received baptism at the service a week later.



**Hialeah Chapel:** New building of the Orthodox Presbyterian Church in Hialeah, Florida, which was dedicated on January 27. The work is under the direction of the Rev. Robert Lucas. This structure, of southern type construction, is the first unit of a proposed plan that will include auditorium and educational buildings. The surrounding area is rapidly being built up with middle income homes.

## Spooner Writes

### From Korea

A LETTER FROM the Rev. and Mrs. A. A. Boyce Spooner, Orthodox Presbyterian missionaries in Korea, to friends in the States, under date of January 25, has recently been circulated. We quote portions of the letter for readers who may not have received a copy directly:—

"Our house is a lovely one, next to the Hards, and overlooking the whole city of Pusan. We have chosen to keep our house looking Japanese, so that now we have a Western house (Hard's) and an Eastern house side by side. The bright green paint we brought for our outside windows really gives us a rather elegant look. Our yard even now sports a wonderful little puppy (a Christmas gift from the Hunts to Judy) who will be our watchdog by and by.

"What little furniture we have is really appreciated—some of it made by the Korean carpenter from our crude drawings, and most of it borrowed from our friends. We understand that folks back home are working to help replace our things that were burned, and we want to thank them all for their kindness and helpfulness. Folks especially should know of the kind efforts of Mr. Bill Freeland, in Willow Grove, who packed all our things and crated them so well, only to lose not only our crates but the property of several other missionaries as well. Our people should know of the good works that the Freelands are doing there in Willow Grove and express their thanks as a church to him for his efforts on behalf of our mission. He is truly a servant of the Lord—the kind all true churches everywhere need to have more of.

"Debbie, though we had not anticipated having her home for Christmas, flew home with Mary Hunt on a CAT plane . . . Debbie has received

good marks, in spite of her being over a month late for school, and has found many new friends in Tokyo. Judy now attends the new Christian school here in Pusan. Gladys (Mrs. Spooner) teaches second grade subjects to four of the students. The school is in the Baptist Hospital Compound, with Mrs. Hard as principal and teacher. Judy has the only Korean heated floor in the house, and we all visit her room in our stocking feet when our feet get cold.

"Mr. Spooner is in Seoul for nine

weeks of language school, returning only twice on weekends. While Mr. Hard looks forward to working a lot with the College and Seminary, Boyce looks more to the field of evangelistic preaching and working with young students and the veterans of the Korean Army. Pray especially that we all may grasp the language so well that we can make real contact with the Korean mind, and preach the whole counsel of God in whatever field we are working. . . ."

THE SPOONERS



Christian High School in Philadelphia: Pupils and teachers of the first Christian High School to be established in the Philadelphia area. Pupils are from ninth and tenth grades. Other grades will be added in coming years. The school is currently meeting in rented quarters, but has secured possession of a school building which it expects to occupy next fall. Teachers are Miss Johanna Timmer, Mr. Charles Freytag, and Miss Margaret Brown.

### CHRISTIAN ASSOCIATION FOR PSYCHOLOGICAL STUDIES

Order your copy of the Proceedings of the 1956 Conference now. Theme: *Toward a Christian Psychology*. Send \$1.75. Next conference March 27-28, 1957, at the Western Theological Seminary, Holland, Michigan. Write for information. Mailing address: Dr. Cornelius Jaarsma, Executive Secretary, c/o Calvin College, 1331 Franklin St., S.E., Grand Rapids, Michigan.

## Correspondence

### ICCC Independency

International Council of Christian Churches

December 31, 1957

TO THE EDITOR:

The December 15th issue of the *Guardian* refers to the International Council of Christian Churches "which appeared to be dominated by the same independentist point of view." The reference is to the American Council of Christian Churches here in the United States and efforts which are said to have made by Bible Presbyterian leaders "so as to make it more truly representative of the constituent churches and accountable to these churches in their official capacity." The ACCC adopted every recommendation that was made to it by the Bible Presbyterian Synod. At the Council's meeting in Grand Rapids in 1955, two recommendations were approved. The official delegates from the Bible Presbyterian Church who were present indicated that they were taking a favorable report back to their Synod. But, instead, the next Synod, which was considered illegal by some of the brethren, and which many did not attend, withdrew from the ACCC and the ICCC!

