

The Presbyterian
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Calling Sinners

By EDWARD WYBENGA

The Call of Levi Luke 5:27-32

One day as Jesus passed by a toll-booth, he saw a man sitting there gathering in the taxes. The man's name was Matthew or Levi. He was a publican, a tax-collector. As such he was despised and hated for two reasons. First, tax-collectors were noted for their dishonesty, extortion, and greed. They would collect more than was required, and would pocket the extra money for themselves. Another reason why the Jews hated publicans and classified them among the worst of sinners was because they represented the Roman government, reminding the Jews that they were in bondage to Rome. Also, many Jews believed that it was unlawful to pay tribute money to a heathen king.

But Jesus saw in this contemptible publican the possibility of an apostle. Pausing a moment he looked upon Levi with constraining love, and said, "Follow me." The response was instant: "He left all, rose up, and followed him."

This was not as simple as it sounds. For Matthew to leave all meant to leave much. He was in a lucrative business but he cast in his lot with poor men, and with Jesus — the poorest of the poor. That meant complete self-denial. We must admire and respect him for his "all out" commitment to Christ; or rather, we must adore the work of God's grace in his heart impelling him to make such a quick and weighty decision in the right direction.

This conversion of Matthew was followed by a celebration in honor of Jesus. Matthew made a "great feast in his own house" and invited "a great company of publicans and of others," including the disciples. Does this not show that his conversion was real? That he was ready to let everyone know about his new plans and pur-

poses? That he was not ashamed of his faith in Jesus? That he was desirous of having his old friends and fellow-publicans meet the Savior, hoping that they too might be won to a new life in him?

But there were some who found fault with it all. The Pharisees were greatly displeased. With a look of scorn and a tone of disgust they said to Jesus' disciples, "Why eateth your Master with publicans and sinners" (Mt. 9:11)?

The name "Pharisee" means "a separated one." They excluded all sinners from their company because they thought themselves too holy for such contacts. To sit at a table with others, to eat and drink with them, meant friendship, fellowship, familiarity. Since Jesus and his disciples sat at the same table with publicans and sinners, that must mean that they approved of their wicked ways, that they were of the same character — so reasoned the Pharisees. They could not understand Jesus' ways, because they were self-righteous men having no mercy toward the fallen, no welcome for the sinner, no love for lost souls. And so they asked, "Why do ye eat and drink with publicans and sinners?"

This drew from Jesus one of his remarkable sayings, noteworthy for all time: "They that are whole need not a physician; but they that are sick." Sick people are conscious of their need for help. They go to a doctor who will prescribe a cure for them. Healthy people, or those who think that they are well, seek no aid from the medical profession.

Not the Righteous

Then, making the spiritual application, and thus defending his conduct while at the same time declaring his mission, Jesus said, "I came not to call the righteous, but sinners to repentance." My business is to go where

I am needed and where I am wanted. A doctor does not go into a sick-room because he finds pleasure in disease and suffering but because he is needed and wanted there. He goes to help and heal the sick. So it is with me, says Jesus. I find no pleasure in sin, I have no part in wickedness, but I associate with sinners because they need me. I must lift them out of the mire of degradation. I must heal their souls. I must save them for all eternity. But you Pharisees feel no need of me. You are so pure and righteous in your own estimation that you will not come to me and be saved. You are too proud to repent, therefore I can do you no good. I must deal with those who need me, who know that they need me, and who therefore want me.

The Call to Sinners to Repent

Is it not ever thus? Why are there comparatively few who enter into the strait gate and walk the narrow way which leads to life everlasting? Why are there even among church-people so many who have never really experienced deep repentance of sin and saving faith; whose religion is only a matter of decent behavior, and nothing more? It is because they think that they have no need of the Great Physician. They are perfectly contented and happy with themselves, and with their worldly possessions and earthly pursuits. They have no consciousness of the serious character of sin, and therefore no experience of repentance, no need of the Savior.

Multitudes belong to that group — how tragic! Some day, when it is too late, when the Day of Judgment has come, they will discover their spiritual nakedness; they will find that they have no covering for their sin. What then? This: they will hear the Judge of all the earth say, "I never knew you; depart from me, ye that work iniquity" (Mt. 7:23).

Jesus said, "I came not to call the righteous, but sinners to repentance." Are you a righteous person in your own eyes, apart from Christ? Then he has not come for you. Are you a sinner, lost and undone? Then you are the person Christ is calling now. Will you not heed his call, and be saved?

The Church's Mission to the Nations

By JOHN M. L. YOUNG

The subject to which I invite your attention is very dear to my heart and one on which there is much hazy thinking today. When I refer to the church's mission to the nations I mean primarily the peoples of those lands where the gospel of Christ is unknown or little known — the countries of Asia, Africa, and South America where the true Word of God has been but little proclaimed. The nations of North America and Europe do not need it any less but their real need is rather to listen to and believe the gospel upon which their great churches were founded, which is written in the Bibles on their bookshelves, and which is literally being cried to them from the housetops through radio and television antennas.

There are vast masses in eastern and southern nations today of whom it can truly be said that gross darkness covers the people. These are the nations who have either heard nothing, or else heard so remotely that they have no realization of its significance, of the fact that in these last days God has revealed himself from heaven, sending his Son to earth with marvelous light for their dark existence. These are the people who live in daily fear and face the tomorrow of death with dread. Knowing not the eternal truths of God, they live for self, governed by expediency, seeking gain where they can, ready for any compromise of truth for survival, and trying to satisfy their God-given religious sense with the dregs of polytheistic superstition.

To such nations the church of Jesus Christ has a mission. Indeed, in this mission the church reveals its very essence for the primary mark of a true church is its faithful preaching of the Word of God. It is a serious misconception to think of this requirement as being met merely by the preaching of the Word over and over again to the same group of believers. The church's mission to the world is the work of

This address was given by the Rev. John Young, President of the Japan Christian Theological Seminary of Tokyo, at the 1961 commencement exercises of Westminster Theological Seminary. Our printing of it, somewhat abridged, is timely in view of the proposed merging this month, in Delhi, of the International Missionary Council with the World Council of Churches. Professor Young, an Evangelical Presbyterian missionary, has just returned to Japan under World Presbyterian Missions. He is the author of The Two Empires in Japan (1959).

God through his church of sending Christ's ambassadors to all nations to proclaim his whole Word for the salvation of lost men, the establishing of churches, and the expansion of his kingdom — all for the glory of God according to his eternal purpose.

ITS BASIS

For those who accept the Reformed principle of the Bible as the final authority, the ultimate basis of the church's mission to the nations rests in the Triune God's eternal purpose as revealed in the Scriptures. The third chapter of Ephesians is a forceful presentation of God's purpose for the church to take the gospel to all peoples. Paul speaks of the mystery of Christ which was not known in Old Testament times as it is now revealed, that the Gentiles are to be made fellow members of the body of Christ. Paul says he himself was called to preach the gospel to them. Christ laid down his life to accomplish our redemption and the church is to proclaim the message.

There is no implication here that through the unveiling of this mystery God is revealing a sudden new interest in the Gentile nations. On the contrary, Paul in preaching to the Gentiles emphasized that God had

never left himself without a witness to them. He had long suffered their wicked ways and endured their idolatry but now desires to send them personal ambassadors through his church to tell them of his love and to command them to repent of their rebellion against him. Satan, the usurper prince and god of this world, must be exposed, and men called upon to renounce his kingdom of darkness and to come into God's kingdom of light.

The Love of God

When our Lord was on earth he summed up the basis of his mission by presenting the motive and aim of his Father in sending him into this sin-cursed world. In words dear to the heart of every believer, he declared, "For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life" (John 3:16). The motive of God in sending his Son into the world was his love, his love for the world he had created, now peopled with sinful, fallen humanity. "In this was manifested the love of God toward us, in that God sent his only begotten Son into the world, that we might live through him" (I Jn. 4:9).

God's motive was love and his immediate aim was the salvation of lost men. On one occasion Jesus described his aim by saying that he had come to seek and to save the lost (Luke 19:10). This immediate aim of his mission must be subsumed, however, under a more comprehensive aim, the ultimate aim of the glory of God. Not only do we know this since all of God's works are for his glory, but also our Lord specifically attested that his work was designed for God's glory. In his high priestly prayer we read, "I glorified thee on the earth, having accomplished the work which thou hast given me to do" (John 17:4).

An inner compulsion of the love of God and concern for lost men . . .

