

# GUARDIAN

**L**et every soul be in subjection to the higher powers: for there is no power but of God; and the powers that be are ordained of God. Therefore he that resisteth the power, withstandeth the ordinance of God: and they that withstand shall receive to themselves judgment. For rulers are not a terror to the good work, but to the evil. And wouldest thou have no fear of the power? do that which is good, and thou shalt have praise from the same: for he is a minister of God to thee for good. . . .

*(Romans 13: 1-4a, ASV)*

**I** exhort therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men; for kings and all that are in high place; that we may lead a tranquil and quiet life in all godliness and gravity. This is good and acceptable in the sight of God our Saviour; who would have all men to be saved, and come to the knowledge of the truth. For there is one God, one mediator also between God and men, himself man, Christ Jesus, who gave himself a ransom for all. . . .

*(I Timothy 2: 1-6a, ASV)*

## Great Truths

EDWARD WYBENGA

### Watchfulness — Luke 12:35-48

Said Jesus: "Let your loins be girded about, and your lamps burning." In those days people wore long flowing robes. These robes would often get in the way when they did their work, or hinder them when they walked or ran. Therefore it was customary to tie up the outer robe with a girdle or sash about the body. Applying this to the subject in hand, Jesus wants to say that his disciples should be active and busy about the Lord's work. In this way they will be ready when he returns.

Or, using another illustration Jesus speaks of a thief coming at night to steal. He does not announce when he will come. Therefore the keeper of the house should be on the lookout so that he may not be caught by surprise. If we are thus ever watchful for our Lord's return, he will find us ready when he comes from heaven. So glad will he be when he finds us watching that he will stoop down to serve us as though we were the master and he the servant. He will receive us into the everlasting habitations, the many mansions of the Father's house.

We are to be "faithful and wise stewards" in God's kingdom. Such will be honored with higher positions of responsibility and with greater rewards. On the other hand, that steward who becomes impatient because of the Lord's delay in coming, and who begins to abuse his authority and waste his master's goods in riotous living—that steward will be unprepared at Christ's coming, and will undergo severe punishment and eternal loss.

At this point there follows again one of those fundamental divine principles that govern human life: "To whomsoever much is given, of him much shall be required." The more spiritual privileges we have, the greater our abilities and talents, the larger our opportunities for service—the greater will be our responsibilities to God.

### Conflict — Luke 12:49-53

Christ is the Prince of Peace, and one day he will establish universal and eternal peace; but his coming into the world has occasioned conflict and division. Some believe in him and become his disciples; others reject him and become his enemies. Sometimes we find both his friends and his enemies in the same community, in the same church, in the same home. This condition causes a great deal of bitterness and persecution.

This is the "fire cast upon the earth" of which Jesus speaks. The conflict would reach its climax at the cross where ungodly men on earth and the demons of hell would combine in an effort to defeat the Son of God and to destroy his kingdom. This is the "baptism" of suffering and anguish of which Jesus speaks. Here he is looking forward to the time when that dreadful experience will be over and he will have gained the complete victory!

### Discernment — Luke 12:54-59

Here Jesus rebukes the people for their inconsistency. They can judge the weather from wind and cloud but they can not tell or will not judge "this time." What "time" does he mean? It is the present time of his appearance among them as the Messiah, the Christ of Old Testament prophecy. They saw his miracles, they heard his teaching, but they failed to accept him as their Savior. They were wise enough to settle some complaint against them by an adversary in order to escape the sentence of imprisonment before the judge. How much more should they seek reconciliation with God before the Day of Judgment comes, when it is forever too late!

### Judgment — Luke 13:1-5

There were some among the crowd of listeners who wondered about Jesus' view on the recent slaughter of certain Galileans by Pilate, the Roman

governor. These Galileans were perhaps the followers of Judas of Galilee who, some twenty years before, taught that the Jews should not pay tribute to the Romans. Pilate had them slain while they were worshipping at Jerusalem offering animal sacrifices. What did Jesus think of that? Those who asked the question drew the conclusion that these Galileans were wicked above all others. Otherwise, why did they suffer such punishment?

Jesus at once corrects them. He says that it is wrong to form hasty judgments about men's characters. The fact that some people come to sudden and violent deaths does not necessarily mean that they are extraordinarily wicked. The Jews were mistaken if they thought themselves so much better than these Galileans. Far from flattering his questioners, Jesus turns upon them with the solemn warning: "Except ye repent, ye shall all likewise perish."

We must be careful not to judge the characters of people by the misfortunes that befall them. The Bible says, "Many are the afflictions of the righteous." It also speaks of "the prosperity of the wicked." Thus it is wrong to conclude that when a calamity comes upon a person or family, we have a sure proof of serious guilt. We may be sure that God is just. Not here but hereafter perfect justice will be realized. The righteous will be fully rewarded; the wicked, fully punished.