The constitution and by-laws of the ACCC make it clear that only official, properly authorized representatives of member denominations have voting privileges. In fact, the Council is and always has been made up of delegates of the constituent denominations and these have been responsible to those who authorized their participation. On the executive committee, which has ben trippled in size for more representation, every denomination which is a constituent body has one voting member and this member must be chosen by the Council from among the official voting delegates from that denomination.

I am a member of the ACCC's executive and there has never been inside of the ACCC any thought of its not being fully "accountable to the churches which comprise the Council" for its every act.

Bible Presbyterian leaders who resisted inside the Bible Presbyterian Church certain attacks upon the American Council resisted false accusations concerning statistics and similar matters.

There has never been any spirit of "independence" of the churches on the part of the Council or the executive committee in relationship to the denominations which comprise it.

So far as I recall, this is the first time that I have seen in print anywhere the idea that the International Council of Christian Churches "appeared to be dominated by the same independentist point of view." The ICCC in all of its activities is fully responsible to the 57 bodies which comprise it, and the Council and the executive committee have been conducted in that responsibility according to democratic procedures. There is a spirit of unity, confidence, and brotherly love among the brethren on the executive committee and in the Council.

I request, please, that this be printed lest someone draw the wrong conclusions from your own printed statement.

In both of these Councils true churches are united in Christian fellowship in order to do, in a spirit of obedience and love for Christ, a task in behalf of the historic Christian faith.

Cordially yours,

CARL MCINTIRE  
President.

### On the U. P. Church

TO THE EDITOR:

A recent editorial in *The Presbyterian Guardian* spoke of "United Presbyterians at the Cross-roads." Apparently it was felt that the issue of union with the Presbyterian Church U. S. A. on the one hand, and the decision to include the teaching of Islam in the Egyptian mission schools on the other hand, had now put the United Presbyterian Church in a position which would force it to decide once and for all whether or not to maintain its historic witness.

A more factual appraisal will, I believe, compel one to admit that prospects are not this bright. For actually the United Presbyterian Church came to the "cross-roads" thirty years ago. It made the fateful decision then. And a decision today about the particular question of Church Union or the conduct of the Mission schools in Egypt, will not change what has already been determined.

In 1925, after six years of agitation, much discussion in the Church papers, and debate in the courts of the Church,

the U. P. Church adopted in its constitutional standards, a system of doctrine which eliminated said Church from the category of Calvinistic and Reformed bodies. No Calvinist can possibly take the ordination vows of the United Presbyterian Church today without compromising either good theology or good ethics.

There are those who argue that actions of the Presbyterian Church U. S. A. have demonstrated the victory of heresy in that Church, but that the question has never been settled in the U. P. Church. Yet the defection of the U. P. Church was the calm and deliberate action of the whole church. The whole Church deliberately departed from the system of doctrine taught in the holy Scriptures.

It would seem then that what is needed is a candid and consistent attitude toward United Presbyterians, on the part of Calvinists. We ought to strive to arouse those who are in the United Presbyterian Church, and who are still sympathetic to their departed heritage, to the duty to be faithful to their consciences and the Word of God. In view of the requirements of the ordination engagements of the United Presbyterian Church, it is neither realistic nor legitimate to talk of reforming the U. P. Church. Rather those who are in the U. P. Church who can be encouraged to return to a Reformed stand, should be encouraged to repudiate the Creed of 1925. This will of course remove them from its bond of fellowship. But they should be encouraged to seek fellowship in some Church, such as our own, which adheres to the creed from which the United Presbyterians have departed.