In the prayer which follows our Lord specified three evidences that in the accomplishment of his mission he had glorified his Father. He had finished the work given him to fulfill by God. He had given God's Word to those the Father had given him, sending them out to the nations that men might believe through the Word they would proclaim (vv. 18-20). He had made his Father's name known that the love of God might be deeply rooted in the hearts of his own (v. 26).

For God's Glory

It is the church's mission on earth likewise to aim at accomplishing these three great designs for the glory of God. Toward this end we pray in the first three petitions of that model prayer, truly a missionary prayer, that our Lord taught us. These petitions parallel, although in reverse order, the evidences mentioned above of a ministry to the glory of God on the part of Christ. When we pray that God's name be hallowed we pray, as did David, that God's name may be made glorious in the whole earth. (Ps. 72:19).

The petition "Thy kingdom come" is a prayer that the message of our Redeemer King might be sent forth to the world, that men might believe it and come under his dominion. We are praying that missionaries will go tell the heathen nations of God's call to repentance, that they may forsake the kingdom of darkness and by faith enter his kingdom of light. And when we pray "Thy will be done on earth" we know that it includes his revealed purpose that the nations should hear the gospel of God our Savior, "who will have all men to be saved, and to come unto the knowledge of the truth" (I Tim. 2:4) — out of every tribe and tongue and people.

So too must it be with the church's motive for her mission. As the love of God was the motive in his Son's being sent to earth, even so, from man's side, the love of God must be the motive of missionary effort. The motive of Paul's obedience to the command of the Great Commission was gratitude for the mercy of God he had experienced. In spite of opposition and persecution and calamities the constraining love of Christ drove him on.

It is this inner constraining love of Christ which stirs us to have compas-

sion for lost men. We see their need, sheep lost without a shepherd, even as did Christ when he was moved with compassion for the multitudes. There is more than sympathy for physical distress, poverty, or disease, although there is this also, for true compassion sees the real need as much deeper in the spiritual darkness and superstition which blinds the heart and holds its victim in the bondage of sin and under the condemnation of hell.

God's Eternal Plan

That God has indeed a plan of the ages for his church to take the message of salvation to the Gentile nations, the Old Testament prophets had clearly suggested. Isaiah had declared that the Lord would give his Messiah "for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth" (Is. 49:6). And when our Savior came to inaugurate the New Covenant age this plan began to come into focus. From the beginning of his ministry Christ evidenced a deep concern that the message of his benevolent kingdom should be given an ever wider presentation. Jesus said, "I must preach the kingdom of God to other cities also: for therefore am I sent" (Luke 4:43). Near the end of his ministry he declared that "this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14).

Shortly before his ascension our Lord laid down to the first officers of his church a great imperative which spelled out the church's mission to the nations for all time. "All authority is given unto me in heaven and earth," he said. "Go ye therefore and disciple all nations." This Great Commission is the complement of the Great Confession — "Thou art the Christ, the Son of the living God." How was Christ to build his church? By his sent-ones going forth with a confessional message to all peoples that the expanding church may be built.

The church is to propagate the church. Its mission is to reproduce itself, to multiply through its individual members witnessing of Christ to their own neighbors, through its

corporate witness to the community, and through its missionaries taking the good news that Jesus is the Son of God, who will save all who come unto him in faith, even to the uttermost parts of the earth.

The Acts narrative demonstrates how clearly the Apostles understood God's plan for the building of his church, and their task of using the keys of responsibility and authority given to them. Peter was used to unlock the gate for the Jews at Pentecost and for the Gentiles in the home of Cornelius. Paul took the keys to Antioch, at the call of Barnabas, and they labored there together for a year. It should give pause to timid souls who fearfully insist that their home church must first be thoroughly established before foreign missionary effort can be launched, to realize what God required of the Antioch church after just one year. The Holy Spirit ordered its officers to take its two most able preachers and send them out as missionaries.

To the Gentiles

The church did not hesitate but commissioned them to go. They returned to report how the Lord had opened the gates of heaven to many, and again the church sent them out "to be a light of the Gentiles . . . for salvation unto the ends of the earth" (Acts. 13:47). Souls were saved, churches organized, and elders ordained to govern and teach.

Again they returned to report and again the church prepared to send them out. This time, however, an altercation arose that seemed to threaten the church's outreach, but instead it furnished evidence that God would allow nothing to overthrow his purpose, even though we have the treasure in earthen vessels of fallible flesh. The dispute which broke up the gospel team of Paul and Barnabas resulted in two teams going forth and thus doubling the area reached. It was but the beginning of many illustrations down through the history of the church, of how God would overrule the tragic differences and frailties of men and cause them in one way or another to contribute to the spread of his Word.

To recognize this, of course, is neither to justify the differences nor lessen the need of reconciliation, and we are thankful that Paul could later write of Mark, "He is profitable to me for the ministry" (II Tim. 4:11).

A driving, inner compulsion of the love of God and concern for lost men drove Paul ever forward on the church's mission to the nations. "Necessity is laid upon me," he wrote the Corinthian church; "woe is unto me, if I preach not the gospel!" (I Cor. 9:16). From Corinth he wrote to Rome, telling of his desire to preach there also and then to go on into Spain. "How can they hear without a preacher?" he asked. "And how can they preach, except they be sent?" (Rom. 10:14-15). Later in prison again for the gospel's sake he wrote to his young protegee Timothy, "I endure all things for the elect's sakes, that they may also obtain the salvation of Christ" (II Tim. 2:10).

Is such a compassionate concern for the lost ours? How deeply are we motivated by the love of God to aim at making his name glorious throughout the world and at bringing men into his kingdom from every nation, that there might be some to do his will in all the earth? The task of taking his message of love and redemption to every creature is the task Christ has left us to do.

ITS OBJECTIVES

A commitment to the Reformed view of biblical authority thus lays a firm basis for the church's mission to the nations, one which also makes the objectives of that mission clear. These objectives we must now proceed to consider. Since in contemporary theology biblical authority is widely rejected, however, we do well to begin by noting the confusion in mission theology and objective produced by such rejection.

This year is a most significant one in the history of world missions. In November the International Missionary Council, liaison and representative organ of most of the older and larger mission boards of the ecumenical denominations, is to merge with the World Council of Churches at a meeting in New Delhi, India. In anticipation of this event leaders of the ecumenical movement have given considerable attention to the need of unifying their thinking on the theology and objectives of the church's mission.

Biblical Authority Rejected

The publication in May of this year of the book *The Theology of the Christian Mission*, a comprehensive symposium of essays by such well known contemporary scholars as Barth, Cullmann, Kraemer, F. H. Ross, Tillich and many others, reflects this concern. The latest conclusions of a majority of them provide a startling revelation of how far the rejection of the finality of biblical authority has gone in preparing the way for an acceptance of pagan religions as a foundation on which to build a Christian structure. A few illustrations will suffice.

Paul Tillich supports the concept of the continuity of all religions with Christianity as their fulfillment. Writing on the subject "Missions and History" he declares, "People are not outside of God; they are grasped by God on the level in which they can be grasped — in their experience of the Divine, in the realm of holiness in which they are living . . . even though the symbols in which the Holy is expressed may seem extremely primitive and idolatrous" (pp. 286-7). Again he states, "First of all, one should not misunderstand missions as an attempt to save from eternal damnation as many individuals as possible among the nations of the world" (p. 283). According to Tillich the task of missions is "the attempt to transform the latent church — which

is present in the world religions, in paganism, Judaism and humanism — into something new: the New Reality in Jesus as the Christ" (p. 284).

Professor A. C. Bouquet, of Andhra University in India, writing on the theme "Revelation and the Divine Logos," advances the thesis that John's use of the term *logos* indicates his adoption of the Hellenistic thought forms of Jews and Greeks. This he believes was a Holy Spirit directed effort to relate "the Christian God-story to the religious beliefs of the Gentile world" (p. 184). "Whether they accept Christ or not," he declares, those who seek to interpret the universe by a single supreme moral and spiritual formula reveal that "they are certainly living *kata logos* (according to the Logos)" (p. 194). Thus it is possible to think, says Bouquet, of "Christian Buddhists, Christian Moslems, Christian Vedantists and Christian Confucians or Taoists . . ." (p. 198).