### Fruitfulness — Luke 13:6-9

Now follows the parable of "The Barren Fig Tree." For three years the tree had borne no fruit. It was not only useless but actually destructive. It occupied space that should have been given to a fruitful tree; and it drew strength from the soil that should have gone into the fruit of a good tree.

Applying the parable spiritually, we may say that the fig tree is a type of the people of Israel; and in a wider sense, a type of every professing Christian. Unless they produce the fruits of repentance, faith, and righteous living, the time will come when God will cut them down and give them over to destruction. God, in his mercy and long-suffering, spares sinners for a long time but he will not wait forever. Dreadful will be the day when the axe shall be laid to the tree, and it shall be cut down!

# The Glory of Calvary

JOHN RANKIN

Our glory in the cross resides in its particularism. This is the term expressive of the personal reference of Calvary. As voiced in song it appears in such lines as are found in the song "How Great Thou Art"—"that on the cross, my burden gladly bearing, He bled and died to take away my sin." Elsewhere it is written:

We may not know, we cannot tell,  
What pains He had to bear;  
But we believe it was for us  
He hung and suffered there.

The particularism of Calvary opens up the total view from the Godward side as set forth in God's Word. Here the atonement unfolds in its true nature and effect. Here the redemption appears in all its inexpressible grandeur and greatness, encompassing as it does the whole realm of history and of the saving activity of God. This particularism points to the eternal redemptive purpose of God, by way of his redemptive revelation; to what Paul so aptly calls "the election of grace" (Rom. 11:5).

There is life and light and joy and blessedness for all who believe and can say with Paul: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20).

When asked how it is that some have it and others do not, the only final and sufficient answer is, "the election of grace." The ultimate explanation lies in the counsels of eternity. In other words, God knows and we don't. God knows, and that is enough for us to know and all we need to know.

Why anyone at all should have been chosen is the great wonder. And as to why any particular individual was

*The Rev. John Rankin, author of A Believer's Life of Christ, lives in Worcester, N.Y. where he has retired from the active ministry.*

chosen, why he should have been represented and remembered at Calvary, this is simply part and parcel of the grand, overall redemptive plan of our great God and Savior in the salvation of sinner-men.

Why do we glory in the cross? Because the cross is the focal point in the entire scheme of things from the divine standpoint. The cross is central in all the life and thought and plan and purpose of our Maker.

Now the center of the circle isn't everything, even though all is centered there. Yet after all it is the center; and, as such, is dominant for the circle as a whole. So the interest, the prime interest, of all being and all life not only of the world of men but also of all the vastness of the created universe, centers in the cross of Calvary.

## Focal Point

When we fix our gaze upon this center and seat of our salvation we think of the ancient institution of priest and sacrifice, the tabernacle and the temple. We think of Psalm 22 and Isaiah 53. And coming to the fourfold gospel story, there is first of all the anticipation of the cross in the life and teaching of the Lord. The road to Calvary stretches back a long way before the literal *via dolorosa* in the stream of events which flows from birth to death. There were early intimations in the public ministry prior to Peter's great confession. But from that point on "began Jesus to shew unto his disciples how that he must go unto Jerusalem, and suffer many things of the chief priests and scribes, and be killed, and be raised again the third day" (Mt. 16:21).

There was the teaching of John 10: "I am the good shepherd: the good shepherd giveth his life for the sheep"; the saying of Matthew 20:28 and Mark 10:45, "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many"; and the wording of the institution of the communion (Lk. 22:13-20). There was Gethsemane, the

Jewish council hall and the Roman judgment seat.

So we come to the cross itself—that cross on which the suffering Servant of Jehovah died. And we think of the words that were uttered by him as he hung and suffered there.

## Words from the Cross

Those seven words of the cross are absolutely unforgettable. We observe that there were words for others, both unbelievers and believers. And words for the Father as also for himself the Son. "Father forgive them," he said. And there was the cry of dereliction, "My God, my God, why hast thou forsaken me?"—words expressive of the anguish he endured under the wrath and judgment of God as our sins were laid upon the Lamb of God. "I thirst," "It is finished!" he said, and "Father, into thy hands I commend my spirit." There was a word for the penitent thief and another for the mother, pierced to the quick by the sword of her suffering in that hour, and for the disciple whom he loved.

Yes, there were words of love and faithfulness from him for others, but not one word of sympathy or comfort for him. There had been notable occasions upon which the Father's voice was heard in expression of love and approbation, but not now. And there was no word from his earthly followers and friends.