To this no United Presbyterian with knowledge of his own history should object, since the United Presbyterian Church was itself created by those who "came out" of a church much sounder in doctrinal standards than it itself is now.

G. I. WILLIAMSON  
Fall River, Mass.

TO THE EDITORS

On page 165 of the Dec. 15, 1956 issue of the *Guardian*, there is a statement in C. Herbert Oliver's article "Why We Should Baptize Infants," as follows: "Nowhere in Scripture are we told that conversion is necessary for entrance into heaven." This is not so. If we think of conversion (a term seldom used in Scriptures) as made

up of "justifying faith" and "repentance unto life," there are certainly numerous places in Scripture where conversion is said to be necessary for entrance into heaven. See, e. g., John 3:18, 36; 6:47; Acts 10:43; Luke 13:3,5; Acts 3:19.

Of course, Mr. Oliver is talking about the salvation of infants and the possibility of their being regenerated by God. Such infants are saved despite the fact that they have not yet manifested conversion. This is true, and such a truth must modify any statement as to the necessity for conversion. The one thing absolutely necessary for salvation, whether of an adult or a child, is regeneration. Nevertheless, the Scriptural command to repent and believe the gospel stands, and such an unqualified statement as I have quoted from Mr. Oliver is misleading.

Cordially yours in Christ,  
ROBERT W. ECKARDT

## Bird

*(Continued from page 22)*

to resist the wiles of the devil and to campaign against our own corruptions. Let us learn wisdom here from John Newton, a man who was gloriously saved from a life of deep degradation and who became one of the bright lights in the history of the English church. In one of his "Letters to a Nobleman" he writes, "In Romans 7:19 there is (the) clause . . . 'The evil which I would not, that I do' . . . Permit me to tell your Lordship a little part (for somethings must not, cannot be told) not of which I have read but of what I have felt in illustration of this passage. I would not be the . . . prey of wild, vain, foolish and worse imaginations; but this evil is present with me . . . Nothing so false, so frivolous, so absurd, so impossible or so horrid but it can obtain access, and that at any time or in any place . . . In defiance of my best judgment and best wishes I find something within me which cherishes and cleaves to those evils from which I ought to start and flee as I should if a toad or a serpent were put in my food or into my bed. Ah, how vile must the heart (at least my heart) be that can hold a parley with such abominations! . . . Surely he who finds himself capable of this may without the least affectation of humility subscribe himself less than the least of all the saints and of sinners the very chief."

"I would not be influenced by a principle of self on any occasion; yet this evil I often do. I see the baseness and absurdity of such a conduct as clearly as the light of day. I do not affect to be thought ten feet high, and I know that a desire of being thought wise or good is equally contrary to reason and truth. I should be grieved or angry if my fellow creatures supposed I had such a desire; and therefore I fear the very principle of self, of which I complain, has a considerable share in prompting my desires to conceal it. The pride of others often offends me and makes me studious to hide my own; because their good opinion of me depends much upon their not perceiving it. But the Lord knows how this dead fly taints and spoils my best services and makes them no better than specious sins."

Yes, when I would do good, evil is present with me. I pray neither for you nor for myself that we shall reach the state in which the consciousness of sin no longer affects us; but rather that we shall become ever more aware of the exceeding sinfulness of the sin which yet remains, and of the glorious grace of the redeeming God who loves us in spite of what we are, and who will at last present us faultless before the presence of His glory with exceeding joy.

### The Consummation of the Conflict

And this brings us to our final point concerning which our passage instructs us, namely the consummation of the Christian's conflict. For the battle is not to last forever. It has an inevitable outcome. We who are the Lord's have every reason to be confident that deliverance from the remaining sin is our destiny, and that the time will come when we shall be free forever from its troublesome presence. "O wretched man that I am; who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord." We have cause to rejoice in hope of the glory of God. We may know the peace of God which passeth understanding even in the midst of the severest conflict, because there is for us no condemnation; because we have not received the spirit of bondage again to fear, but we have received the Spirit of adoption, where-by we cry Abba, Father; because if God be for us, who can be against us?