Myth and Fancy

Professor Floyd H. Ross of Southern California's School of Theology, writing on "The Christian Revelation in Larger Dimension" dogmatically asserts, "All of the early Christians' affirmations about Jesus the Christ were in the mythic dimension. They believed that Christ was in some sense the 'Messiah,' or the 'Son of Man,' or the 'Son of God.' Some believed that he had a 'virgin birth.' All of these themes are ancient mythic themes, paralleled over and over again in the religions of mankind. That God 'chose' one race to be 'his people,' that God let 'his Son' die on a cross in order that the Son's death might obtain 'atonement for the sins of man,' . . . all of this is mythic" (pp. 221-2). For Ross, "The Christian mission today involves bearing witness to a profound search for living truth which can never be confined within any language, theological or non-theological, Christian or non-Christian" (p. 214). The Christian message and mission, in Ross's view, has become completely subjective and relative.

"Ideas for a Theology of the History of Religions" is the theme of Professor Ernest Benz of Marburg University. He rejects the antithesis between the Christian and the pagan heart and speaks of "those who have never heard of him (Jesus), heathen and non-Christian, who to their own

"The dregs of polytheistic superstition"



Idols . . . the work of men's hands. They have mouths, but they speak not: eyes have they, but they see not: they have ears, but they hear not. Psalm 115: 5-7

*An erroneous theology of missions can only produce
an erroneous missionary objective.*

surprise turn out to be Christians because they have fulfilled the command of love, (who) will be received into the Kingdom of God . . . The criterion which determines the consignment of men into the Kingdom of God or to outer darkness is not a definite doctrine about Christ, not a recognition of the Christian claim to absoluteness, nor is it even a knowledge of the historical figure of Jesus . . . " (pp. 143-4).

One who is himself the product of this type of mission theology, Professor Masatoshi Doi of Japan's Doshisha University School of Theology, contributes his views in an essay on "The Nature of the Encounter between Christianity and Other Religions as Witnessed on the Japanese Scene." He reflects the underlying Buddhist philosophy so close to the surface in much of Japanese theology. "No historical event," he declares, "can be ultimately meaningful unless there is an experiencing subject who accepts it as ultimately meaningful. And no experienced subject can produce the ultimately meaningful event" (p. 175). For him "Christianity as an historical religion is a distorted response to the divine act and as such stands under the judgment of God just as do all other religions" (p. 173). Sixty years of modernist missions in Japan have produced a strain of contemporary theologians there whose virulent attack on historic Christianity outdoes even that of their teachers.

Confusion Compounded

These confused and confusing views, which try to lay a basis for the church's mission to the nations without recourse to the Scriptures as final authority, leave one wondering if on such a basis the church has any legitimate objectives at all. Such a view of the Gentile world in its religious manifestations is a far cry from that of Paul in the opening chapter of his epistle to the Romans. Although God was no foreigner to Gentile skies in that his eternal power and deity was revealed there, and his benevolence shown in the sun and rain he sent to make bountiful their crops, yet they repressed the God-consciousness with which they were created and distorted his testimony. The heathen still try to placate the inner, God-given desire to worship by "worshipping and serving the creature more than the Creator," wherefore

they are under God's condemnation and are without excuse.

One problem of the contemporary mission theology of a large segment of writers in the ecumenical movement is the confusion of special and general revelation. Having reduced what we know to be God's special revelation, the holy Scriptures, to a fallible record where witness to revelation may be found, they have declared general revelation adequate to enable the heathen to enter the Kingdom of God. Thus Benz can write, "Paul emphasizes here the continuity of the self-witness of the living God throughout the whole series of human generations . . . It is completely off the track here to speak of an absolute discontinuity between Christianity and the history of religions before Christianity . . . Jesus promises that even those who have never heard of him, heathen and non-Christians . . . will be received into the Kingdom of God . . ." (pp. 142-4).

There is indeed a continuity of God's witness throughout the ages in that he has made man in his own image with an ineradicable God-consciousness, and by his common grace and general revelation has never left himself without a witness in nature to all men everywhere. But we cannot derive from this the modern theology of the continuity of non-Christian beliefs and Christian truth, for there is also the continuity of the response of the natural man to this witness—the response of repressing his God-consciousness and giving a distorted interpretation to the significance of the created universe and rejecting its Creator. Without the light of special revelation to bring fallen man a knowledge of God's provision for redemption through Jesus Christ, and the regenerating power of the Holy Spirit to enable him to accept it by faith, there can be no entrance into God's Kingdom.

What Is the Goal?

An erroneous theology of missions can only produce an erroneous missionary objective. If Christian truth is latent in pagan religion, if there is a continuity between the beliefs of heathen worship and Christian faith so that

Christianity is simply the fulfillment of the ancient non-Christian religions, then the objective of converting the lost from these false religions to the truth of Christianity vanishes. Rather, the objective becomes one of trying to get the heathen to realize what is latent in their religions and to live in fuller conformity to it and thus become 'Christian' Buddhists or 'Christian' Hindus or perhaps even 'Christian' animists! The missionary endeavor which follows this line of thought cannot but lose its real significance as *Christian* mission. An illustration is the statement of an educator-missionary of the United Church of Canada, quoted in a May article entitled "New-Model Missionary" where she says, "In the past we used to believe that we came to bring Christ to Africa. Now we know that we come to find Christ here" (*The Capre Breton Post*, Weekend Magazine, Vol. 11, No. 19, p. 31).

The goal of a mission enterprise oriented to this erroneous theology of the modern ecumenical movement is no longer that of seeking to build a Christian church and society through the conversion of individuals, but that of trying to build a new society by stimulating the presumed latest spiritual good in the natural man and his religion, and directing this towards the forwarding of a program of social reform. Dr. R. B. Manikam, frequent spokesman for the International Missionary Council, has elucidated this objective in an address to Union Seminary students, "A New Era in the World-Mission of the Church."

"In the new era of Missions," he stated, "not only our missionary vocabulary but also our theology and our outlook should change . . . We need to present the whole Gospel to the whole man . . . It is no longer sufficient to open colleges, hospitals, and orphanages to attract non-Christians to the Church. While you are caring for their bodies and cultivating their minds, social forces are working against you. No, the preaching of the Gospel must be accompanied by the proclamation of social and economic justice" (*Union Seminary Quarterly Review*, Nov. 1957, p. 36).

Unchanging Objectives

But why need we change our theology and outlook to present the whole gospel to the whole man? If we preach the gospel for the conversion of sinners and the whole Word of God to make them faithful disciples, are we not laying the true basis for a just society? The alternative to a church conceiving its mission as a crusade for social and economic justice is not the caricature drawn by Creighton Lacy in his essay on "The Christian Mission and a World Neighborhood" of the church standing "on the sidelines, clutching the gospel to avoid contamination" (*The Christian Mission Today*, p. 48). Rather, the church's task is to preach the Word of God for the conversion of non-Christians and then to explain its implications for a full Christian life and the fulfilling of the cultural mandate to exercise dominion over nature as

For whosoever shall call upon the name of the Lord shall be saved.

How then shall they call on him in whom they have not believed?

And how shall they believe in him of whom they have not heard?

And how shall they hear without a preacher?

And how shall they preach, except they be sent?

Romans 10: 13-15



November, 1961

good stewards for God. Only thereby can the foundation be laid for genuine social and economic justice.

Even men of our civilization which for centuries has been under Christian influence will not live by lofty social principles of justice unless their lives are gripped and controlled by the inner spiritual power of the living God. Nor is the ultimate answer to communist propaganda for social reform the church as institute agitating for it also among unregenerate men, but the church expending every effort to get more genuinely converted Christians witnessing by life and word to win others to Christ that they too may be empowered by his Spirit to live by and work for Christian principles in every sphere.

The true objectives of the church's mission to the nations, and the need of the world's people for that mission, have not changed with the centuries. The gospel of Christ is as relevant in the sixth decade of the twentieth century as it was in the sixth decade of the first. The immediate aim of the church's mission is that the people of the nations might be converted from their heathen ways to faith in Jesus Christ, for the salvation of their souls and unto a walk of obedience for God's glory.

The second objective is to establish churches with the converts in their communities, properly organized with qualified officers. These new churches, although begun by the activities of others, cannot continue to lean on them but must grow as self-governing, self-supporting and self-propagating indigenous institutions. From the beginning there must be thorough instruction in all the principles of Scripture. Evangelism by itself is not an adequate goal but should be to the end of establishing the church as institute; only in this way will the continuance of the work of evangelism itself be assured.

Teaching the Word

Finally, the objective of the church's mission must be to teach all the words of Christ, all the Word of God. If the young churches are to produce the marks of the true church they must be grounded in the Scriptures by thorough teaching. If they are to spread the gospel by multiplying themselves, bringing more and more men under the rule of Christ, men who are aware of their full mandate, then the believers must

be taught well, and a ministry must be trained to teach them.