And not only so. God has not only given us this hope which maketh not ashamed, but He has made provision for us as we carry on the present warfare, to be strengthened with might in the inner man, to see the spiritual nature become stronger and more and more able to subdue the hateful and degrading instigations of the law of sin; to be renewed in the whole man after the image of God, and enabled more and more to die unto sin and to live unto righteousness. If the Christian life is a life conflict, it is also a life of growth. Nor is this of the works of the law. The deliverance which we are entitled increasingly to enjoy, and with which we at last shall be completely crowned, is a deliverance through our Lord Jesus Christ. Is it not written that we are led by the Spirit of God, that the Spirit helpeth our infirmities, that God works all things together for good to them that love Him? So from start to finish we are under grace, and we conduct the warfare against sin in dependence not upon strength of will or fervency of feeling but upon the grace of God to give us the victory. The very weapons with which we fight are of His furnishing; may we use them with increasing effectiveness until it is time to lay them down. "O my Mansoul," said Prince Emmanuel from the steps of his chariot, "Dost thou know why I at first, and still do, suffer Diabolonians to dwell within they walls? It is to keep thee wakening; to try thy love, to make thee watchful and to cause thee yet to prize . . . my mercy . . . O my Mansoul, should I slay all them within, many there be without that would bring thee into bondage; for were all these within cut off, those without would find thee sleeping and then, as in a moment, they would swallow thee up, My Mansoul. I therefore left them in thee not to do thee hurt, . . . but to do thee good, the which they must if thou watch and fight against them. Know therefore that whatever they shall tempt thee to do, my design is, that they should drive thee not further off, but nearer to my Father, to learn thee war, to make petitioning desirable unto thee, and to make thee little in thine own eyes. Harken diligently unto this, my Mansoul."

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**Calvin College Concert Band**  
**Philadelphia Area—April 4**  
**Watch for further Announcement.**

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# The GUARDIAN NEWS

# COMMENTATOR

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

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## Graham Working on New York Crusade

**E**VANGELIST BILLY GRAHAM and team of associates are currently engaged in developing plans for their New York evangelistic crusade which is to begin May 15 in Madison Square Garden. Meanwhile, during the closing months of 1956, rallies were held in several cities in Texas, in Toronto, Canada, and Buffalo and West Point, New York. Graham was scheduled to be the guest preacher at the annual Yale Christian Mission, at Yale University, February 11-14. This program was sponsored by the Mission Committee, comprising a group of Yale undergraduates. Previous preachers at this Mission have been Reinhold Niebuhr of New York, Dean James A. Pike of the Cathedral of St. John in New York, and Dr. Charles B. Templeton, secretary of the division of Evangelism of the Presbyterian Church in the U. S. A.

Graham has vigorously denied a report, carried in the *New York Times* of February 9, that he was considering quitting, and that he was not a Biblical "literalist." The report indicated Graham as saying that he did not expect to continue his "mass evangelism" work too much longer, though he would continue as long as he had the stamina and believed he was serving as a useful instrument of God's purpose. In another connection he was asked about his attitude toward the Bible. He is reported to have said that at one time he had become skeptical of the Bible to the extent that he seriously considered quitting the ministry. However, he reportedly said he had overcome this skepticism by an act of faith, though he was not now quite the biblical literalist he was widely sup-

posed to be.

Some seven hundred fifty New York churches have pledged active support of the New York campaign, and Graham expects cooperation from about 1,000 churches by the time the campaign gets under way. This would be roughly half the Protestant churches of the city.

## Religious Situation In Hungary Confused

**A**LTHOUGH FOR A TIME it has appeared that some of the churches in Hungary might retain certain of the rights and freedoms they secured during the short-lived rebellion of last fall, the situation is very confused and uncertain. Roman Catholic Cardinal Mindszenty, who was freed and then took asylum in the American embassy, has been accused of abusing his asylum to engage in activities against the Communist Kadar regime. He was specifically charged with smuggling out instructions to some lesser priests, who in consequence were dismissed.

The Lutheran Church is being permitted to preach freely, to teach religion and to visit and administer to the sick, according to another report. However, the problem of religious instruction in the schools appears to be plaguing officials. At first the new regime seemed to be giving permission for pupils in schools to receive religious instruction, on request of their parents. But then limitations were placed on this, restricting it to those who were already receiving such instruction before the rebellion. In many cases it has been alleged that parents who did not request such instruction for their children were being "persecuted" by those who did. And the Kadar regime has now branded as

"counter-revolutionaries" those who are trying to force children to enroll for religious instruction.

Two pro-Communist leaders who resigned their church posts or were ousted at the time of the rebellion, have been given other government posts under the Kadar regime. Bishop Peter, described as the "worst kind of Stalinist," has been named by the government as president of the Cultural Relations Institute. And Bishop Dessery, who resigned as head of the Southern District of the Lutheran Church at the time of the rebellion, has been named by the government as a lecturer on the Budapest radio. And there are many evidences that the Kadar regime is moving to put things back into the condition they were before the rebellion.

## Catholic Theologians Debate Death of Mary

**R**OMAN CATHOLIC THEOLOGIANs assembled for the eighth annual convention of the Mariological Society of America in Chicago in January acted as though they had a real problem before them. They earnestly debated the question of whether the Virgin Mary experienced physical death, or was taken up to heaven without undergoing that experience. The President of the organization, in a summation of views advanced during the meeting, said that it was the most common opinion among theologians and the more common opinion in the church over the centuries that Mary did endure physical death before her assumption into heaven. But all Catholic theologians hold that her "immaculate conception" and her sinless life exempted her from the "penal" aspect of death. However, there is an oppo-

ing view held by a group of theologians in Rome, who argue that Mary's body as well as her soul was immortal.

In 1950 the Pope proclaimed the doctrine of the "Assumption" of Mary, that she was taken immediately to heaven. However, the proclamation of this doctrine did not include a specific statement as to whether Mary underwent physical death. According to one of the theologians, the Pope "believes it more prudent to leave the subject open to further discussion by theologians."

### Open Way For Mechanical Indexing

THE WORLD'S FIRST CENTER for mechanized indexing of the great religious, literary and scientific works of the world has been opened in Italy. The center is located at a school of philosophy known as the Aloisianum in Gallarate, and is under the direction of a Jesuit priest.

The latest method of electronic data processing can mean that an indexing job which, done manually, would take three men 20,000 hours, may now be done by one man in 60 hours. The process involves the use of tape recordings, IBM machines, and electric typewriters.

### Mission Recruiting Spurred by Martyrdoms

THE KILLING of five American missionaries by the Auca Indians in Ecuador last January has had a direct effect in the volunteering of some 2000 young persons for foreign mission service.

The Rev. Robert B. Savage, program director of Radio Station HCJB at Quito, Ecuador, reported this on a recent visit here. Mr. Savage said he had heard of the volunteers through pastors of various congregations.

So far as he knew, Mr. Savage said, there are no further attempts being made to reach the Aucas at this time. However, gifts are still being dropped to them by plane, and one of those who had before taken a ride in the plane still appears with the yellow model airplane he received. The widows of the five missionaries who were slain have returned to Ecuador to help in mission work.

### New Lutheran Seminary Head Urges Sound Doctrine

DR. CLEMENS H. ZEIDLER, recently installed as president of the Northwestern Lutheran Seminary in Minneapolis, declared in his inauguration address that faithfulness to historic creeds and confessions is utterly necessary for the stability and unity of the church. He said that to permit a confused and contradictory utterance from the church is to imperil the souls of men.