This latter is the work of seminaries such as Westminster here and our Japan Christian Theological Seminary in Tokyo. Ours, as yours, is an independent institution founded on the great Westminster Confessional standards and dedicated to the proposition that the Bible is the Word of the living Triune God, "the only infallible rule of faith and practice." The work of teaching those who will in turn teach others is basic to the establishment of a strong church in new territory. It is our hope that we may have such an influence in Japan.

Should not this matter of taking Christ's gospel to foreign lands, in accord with God's eternal purpose, be given top priority in our thinking? Not because it is more heroic or more romantic or evidences a higher spiritual level—these are but human fictions or false motives — but because Christ has commanded us to go to these nations yet in spiritual darkness. Many who do go only deepen the darkness with a false theology of missions. May God grant that increasingly from our Reformed seminaries will go forth men of the highest ability, learning and devotion—men motivated by the love of God and seeking only his glory.

Moses to Address Reformed Men's Rally

Wilfred R. Moses, an elder of Immanuel Orthodox Presbyterian Church of West Collingswood, N. J., is the featured speaker for the second annual rally of Reformed men of the Philadelphia area. The program begins with a 5:30 p.m. dinner, Saturday, December 2 at the Calvary Reformed Presbyterian Church of Willow Grove, Pa. Besides the two denominations mentioned, the joint committee includes representatives of the Christian Reformed and the Evangelical Presbyterian Churches.

"The Christian at the Workbench" is Mr. Moses' topic. He speaks from wide experience in the organized labor movement, having served as president of the largest local shipbuilder's union in the Philadelphia-Camden area. He has also been a member of the International Executive Board of the union.

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The Biblical Basis for Ecclesiastical Union

Since 1956 the Orthodox Presbyterian Church has had a Committee to Confer with Representatives of the Christian Reformed Church, erected in response to a similar action on the part of the latter church at its Synod earlier that summer.

The Committees have conferred from time to time and progress in their conversations has been reported to succeeding general assemblies. As a part of its report this year the Orthodox Presbyterian Committee submitted the following statement, which it had adopted, for the Assembly's consideration. Although the 28th Assembly did no more than receive the report, it is of such a nature that it ought to have wider circulation than simply the "Minutes" of the Assembly; hence we reprint it here.

In ecclesiastical union two denominational communions join in submitting to one common form of government. Since ecclesiastical jurisdiction includes the maintenance of spiritual discipline, unity in polity requires agreement in the standards of faith and worship which such discipline maintains. Hence unification in polity, when properly sought and achieved, involves also unity in faith, discipline, and worship.

As we take account of the diversity that exists between denominations arising from differences of ethnic identity, cultural background, and historical circumstances the most conclusive evidence derived from Scripture is required to support the position that the obliteration of denominational separateness is an obligation resting upon these churches of Christ. The differences that exist often manifest the diversity which the church of Christ ought to exemplify and make for the enrichment of the church's total witness. If ecclesiastical union impairs this diversity, then it may be achieved at too great an expense and tends to an impoverishment inconsistent with the witness to Christ which the church must bear.

Though the diversity which manifests itself in differentiating historical development might appear to make

ecclesiastical union inadvisable or even perilous in certain cases, yet the biblical evidence in support of union is so plain that any argument to the contrary, however plausible, must be false.

I. The Ethnic Universalism of the Gospel

In Christ Jesus there is now no longer Jew or Gentile, barbarian, Scythian, bond nor free (*cf.* Gal. 3:28; Col. 3:11). The New Testament does not suppose that the differences natural to individuals nor those arising from ethnic identity, cultural background, and historical circumstance are to be obliterated by the gospel. But it does mean that the unity in Christ transcends all diversity arising from language, race, culture, history. What is more, this unity embraces and utilizes all the diversity that is proper and that is created by God's providence. If we should maintain that the diversity is in any way incompatible with the unity of which the church is the expression, then we should be denying that unity which the ethnic universalism of the gospel implies. Implicit in the universalism of the gospel is the same kind of universalism in that which the gospel designs, the building up of Christ's church.

II. The Universalism of the Apostolic Church

The church of the apostolic days embraced all nations, and kindreds, and peoples, and tongues. There is no evidence in the New Testament for the diversification of distinct denominations and anything tending to such diversification was condemned (*cf.* I Cor. 1:10-13). The emphasis falls upon the oneness of faith (*cf.* Eph. 4:5) and the oneness of the fellowship of the saints (*cf.* Eph. 4:2-4, 11-16; Phil. 2:2, 3; 4:2).

III. Jesus' Prayer for Unity (John 17:20, 21)

It is a travesty of this text, as of all others bearing upon the unity of the church, to think of the unity for which Christ prayed apart from unity of faith in the bond of truth. Verse 21 must not be dissociated from verse

20. To divorce the unity for which Christ prayed from all that is involved in believing upon him through the apostolic witness is to sunder what Christ placed together. Furthermore, the pattern Jesus provides in this prayer — "as thou, Father, art in me and I in thee" — makes mockery of the application of this text when unity is divorced from the characterization which finds its analogy in trinitarian unity and harmony.

But while these and other distortions of this text are to be shunned, the prayer of Jesus does bear upon our question in two respects.

1. The fragmentation and consequent lack of fellowship, harmony, and cooperation which appear on the ecclesiastical scene are a patent contradiction of the unity exemplified in that to which Jesus referred when he said, "as thou, Father, art in me and I in thee."

2. The purpose stated in Jesus' prayer — "that the world may believe that thou hast sent me" — implies a manifestation observable by the world. Jesus prays for a visible unity that will bear witness to the world. The mysterious unity of believers with one another must come to visible expression so as to be instrumental in bringing conviction to the world.

IV. The Unity of the Body of Christ

The church is the body of Christ and there is no schism in the body (*cf.* I Cor. 12:25). As in the human body, there is diversity in unity and unity in diversity (*cf.* I Cor. 12). The point to be stressed, however, is the unity. If there is unity it follows that this unity must express itself in all the functions which belong to the church. Since government in the church is an institution of Christ (*cf.* Rom. 12:8; I Cor. 12:28; I Tim. 5:17; Heb. 13:7; I Pet. 5:1, 2), this unity must be expressed in government. The necessary inference to be drawn is that the government should manifest the unity and be as embracive in respect of its functioning as the unity of which it is an expression. A concrete illustration of this principle is the de-

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cree of the Jerusalem council (Acts 15:28, 29; 16:4).

V. The Kingdom of Christ, etc.

Christ is the head of the church. So ultimately there is the most concentrated unity of government in the church of Christ. He alone is King. Any infringement upon this sovereignty belonging to Christ is a violation of what is basic and central in the government of the church. It follows that all government in the church must adhere to the pattern of a cone which has its apex in Christ.

Christ also instituted the apostolate with authority delegated from him (Matt. 16:18, 19; cf. Jn. 20:21, 23; Eph. 2: 19-22). This apostolic authority is exercised now only through the inscripturated Word. But in the sphere of delegated authority the apostolate is supreme and will continue to be so to the end of time. This is the way the Holy Spirit, as the vicar of Christ abiding in and with the church, exercises his function in accordance with Christ's promise. He seals the apostolic witness by his own testimony and illumines the people of God in the interpretation and application of the same.

Subordinately, however, in terms of Matt. 16:19, the hegemony of the apostolate is undeniable and it exemplifies the descending hierarchy which Christ has established.

There is also in the New Testament institution the delegated authority of the presbyterate, always subject to the apostolic institution, to the Holy Spirit who inspired the apostles (Jn. 16:13; 20:22), and ultimately to Christ as the King and Head of the church, but nevertheless supreme in this sphere of government.

Since all office in the church of

Christ can be fulfilled only by the gifts of the Spirit, this structural subordination of the government of the church to the rule of Christ functions in living reality as a fellowship of the one Spirit. Every one who has the Spirit of Christ is thereby called as a good steward of the manifold grace of God to minister his spiritual gifts to all the saints, so far as he is given opportunity. In particular, those whose gifts are for rule in the church must exercise such gifts in the communion of Christ and his church.

When these principles of gradation and communion are appreciated and when coordinated with the other considerations already established, especially that of the unity of the body of Christ, we appear to be provided with a pattern that points to the necessity of making the presbyterate as inclusive as is consistent with loyalty to Christ and the faith of the gospel. In a word, we are pointed to the necessity of unity in government, a unity that is violated when churches of Christ adhering to the faith in its purity and integrity are not thus united.