Dr. Zeidler's remarks were interpreted as a vigorous defense of the "heresy trials" of three recent seminary graduates conducted more than a year ago. The three young men were found guilty of holding positions contrary to the doctrine of the church, though in varying degrees.

"There are always those," said Dr. Zeidler, "who not only want to set aside the creeds and symbols, but those who want to rephrase them under the pretext of making them (as they say) 'relevant' to the times . . . There will always be some foolish men who are carried away by every current wind of doctrine, which is usually more wind than it is doctrine . . ."

### To Study Theological Education

Plans for a five year study of "Theological Education and the Training of the Ministry," were approved recently by the Executive Committee of the World Council of Churches. The study will be carried on jointly with the World Student Christian Federation.

The study is to cover four areas: the goals, purposes, and function of theological education and its relation to the church; the various concepts of the function of the ministry; what theological education should consist of; and the relation of the ecumenical movement to theological education.

### Madrid Seminary Still Closed

The Protestant Theological Seminary of Madrid is still closed, despite numerous efforts to have it resume classes. The Seminary was originally closed over a year ago, without warning, by Spanish government authorities. The closing brought numerous protests, including some

from Roman Catholic sources, though there was evidence that Catholic pressure was back of the government action.

A short time later it was announced that the Government had given authority for the Seminary to reopen. However, this alleged authority was apparently given privately and orally, and the Seminary officials do not wish to resume classes without some kind of written approval from the government. Without such written approval, they fear that classes could again be stopped at the whim of any local officer.

The World Council recently authorized one of its representatives to consult with the Spanish Government on the subject, in order to get the institution actually in operation again.

### Asks for Preaching Of Sermons

ECUMENICAL Patriarch Athenagoras of the Eastern Orthodox Church has called for the preaching of sermons in Greek Orthodox Churches in Turkey. At the present time there is no systematic preaching of sermons in these services, only the reading of the liturgies.

### Jack Coe Dies from Polio

VANGELIST JACK COE, a "faith healing" minister from Texas, died in Dallas in December, of bulbar polio.

Several months ago Mr. Coe was sued by the parents of a child whom they had brought to one of his services in the hope the child might be healed of polio. Coe directed that the child's leg braces be removed, which was done. However, the child was not healed, and the parents claimed the removal of the braces caused further damage to the child. The case was dismissed in court.

### Formosa Requires Bowing to Flag, Portrait

THE EXECUTIVE BRANCH of the Chinese Nationalist Government on Formosa has published a decree authorizing penalties against state employees who refuse to bow to the flag or the portrait of Dr. Sun Yat Sen, founder of the Chinese Republic. The decree upholds findings of a committee that such bowing is not an act of re-

ligious worship.

In 1953 Orthodox Presbyterian missionaries Egbert Andrews and Richard Gaffin objected to the practice as sacrilegious, and sent letters to newspapers protesting after a group of students had been expelled from a school for refusing to bow. The Roman Catholics on the other hand have held that it is all right to bow to the flag or the picture of Dr. Sun Yat-Sen.

The new decree will affect military personnel and school teachers among others.

### U. P.'s Voting for Merger

THE TREND OF THE VOTING in the United Presbyterian Church on the question of merger with the Presbyterian Church in the U. S. A. appears to be in favor of such a merger, by about 2 to 1. In a recent tally of seventeen presbyteries that had voted, the total votes cast were 362 for and 188 against. The Presbytery of Monongahela (Pittsburgh) voted strongly in favor. The Presbytery of Philadelphia voted against. Under the regulations, however, it is the number of votes totaled together, not the number of Presbyteries, that will determine the outcome. Merger can be approved by a majority of the total number of votes, if at least three quarters of the Presbyteries vote. Indications are that the merger will be approved almost unanimously in the Presbyterian U. S. A. Church.

### State Department to Oppose Visits to China

THE STATE DEPARTMENT is reported to have indicated its disapproval of a proposal for visits by American clergymen to Communist China. The proposal was apparently contained in an informal report from a branch of the National Council of Churches. Dr. Clyde Taylor of the National Association of Evangelicals approached the State Department on the matter, charging that those in charge of the Communist Chinese churches, whom traveling American clergymen might meet, would be "collaborators" who would not represent the true Christian community in mainland China. In reply the Director for Chinese Affairs of the State Department wrote expressing appreciation for the NAE's "support for the

Government's efforts to discourage travel by American citizens to the Communist controlled mainland of China under present circumstances."

### "Martin Luther" TV Showing Banned

THE MOTION PICTURE "Martin Luther" was scheduled to be shown on TV over Radio Station WGN of Chicago on December 21. However, just a day or two before, the station decided to cancel the showing. The station said its decision was made because of an "emotional reaction to the plan" for showing the film.

A group of Protestant clergymen in Chicago thereupon charged that the station was engaging in censorship at the behest of the Roman Catholic Church. The protest against the station's action has grown to the point where various groups have requested the Senate Interstate and Foreign Commerce Committee to "investigate" the withdrawal of the picture. An agency of the Congregational Christian Churches has entered such a request, also the Director of the Protestants United organization.

### Ten Commandments In School?

LAST NOVEMBER the New Hyde Park (N. Y.) Board of Education voted to have posted in the schools an "interdenominational" version of the Ten Commandments.

Opposition to this decision has now developed to the extent where the matter is pending before the State Education Commissioner. The opposition appears to stem chiefly from Jewish organizations in New Hyde Park. In a hearing before the commissioner, an attorney for one of these organizations said that displaying the Commandments might lead to introducing other religious symbols into classrooms, thus breaking down the traditional separation of church and state. The counsel for the school board commented, "Must we close our eyes to everything pertaining to the Almighty?"

### Four Clergymen Participate In Inauguration

FOUR CLERGYMEN, of as many different religious groups, participated in the inauguration of Dwight Eisenhower as President of the United

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States for his second term on January 21. They were Dr. Edward L. R. Elson, pastor of the Presbyterian Church where the President holds membership, who gave the invocation; Archbishop Michael of the Greek Orthodox diocese of North and South America, who offered the prayer before the inauguration of the Vice President; Dr. Louis Finkelstein of the Jewish Theological Seminary who gave the prayer before the President took his oath, and Cardinal Mooney of Detroit, Roman Catholic, who pronounced the benediction.

It was noted that while Mr. Eisenhower did not ask the assemblage to join with him in prayer, as he did at his first inauguration, the opening and closing portions of his address were fashioned in the form of a prayer.

Mr. Eisenhower first took the oath of office on Sunday, January 20, the official date, in a private ceremony at the White House, attended by only a few guests. The public ceremony was held on Monday. In taking the oath of office, Mr. Eisenhower used a Bible given him by his mother in 1915, and the Bible was open to Psalm 33, and the verse, "Blessed is the Nation whose God is the Lord; and the people whom He hath chosen for his own inheritance."

### Bills in Congress Would Help Religious Groups

SEVERAL BILLS have been introduced into Congress which would assist clergymen or religious groups.

Representative Ford of Michigan has introduced a bill which would make tuition payments to religious schools deductible for income tax purposes as charitable contributions. Mr. Ford said that he had introduced the bill at the request of leaders of the Christian Reformed Church.

Representative Multer of New York has introduced a bill which would permit clergymen and members of religious orders to do long term work in foreign countries without jeopardizing their American citizenship. Under provisions of the McCarran-Walter Immigration Act, naturalized citizens stand to lose their citizenship if they remain away from the United States for an uninterrupted period of more

than five years.