Ecumenism at New Delhi

All roads led to New Delhi as mid-November brought more than 600 official delegates from some 175 churches to the third Assembly of the World Council of Churches. Hundreds of others as observers (including five Roman Catholics) and visitors traveled to India for this first Asian Assembly since the formation of the WCC 13 years ago.

Those of us who are unaffiliated with the WCC may not ignore these important proceedings nor dismiss them with a shrug of unconcern. What takes place in New Delhi will be reverberating around the world for years to come.

One significant action scheduled for the meeting, presumably with little opposition, was the reception of the Russian Orthodox Church. A delegation from what probably will be the largest church in the Council was already on hand as observers, awaiting only acceptance of their application to become full participants. This Russian Church is likely to make its voice heard in future activities of the WCC.

Another proposal whose adoption was taken for granted was to be the merger of the International Missionary Council with or into the World

Council. This group of ecumenically minded mission agencies, but including some more or less 'conservative' or 'evangelical' missions, will henceforth appear as the Commission of World Mission and Evangelism of the WCC — which has already been scheduled to meet following the Assembly.

Like the Youth Department and similar divisions it will become an 'arm' of the Council, promoting its aims. At a pre-Council meeting of some 160 Protestant and Orthodox youth from all over the world, Dr. W. A. Visser 't Hooft, general secretary of the WCC, urged the young people to "work, pray and sweat" for the cause of Christian unity. The present ecumenical movement as manifested in the WCC still represents "an imperfect unity," he said. "But at least we are not living in complete isolation from one another. We are exposing ourselves to the gathering work of the Lord."

The theme at New Delhi is "Christ the Light of the World" but it is not yet clear how this theme is to find expression. The liberal *Christian Century* fears that the Assembly will be so pre-occupied with the bones of ecclesiastical structure as to fail to relate the theme to mankind's needs. A reading of Professor John Young's article in this issue of the *Guardian* will reveal the divergent theology which molds the thought of many leaders at New Delhi. When one sees "how far the rejection of the finality of biblical authority has gone in preparing the way for an acceptance of pagan religions as a foundation on which to build a Christian structure," he must surely wonder what such a theme really means to many of those who will speak to it.

Most churches thoroughly committed to the sole authority of Scripture as the very Word of God will be absent from New Delhi. It is not that orthodox churches not in attendance are unwilling to converse with others or to meet with them under proper circumstances. The tragic fact is that the strings of impossible compromise have already been attached by the very assumptions on which the WCC is bound together.

One must regret that the voice of historic Christianity is rather effectively excluded at the outset from getting a hearing as to the biblical basis for true ecumenism.

R. E. N.



Taichung, Taiwan
November 6, 1961

My dear young Friends,

Here is a picture of a few children whom Mr. Urban found sitting at the children's table in our Bookroom when he preached for us one Sunday last spring. The top of the table around which they sit is made of boards from old packing boxes. At each end are placed wooden benches. Regularly for the Sunday school this room is filled with more primary children than we can seat comfortably. To make all possible room we slip the table top back and stand it flush against the wall. Then the wooden benches go into use as seats. But as soon as Sunday school is over the table is put back in place. And nearly always you will find some children sitting around it on low bamboo stools reading or looking at the picture books kept on a rack to the left of the table.

Song Fen dressed in a hand-knitted sweater and light slacks of cotton material has brought a piece of bread along with her. A first grader, she doesn't read much. Her sister Song T'ai, a fourth grader, does a bit better. Their home is very near the Bookroom. Their father is in the Ministry of National Defense and three older brothers have college training but their mother cannot read. Her native dialect is not the kind of Chinese we speak so she finds it difficult to talk with us though she understands what we say.

Over a year ago Song T'ai started stopping on her way from school to hear the Bible story in our yard. On our first call at her home we met her older sister who has become a regular attendant at several services. As yet the members of the family other than the three youngest, Song Fen, Song

Letter from Aunt Polly

T'ai and Song Hsia, have shown no interest. There are a goodly number of Mainland refugee families similar to this one living in the environs of The Reformed Gospel Bookroom. The fathers usually are military or government-employed personnel.

Crowded Living

Opposite Song Fen is Chung Chien, a third grader, and one of her four little sisters. Her home is right next door to the Bookroom above her father and uncle's noodle shop. Altogether living in that upstairs are her grandmother, mother, aunt, father, uncle, sisters and cousins and five young men employed in the noodle making — at least 20 persons, I am sure. What a family and none of them come to services but the children! Chung Chien herself is a most admirable little woman of a girl. She knows many Bible stories and learns the Bible memory verse very easily. She always has several baby sisters to care for at Sunday school. Many times she returns home after school and walks back to hear the Bible story told in our back yard, carrying a sister on her small back, leading another by the hand, while other little sisters and cousins trail along the four blocks.

Behind Chung Chien against the wall is a nurse girl holding Huei Ling, who looks like a big doll but is far from that. She is the most sprightly little Tom-boy I've seen for such a mite of a two-year old girl. Nearly every night when Mr. Gaffin closes the Bookroom around ten-thirty she is going strong. Huei Ling and her sister, three, and the nurse girl live with their mother upstairs over the family business, a candy store.

Too Few Schools

This store is on the left side right next door to our Bookroom. Their father is seldom home; he works in a business in another city. We are interested in this nurse girl and many, many, actually thousands of boys and girls like her. They have graduated from public primary school but could not pass the government exams required to study in a public high school. The government is able to provide an education for all pri-

mary age pupils but it has not enough high schools, so only those who are good students can go on to school.

Each year near the end of July a day is set for examinations by the government. Children who haven't done well in grade school don't even try to take these exams. But many do despite the fact that only a third of those who take will be selected. Hours before the time for the exam the schools are packed with students, their family members and often their grade school teachers. With ink bottles, extra pens in hand, drinks and snacks, the anxious fathers, mothers, sisters, brothers and teachers wait outside. It is an event like a funeral or a wedding.

The child's future is very much hanging in the balance. Seventy-five arithmetic problems must be solved in 80 minutes. When the 30-minute recess comes the young Chinese student may not even want to taste the snack. His mind is filled with the thought that has been in his mind for months, "What if I don't pass the examination?" The answer is that he will not get into a good government supported university or college, even though he may go to a private high school for which his parents must pay.

Thanksgiving and Sacrifice

I hope that this letter makes you feel sympathy for the Chinese children we love and work with and that it will make you pray for them, especially for the publishing of "The Child's Catechism." We do so much need simple literature to help us teach the deep things of God and salvation. Daniel Hung, who made the first translation, came here last week and we spent two days trying to simplify the language to the greatest possible degree without affecting the meaning.

He has just finished serving his term in the army, has a large family and his father is dead, but he would not even accept his railroad fare, nor a gift for his time spent. He wanted to do this as a service to his Lord with hope that the catechism may help us in reaching not only the more than five million children on this island

but some several millions of poorly educated adults.

I am going to write you more about the trials of school life for Taiwan's boys and girls but I hope that what I have written will help you to be more thankful at this national Thanksgiving Day time for your country, for the plenty, peace and freedom that you enjoy. If the Chinese government did not have to spend so much money to protect us from the Reds just across the way these boys and

girls would have sufficient schools in which to study.

I hope that you will show your Thanksgiving in such a way as Daniel has done. Daniel is a poor boy but he is rich toward God so that he is able to make sacrifice. If you do not learn to say your Thanksgiving with sacrifice for Jesus' sake you will never become a very useful Christian.

Your loving

Aunt Polly

Young Lectures at Cincinnati Bible Seminary

The great shame of the Protestant churches is that there are men in the ministry who take a solemn vow to defend the peace and purity of the church, who solemnly vow that they believe the doctrines of the church and then spend their lives tearing them down," declared Dr. Edward J. Young as he sat in the men's lounge of Alumni Hall at the Cincinnati Bible Seminary.

Dr. Young, professor of Old Testament in Westminster Theological Seminary at Philadelphia, Pennsylvania and considered to be one of the ablest conservative scholars of the Old Testament, was being interviewed by the journalism class of the Cincinnati Bible Seminary. Brought to the campus through arrangements made by the Old Testament Faculty Committee, Dr. Young had just completed a series of lectures on Isaiah.

Professor Young compared a man who takes a marriage vow and then is not faithful to it to the minister who does not keep his vow. "We look at him and condemn him and rightly so. The Protestant churches are filled with such men. I think, therefore, that their whole life is a lie. And that is the great problem in the Protestant churches," he firmly stated.