Another proposal, sponsored by Representative Philbin of Massachusetts, would enable American missionaries to buy at Military commissaries or post exchanges in foreign countries. He said that the Department of Defense was opposed to the bill, on the ground that missionaries are already being helped through informal arrangements with PX's in overseas bases. However, the Congressman said he felt the arrangement should be regularized through specific legislation.

### **Clergy Social Security Deadline April 15**

UNDER LEGISLATION enacted in 1955, clergymen not otherwise covered by Social Security have until April 15 of this year to enroll in the program. After that they will not be able to obtain coverage, except that newly ordained ministers will have two years following ordination to decide whether to enter the plan or not.

Ministers who elect coverage on a personal basis are considered as self-employed persons and have to pay three per cent of their salary, up to the first \$4,200 they receive if they receive so much. Ministers already covered by social security through their employment are not involved in this "self-employment" arrangement.

### **Sees Danger of An "Armed Forces" Religion**

A LUTHERAN OFFICIAL, Rev. E. O. Midboe, secretary of the Bureau of Service to Military Personnel of the National Lutheran Council, said in an address recently that the increasing emphasis on a general "Protestant program" among military chaplains is working to the detriment of any real connection between the chaplaincy and the civilian church. There has been a drift away from denominational moorings into a type of religious community which seems to operate with the least tension in the military service. Mr. Midboe noted that since 1952 there has no longer been a requirement that military chaplains shall receive an annual re-indorsement from their civilian denominations. He also pointed out that the military services seem to be developing a feeling of independence, and a lack of desire for supervision of the religious work by the civilian denom-

ination. The result may be the development of a type of religion which is peculiar to the military, and which, either in doctrine or practice, has little connection with the denomination of which the chaplain is supposedly a representative. There even seems to be an "Army" religion, a "Navy" religion, and an "Air Force" religion. Chaplains who resist the trend, and try to follow their denominational position, run the risk of "administrative consequences."

### **Protestants Still Persecuted in Colombia**

THE SECRETARY of the National Association of Evangelicals has requested Congress to halt all economic aid to Colombia, South America, until religious violence, in the form of the persecution of Protestants, is stopped.

Dr. Taylor noted that there are political tensions in Colombia, and that members of religious minorities often are caught in the "crossfires" of political factions, though they themselves almost universally abstain from political controversy. Yet he cited many instances in which the evidence was clear that Roman Catholics or Catholic backed officials had deliberately suppressed Protestant activity and killed Protestant persons.

According to Dr. Taylor over forty Protestant churches were closed during 1956 by the Colombian government, on the ground of a 1953 agreement with the Vatican giving the Catholic Church exclusive right to religious and educational work in some three-fifths of the country. Among instances of persecution Dr. Taylor cited these: On October 13, 1956, Louis Arce, a lay preacher of Buenavista, Caldas

was murdered while working on his farm, because he was an active evangelical leader; on September 29, 1956, Presbyterian elder Ramon Garcia in Coloradas was assassinated on a mountain trail nearby and as a result of this and other incidents 25 families of the Presbyterian Church had to abandon their homes and flee the area; on July 9, 1956 an effort was made to burn four American missionaries alive in LaCumbre, Valle. Arsonists fired the house with gasoline. Several witnesses in sworn testimony named a Father Milan as the instigator who planned the attack and hired four men to do it, with police cooperation. Dr. Taylor also noted that for several years the Colombian government has refused even tourist visas to many Americans whose passports indicate they are Protestant clergymen. The government has also refused to permit the entry of missionaries as replacement for others retiring.

### **General Harrison to Head Welfare Unit**

L T. GENERAL WILLIAM K. HARRISON, retiring commander-in-chief of the Caribbean area, has been named executive director of the Chicago Evangelical Welfare agency, a subsidiary of the National Association of Evangelicals. The agency arranges for placing orphaned or deserted children in Christian homes for adoption or foster care. General Harrison has long been known for his outspoken Christian faith and leadership. Throughout an Army career of 40 years he has sought to provide spiritual counsel for his men, as well as military leadership.

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