He did not feel, as so many do, that the problem is one of denomination-ism. His reason was that he felt denominations are in a sense necessary because human beings are constituted the way that they are. He cited differences in temperament, background,

training and geography.

"I don't think our Lord, in his priestly prayer, had in mind that all his believers should be in one organization. They should be one in faith," affirmed Dr. Young. "There is no reason why Christians in different denominations cannot work together in harmony and love and have a true union in Christ. We can disagree in love and pray for one another and help one another in many ways. I think there is growing up more of a true biblical ecumenical spirit among Bible-believing Christians."

Surrounded by wires, mikes, tape recorders, and cameras, Professor Young appeared very much at ease. As he talked, one received the impression that here was a man who actually believed in and lived the truth he found revealed in the Bible.

Dr. Young has written many books, among them the well-known *Introduction to the Old Testament*. Asked how he first became interested in writing, he said that when he first began to teach in 1936 he wrote articles for the local paper to express his views and to try to influence others. He also wrote for the church paper in the hope of expressing certain views for the church. As time went on he felt the need for speaking to a wider audience. His reason for his concentrated study and writing on Isaiah was stated in these words, "I have always loved the book of Isaiah. I was introduced to it at the University of Leipzig, and although it was taught from a very radical viewpoint, nevertheless it did introduce me to the book. I feel its message is timeless."

On the subject of communism Professor Young agreed that it is very liberal men who are, perhaps unwittingly, helping communism more than if they were actually card-carrying adherents, by preaching the sort of thing the Communists want them to preach. "They are so under the influence of the social gospel that they have lost all discernment; they are idealists and communism and socialism sound just fine. But they don't take into account human depravity and sinfulness. I think they do a lot of harm because of that," claimed Dr. Young.

On the question of whether his denomination (Orthodox Presbyterian) supported the National Council of Churches in the United States, Dr. Young stated, "We hold that Christ instituted his church to do his work and that the church should be the agency for preaching the gospel, for providing Sunday school material, and all the rest. We feel that it is a mistake for a council to go into evangelistic work, to issue Sunday school lessons, etc. And so far as the National Council is concerned, we do not have much use for their social pronouncements, nor for their general doctrinal, or lack of doctrinal, stand."

As the interview hour drew to a close, the visitor made a statement to the seminary students gathered in the room, charging them to remember that the greatest need of the world is simply the preaching of the gospel and therefore they should learn to be expert in the Scriptures and in expounding the Bible. He urged diligence in prayers and utter dependence upon God. He stressed the need of a real love and concern on the part of ministers toward their congregations; the importance of gaining the confidence and affection of the people. "With all of the issues that confront us today, what we need above everything else is the faithful preaching of the gospel, a preaching that is backed up by a minister's life which shows that he really means what he is saying," concluded Dr. Young.

As he rose to leave, there was a feeling of harmony and brotherly love among those present, as though the understanding between Christian believers that he had urged earlier had already been kindled here. It had been a rewarding experience.

BARBARA J. COMP

Report of an interview with a journalism class

November, 1961

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Immunity to Unity

By ALBERT G. EDWARDS

Mr. Moderator and brethren in the Evangelical Presbyterian Church: It is a privilege to present the greetings of the Orthodox Presbyterian Church and to assure you of our interest in your commitment to the full-orbed proclamation of the grand Word of God, especially of his marvelous, sovereign grace in our Lord Jesus Christ.

I know that Fraternal Delegates are expected to utter only some obvious generalities and, perhaps, a few pious sentiments, but I am not made that way. I, personally, have a real interest in the Evangelical Presbyterian Church, not only because of family and friends, but because our two churches have a common origin and a common commitment. It is for this reason that I would like to consider with you a portion of the Word of God that will not let me go.

In Matthew, chapter 5, verses 23 and 24, our Lord Jesus said: "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

This statement of our Lord Jesus deals with worship, the central function of the church of Christ. It states that for the Christian to acceptably perform this most important function of worship, there must be a reconciliation if there has been a rift between brothers. It points out that if a matter of a divisive nature remains unresolved, God's blessing will be withheld. It further states that this matter of brotherly reconciliation must be the first item of business on the Christian agenda. It must be dealt with before any other matter is to be dealt with, even the matter of worship.

Once One Church

The implications of this are obvious. In the truest sense of the words, we are brothers. The Orthodox Presbyterian Church and the Evangelical Presbyterian Church are not just acquaintances,

but brothers; they are not just churches which have been traveling similar paths and have a similar commitment to the Lord Jesus Christ and His Word, but they are brothers. They are brothers in a spiritual sense because they call the same God Father, through faith in his Son, our Lord Jesus Christ; but they are brothers in an historical sense, too. We both have had the same historical ancestry.

We were once one church. Together, we were formed as the Presbyterian Church of America, when, in 1936, the Presbyterian Church, U.S.A., found no room within its walls for the conviction that the Scriptures were the only standards of truth and goodness. We were one — we were not two groups traveling parallel paths. Only 25 years ago we were one church.

Then, the tragedy and mystery of 1937 occurred. Through disagreement over issues, some of which are still not clear, those who were brothers separated. They separated with hard feel-

The Rev. Albert G. Edwards, III, was appointed fraternal delegate of the Orthodox Presbyterian Church to the Evangelical Presbyterian Synod (formerly Bible Presbyterian Inc.) meeting in July at Tacoma, Wash. Mr. Edwards, who is pastor of the First Orthodox Presbyterian Church of Portland, Ore. gave this address, which we are reproducing from the monthly "Tidings" circulated by First Church.

ings. They separated with mutual distrust.

God, through the beneficial process of time, has mellowed some of these feelings, and these estranged brothers have at last been willing to exchange brotherly greetings, and to send Fraternal Delegates, each to the other.

But we still face a problem. In the light of the word of our Savior, have we made the matter of reconciliation the first matter of business at our Synods and General Assemblies? Jesus said, "First go and be reconciled to your brother."

Reconciliation

I confess that we in the Orthodox Presbyterian Church have neglected this commandment of our Lord Jesus. We have tried to worship God and proclaim his name in its fullness, so that others, too, might come and humble themselves before God and worship

THE EVANGELICAL PRESBYTERIAN CHURCH

A new name—Evangelical Presbyterian—was adopted after approval by a majority of the presbyteries at the 25th Synod of the group formerly known as the Bible Presbyterian Church, Inc. A report of the historic action in the August-September issue of the *Evangelical Presbyterian Reporter* noted that the change seemed advisable because of the "constant confusion with the Collingswood Synod, Bible Presbyterian Church (a group which split off a few years back)."

The 25th Synod met from July 22-28 in Tacoma, Wash. and elected Dr. John M. L. Young as moderator and the Rev. Robert Hastings as stated clerk. Dr. Young has now returned to Japan as a missionary under World Presbyterian Missions, whose offices are in Wilmington, Del. and which now has 45 missionaries appointed. The Rev. William Mahlow is its general secretary. It is reported that the Rev. Howard Oakley is soon to take up his duties as general secretary for National Missions.

Meeting concurrently at Tacoma were some 82 delegates to the Youth Fellowship and another 50 to the Women's Synodical. There were 49 ministers and 10 elder-delegates at the Synod which, among other actions, adopted as constitutional the "historic position allowing eschatological liberty, though the premillennial addition to the standards remains unchanged," it was stated. More than two-thirds of the presbyteries had approved this action. The Synod also urged its Fraternal Relations Committee to proceed with matters pertaining to union with the Reformed Presbyterian Church of North America (General Synod).

him with deep reverence and joy, yet we have forgotten all too often about our unreconciled brother, the Evangelical Presbyterian Church. It is to our shame that we have done so and to my own personal sorrow. I want to do so no longer, and I feel that the sentiment of our church is swinging strongly in that direction, too. To have God's blessing we must strive for a reconciliation and we must make this our prime endeavor, our first item of business, until it is accomplished.

Is it not true, brethren, that we should seek to be reconciled one with another, before we seek union with anyone else? I am glad to see how far you have gotten in your endeavors for union with the Reformed Presbyterian Church. Should not your actions

spur you on to even greater efforts at reconciliation between *our* two churches?

My father used to tell me of people who, through taking small doses of Christianity, built up quite an immunity to it. If we continue in our pattern of only sending and receiving small doses of Fraternal Delegates, but making no more serious efforts at reconciliation, we, too, shall be in grave danger of building up an immunity—an immunity to unity.

Let us not build up an immunity to unity! Let us rather expose ourselves to it and develop a raging infection! Let us heed the words of our Savior and first be reconciled to our brother and then, and only then, shall we be free to worship God.

bones of statistics. In reading the account of the choice of Ambrose to be Bishop of Milan before he had been baptized, one can almost feel the turmoil of the crowd in the cathedral and the voice of the little child piping, "Let Ambrose be bishop." One relives the battle of Athanasius at the Council of Nicea, is rebuked by the picture of the "whirlwind existence" of Richard Baxter, and yearns for the saintliness of McCheyne. There is no gilding of the lily, but the stalwarts of faith live again. Their writings are placed in a setting which prepares the reader for the particular selection.

To quote from the attractively designed dust jacket: "As Dr. Fuller says in his Preface, the minister of today, like Elijah of old, is often lonely. Here in this volume he may behold himself in the mirror of his reflected faith, compassed about with so great a cloud of witnesses." The book will give every living minister a new sense of being in a great succession under God's grace, and the courage to become 'valiant' also." But why limit the benefit to the minister? Every Christian will receive blessing from the reading of these selections.

The book is well-printed and its value is enhanced by the inclusion of an index of Scripture passages referred to in the writings. The book is well worth what may seem to be a high price.

LE ROY B. OLIVER
Abington, Pa.



Guardian Book Reviews

A Library of Classics

Valiant for the Truth: ed. David Otis Fuller, with biographical sketches by Henry W. Coray. New York: McGraw-Hill Book Company, 1961. xi, 460. \$7.95.

Here is a book to inform and delight the reader. Containing selections from the writings of outstanding proponents and defenders of the Christian faith from Paul, the Apostle, to Dr. J. Gresham Machen, this is a volume which is a library in itself — and a library of classics, at that.

As might be expected, some selections appear to be more worthwhile reading than others, depending on the reader's own theological persuasion and literary bent. This reviewer could not help but recall R. B. Kuiper's observation that through the history of the church there runs a line of orthodoxy from Paul through Augustine, Calvin and Machen. This line is seen in the fact that each of these men taught unmistakably that salvation is by grace alone. This volume with excerpts from Augustine's "The Controversy with Pelagius on Law, Grace, and Free Will"; extracts from Calvin's "On the Eternal Predestination of God," an answer to Pighius; and Spurgeon's sermon "Three Crucifixions" together with samples of the works of Luther, Knox, Jonathan Edwards, Whitefield, McCheyne and Machen tends to give support to

Kuiper's thesis. To say the least, this "treasury" of the writings of a whole array of evangelical stalwarts over twenty centuries impresses one with the fact that present-day liberalism, neo-orthodoxy and humanism find no support as acceptable Christian positions in church history.

Here is something for everyone. Every Christian will be challenged by William Carey's advocacy of Christian missions. Missionary zeal will be stimulated in the reader of David Brainerd's *Diary*. For a good example of refined preaching ministers would do well to read "The Omnipotent Christ, Healer of Souls" by the "golden-mouthed" Chrysostom. The reading of this volume will enable one to appreciate the fact that God has chosen to mold vessels of varying shapes peculiarly for his own purposes. This is a course in the high spots of church history, that should stiffen the backbone of the most timid Christian in a day of secularistic advance. The evangelical can say — there are giants on our side.

The biographical sketch which precedes each selection makes each choice morsel even more appealing. These sketches have been written by our own Henry Coray, a biographer of no mean stature. The immense amount of research required for the preparation of these brief biographies is awesome. And yet the sketches are not bare

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Assembly Minutes Ready

The *Minutes* of the 28th General Assembly of the Orthodox Presbyterian Church, held at Glenside, Pa., June 5-10, 1961 are now available in printed form. A copy of this annual Blue Book has been mailed to each minister and each clerk of session.

Additional copies may be obtained at \$1.50 from the Committee on Home Missions of the Orthodox Presbyterian Church, 7401 Old York Road, Philadelphia 26, Pa. The stated clerk of the 28th Assembly was the Rev. Le Roy B. Oliver.

Responsibility for publication of the *Minutes* was given to the Committee on Christian Education by an amendment to the standing rules adopted by the 1961 General Assembly. The appendix to the 136-page volume includes statistical reports of the churches and presbyteries, the personnel of the special and standing committees of the church, and a listing of the clerks of session. Here you will also find the name and address of all ministers of the denomination with corrections made to September 1. For your convenience a list of changes since that time follows. (Other new addresses, including men newly ordained, will appear from time to time as information is supplied).

New Addresses

The Rev. Robert W. Anderson, 29 Belle Ave., Paterson, N. J.

The Rev. John P. Clark, 14 Prospect Ave., Burlington, N. J. (ordained by the Presbytery of New Jersey).

The Rev. Robert H. Graham, 775 Menzerate Ave., Chula Vista, Calif.

The Rev. George E. Haney, Jr., 375 Mt. Hope Ave., Bangor, Maine.

The Rev. V. Robert Nilson, Box 35, Carson, N. D.

The Rev. Donald M. Parker, 310 White Horse Ave., Trenton 10, N. J. (ordained by the Presbytery of New Jersey).

The Rev. Dale N. Snyder, Barnsteenhurst 206, Den Haag, Netherlands.

The Rev. Arthur B. Spooner, 633 Edgehill Road, Ardsley, Pa.

The Rev. Samuel van Houte, Box 187, Bridgewater, S. D. (ordained by the Presbytery of the Dakotas).

The Rev. Daniel van Houte, Ph.D., Rt. 1 (Miracle Hill), Pickens, S. C.

The Rev. George G. Weeber, 1900 Jefferson S.E., Grand Rapids 7, Mich.

The Rev. Raymond O. Zorn, 9 Duncan St., Frankton Junction, New Zealand.

Presbytery of the South

The fall meeting of the Presbytery of the South was held at Maitland, Florida, on October 23-24. The meeting began with a popular service on Monday night, at which the Rev. Robert L. Atwell spoke about the importance of church discipline as part of the total program of taking heed to the flock.

After a time of prayer on Tuesday morning, the Presbytery was convened by the Rev. Arthur Froehlich, moderator. Elder Calvin A. Duff of the Hialeah Church was elected moderator for the coming year. Mr. Atwell was examined in theology and received by the Presbytery as an evangelist working in the Southwest section of Miami.

The Ortega Presbyterian Church (Independent) of Jacksonville, Florida, applied to be received as a particular church of the Presbytery of the South. The Lodge question came up for a good deal of discussion in this connection because a large number of the men and all the ordained officers of this congregation are members of Lodges. The church was received by the Presbytery with only one dissenting vote.

Mr. Luder G. Whitlock, Jr. of the Ortega church and Mr. Floyd E. Wolfenbarger of the Maitland church were examined and taken under care of presbytery as students for the ministry.

After the election of new permanent committees of presbytery, the amendment to the Book of Discipline, Chapter VI, Section 4, proposed by the 28th General Assembly was approved.

The Committee on Young People's Work reported that 62 young people had attended the Youth Conference conducted by the Presbytery on August 14-19, at Camp Rotary near Auburndale, Florida.

The next regular meeting is to be held at Valdosta, Georgia, on April 23-24, 1962.

HENRY P. TAVARES
Stated Clerk

Presbytery of the Dakotas

Meeting in Bancroft, S. D. on September 26-27, the Presbytery of the Dakotas heard encouraging reports from the Denver, Colo. and the Winner-Ideal, S. D. fields. Park Hill Orthodox Presbyterian Church, after giving birth to the Thornton and Grand Junction churches, is planning further extension in the Denver area with the community of Sable as their objective. Presbytery determined to petition the denominational Committee on Home Missions to assist in this work, where Westminster graduate Norman Jones labored during the summer.

Progress was reported and the needs presented of the work launched some time ago by Westminster Church of Hamill in Winner, S. D. The Winner Chapel is served by the Rev. Abe Ediger who also ministers to the Presbyterian Church of neighboring Ideal.

Highlighting the two-day session was the successful examination for ordination of Philadelphia licentiate Samuel van Houte, with arrangements for his installation as pastor of Trinity Church, Bridgewater at a later date. David Brown, son of the pastor of Calvary Church of Volga, was commended by the session as a candidate for the gospel ministry and taken under the care of presbytery.

An open meeting on Wednesday evening was addressed by the Rev. Carl Ahlfeldt of Oklahoma City, with special music from Volga's male quartet. Pastor of the host Murdock Memorial Church is the Rev. Robert Sander. Presbytery was surprised by a visit from the Rev. George Marston, who was enrolled as a corresponding member. He brought an up-to-date report on Westminster Seminary and a plea for earnest support of the school and its expanding ministry.

LIONEL F. S. BROWN
Stated Clerk

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Here and There in the Orthodox Presbyterian Church

Pittsburgh, Pa. — In the recent home-going of Mrs. R. R. Stuart the cause of the Orthodox Presbyterian Church has sustained a real loss. She was a charter member of the Covenant Church and for 25 years faithfully and fervently gave unwavering support to the truth for which this church stands. Her gracious and generous hospitality will be missed by many, stated her pastor, the Rev. Calvin Cummings, not only in Pittsburgh, but by many who had visited in her home.

For several years Mrs. Stuart was vice-president of the Ladies' Auxiliary of Westminster Seminary. She is survived by her husband, who is vice-president of the Board of Trustees of that Seminary, and by her daughter Betty (Mrs. Robert Atwell), now living in Miami, Fla.

Stratford, N. J. — The church was crowded on September 17 when a service of dedication for the new *Trinity Hymnal* published by the Orthodox Presbyterian Church was held. Several special numbers of praise to God were sung, showing the versatility of the hymnal.

Later in the month a missionary caserole dinner honored the Rev. and Mrs. Egbert Andrews, Formosan missionaries. The men of the church opened the fall season with a steak-fry in the backyard of the Thompsons. Officers for the year are Walt Reints, president, Owen Thompson, vice-president, Al Wilson, secretary, and Earl Phillips, treasurer. On September 24 Mr. Gordon Singer was received into the membership of the church on confession of faith, and his four children, Ruth, Bill, Carol, and Bobby, were baptized.

Sunnyvale, Calif. — The Rev. Arthur Riffel, pastor of the Brentwood Church, and Catherine Florentine, a member of the Sunnyvale congregation, were married last summer. The Rev. Henry Coray tied the knot.

Center Square, Pa. — "Accepting the Challenge Abroad" was the theme of the Rev. John Galbraith's address at the opening session of the fall meeting of the Philadelphia Presbyterian Auxiliary held here on October 28. He emphasized the need of

both prayer and work in the face of new opportunities and responsibilities. He made some suggestions as to how we might support our young people in mission ventures to interest them in foreign missions.

In the afternoon the Rev. Robley Johnston presented the challenge of the potential use of our new Sunday school materials outside the denomination. The Rev. John Mitchell and Mr. John Tolsma of the Christian Education Committee staff displayed the scope of the curriculum and discussed some of the problems involved in the preparation and publication of the materials.

Special music was furnished by Mrs. Howard Porter and by seminarian Calvin Malcor. The offering was donated toward the purchase of a projector for the visual aids room of the Committee on Christian Education, it was reported by Mrs. Archie Marconi, Wilmington, Del., correspondent for the meeting.

Center Square Church was also host to the Philadelphia area Machen League Rally on October 14 at which Professor John Sanderson, Westminster Seminary, was the speaker following an afternoon tour of historic central Philadelphia.



Four members of Lisbon's Machen League recently completed a project of filling a gallon jug with pennies for the building fund. The jug held 5603 pennies and the young people had a celebration at which they counted all those pennies before eating a pizza supper. Shown in the picture are Wendell Moore, Pastor Laurence Sibley, Skip Putney, and Carol Thompson. Carl Sanderson was not present.

Lisbon, N. Y. — "The Way" — monthly newsletter of the Lisbon Church — tells of the annual missionary conference, October 13-15, with the Rev. G. I. Williamson of Fall River, Mass. leading the discussions on Friday and Saturday and preaching the gospel on the Lord's Day. Mr. Williamson's emphasis was that "it is the whole task of the whole church to witness the whole gospel to the whole world."

Oklahoma City, Okla. — Using the theme "The Satisfaction of Christ as Illustrated in the Levitical Offer-

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ings of the Old Testament." the Rev. Lionel F. S. Brown, Volga, S. D. was the Bible Conference speaker at Knox Church from October 10-15. The messages were illustrated with a large chart on "The Law and the Offerings." Mr. Brown also addressed the regular 7 a.m. breakfast of the Bible Lovers' League on Saturday.

"The conference magnified the greatness of our God in his law and grace. It exalted Christ and made him appear exceedingly precious to the redeemed sinner," commented the Rev. Carl Ahlfeldt, pastor of Knox Church. "Part of its blessing was the stimulus it gave to our people to call in the community," he added.

Whittier, Calif. — Calvary's Sunday school, in an attendance contest with Sunnyvale, Brentwood, and Garden Grove, posted an all-time high of 168 on the second Sunday of October. The average for the month was 158, five above the old record high for one Sunday, and with one week to go Calvary was in first place with an attendance 26 percent above the average for the previous six months.

The Rev. Robert Graham, now of Chula Vista, was scheduled to speak at the annual November Harvest Dinner when the thank offering is received. Pastor Dwight Poundstone officiated at the first wedding in the new building on November 4 when Dorothy Cobie and Michael Devereaux were married.

Massachusetts Church Dedicated

Hamilton, Mass. — Dedication of the building of First Church, Hamilton took place at an afternoon service on October 1. Formerly occupied by the Methodists, the building was purchased by the Orthodox Presbyterian congregation who began to use it early in the fall when the Methodists moved into their new building. The dedication sermon, "What We Preach," was given by the Rev. Le Roy Oliver, general secretary of the Committee on Home Missions.

Although without a pastor, the church's pulpit is regularly supplied by the Rev. Professor Charles Schaufele of the Gordon College Christian education faculty and a minister of the Presbytery of New York and New England. Another member of that

Presbytery, Dr. Burton Goddard, of the Gordon Divinity faculty, teaches the college age Sunday school class, which numbers 30 to 40, mostly from nearby Gordon campus. Services of the church had been held in the homes of these two professors since its organization a little over a year ago.

Among those attending the church are the Rev. and Mrs. Floyd Hamilton. Dr. Hamilton, a former Orthodox Presbyterian missionary, has retired after a number of years of service in the Presbyterian Church U. S. (Southern) and resides in the vicinity.

Portland, Ore. — The Raymond Zorn family were frequent visitors at First Church during the weeks they spent in Portland with relatives while awaiting their departure for New Zealand. Mr. Zorn resigned last summer as pastor of the Faith Presbyterian Church, Fawn Grove, Pa. to accept a call to a Reformed Church in Frankton-Junction, a suburb of Hamilton, New Zealand.

Mr. Zorn preached a 'farewell' sermon in First Church on the last Sunday evening of October and left by jet plane on Tuesday evening, accompanied by his wife and their five children. They had waited unsuccessfully for many weeks for passage by ship from the West Coast.

West Collingswood, N. J. — Last month Immanuel Church's Missionary society in cooperation with the Sunday school enjoyed their annual "Christmas party" for the missionaries with appropriate decorations, carols, and gifts, including an offering of more than one hundred dollars. Pastor George Knight, III spoke briefly about the church's "missionary family for the year," the Francis Mahaffys, tracing their story from 1945 when they first left for the Eritrean field.

Bend, Oregon — Westminster Church celebrated its 25th anniversary at the annual birthday dinner on October 18 with the Rev. Albert Edwards of Portland as guest speaker. Recognition was also given to the 25th anniversary of the denomination, the 25th year of the Rev. Edward Wybenga's ministry, and Mr. and Mrs. Wybenga's 25th wedding anniversary. Greetings from former pastors were read.

The Rev. Raymond Zorn occupied the pulpit for two Sundays in September while Mr. Wybenga was hospitalized. Extensive tests revealed the presence of Hodgkin's disease, but Mr. Wybenga has been able to resume his work while receiving X-ray therapy.

Silver Spring, Md. — A former pastor of Knox Church, the Rev. Glenn Coie, now missionary-pastor in Hialeah, Florida, was the special speaker for gospel services November 2-5, using as his theme "The Church's Mission Today."

Waterloo, Iowa — First Church celebrated the denomination's 25th anniversary with a banquet on October 18 at which the Rev. Bruce Coie of Evergreen Park, Ill., gave an address on "Raising Our Ebenezer." The V. Scorsone family, who recently moved to Neptune, N. J., are now active in the Good Shepherd Chapel there. Mrs. H. Allen and Mrs. E. Lange united with the church on reaffirmation of faith last month.

A farewell supper for the Rev. and Mrs. George Haney, Jr. was given by the congregation on October 26. Mr. Haney has accepted a call from the Pilgrim Orthodox Presbyterian Church, Bangor, Maine, where he began his labors early in November.

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