While thinking of the words of Christ at Calvary it should be observed that he had no words whatever for his foes. "He is brought as a lamb to the slaughter and as a sheep before his shearers is dumb, so he openeth not his mouth" (Isa. 53:7). "When he was reviled, (he) reviled not again; when he suffered, he threatened not" (I Pet. 2:23)—this, of course, in striking contrast to the words and looks and gestures which assailed his eyes and ears as he endured.

He had words for his own beloved; for the Father and for his friends that were in the world, though they had none for him. But let us not overlook,

yea, let us never forget the words of those who hated him. It was indeed their "hour and the power of darkness." They exercised full freedom of speech and were utterly outspoken with their comment. They spoke to one another in his hearing about him and aimed their remarks in his direction and at times addressed their words directly to him.

### Outspoken Hatred

There is first the record as given in Matthew: "They that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God" (Mt. 27:39-43).

So also Luke: "And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God. And the soldiers also mocked him, coming to him, and offering him vinegar, and saying, If thou be the king of the Jews, save thyself" (Lk. 23:35-37).

So also the unrepentant thief and his reproach: "If thou be the Christ, save thyself and us" (Lk. 23:39): for which "the other answering rebuked him saying, Dost thou not fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss." (See also Mark 15:29-32).

When we think of the words spoken of the Lord on the hill outside the city, let us not forget to reflect upon these other words. They provide the background for the glory and beauty of the life and work of our redemption which the Savior wrought out to the full at Calvary. The light of love in self-sacrificing service for others' good shines forth in the darkness of the supreme manifestation of our evil-heartedness.

### Justice and Love

The cross is eloquent both of the justice and the love of God. It proclaims the justice that moved the Father to levy all the law's demands

upon the Sufferer. And it declares the love that moved the Son to satisfy the law's demands and obey and suffer in our stead; the love that moved the Father not to spare his own Son the suffering which was necessary for the salvation of men.

In conclusion we return to the thought that some have the faith that rests in the finished work of Calvary and others do not. As Jesus said to the disciples: "It is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given" (Mt. 13:11 and Mk. 4:11). Our differences in nature and position in religion head up in the radical diversity in evidence at Calvary.

Each and all of the children of men take sides at Calvary. There are only two possible positions. By the grace of God a change of position from one of these to the other is possible in this life. But as it is each one stands on one or the other of the two positions; either for or against the Sufferer, on one side and with one set or group of those assembled there or with the other. As the Savior said, "He that is not with me is against me, and he that gathereth not with me scattereth abroad" (Mt. 12:30).

Do you, dear reader, believe or disbelieve? Do you know and acknowledge and confess him as your Savior and Lord, or do you despise and reject and openly or tacitly ridicule and revile? For there is no escape from this ultimate and all-important "either-or," no middle ground, no elusion or avoidance.

What will you do with Jesus who is called Christ? Will you live and die despising him by word and life as well as in your heart, and so perhaps also despising your own personal spiritual birthright? Will you disown not only the faith itself but also the Author and Finisher of faith?

"Blessed is he whose transgression is forgiven, whose sin is covered" (Ps. 32:1). "Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted" (Mt. 5:3, 4).

And for those who know and love and follow Christ—"Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake" (Mt. 5:10-11).

### Herbert Oliver to Lecture at Westminster

The Rev. C. Herbert Oliver, Th.M., of Miles College, Birmingham, Alabama will present two lectures on the subject "The Church and Social Change" in the chapel of Westminster Theological Seminary at 3:00 p.m. on March 31 and April 1. The lectures are under the auspices of the Harry A. Worcester Lectureship and Publication Fund, and are open to the public.

Mr. Oliver is also to participate in a panel discussion with Westminster students on the problems of racial prejudice at an 8:00 p.m. meeting on Tuesday, March 31. Author of *No Flesh Shall Glory*, Mr. Oliver is an Orthodox Presbyterian minister.

### General Assembly at End of April

A devotional service under the auspices of the session of Knox Church, Silver Spring, Md. on Monday evening, April 27 will precede the formal convening of the 31st General Assembly at 9:00 a.m. on Tuesday, April 28. The Moderator of last year's Assembly, the Rev. LeRoy Oliver, will preach a sermon. This year's Assembly is scheduled to adjourn not later than noon on Saturday, May 2.

Two additional speakers have been announced for the Pre-Assembly Home Missions and Christian Education Conference from April 24 to 27. The Rev. James C. Lont, director of the Young Calvinist Federation and editor of *The Young Calvinist*, will speak and lead a discussion on "Building a Young People's Program."

Mr. Kenneth S. Keyes, a ruling elder in the Shenandoah Presbyterian Church of Miami, chairman of the Executive Committee of the *Presbyterian Journal*, and board member of several other Christian organizations, is to give an address on the subject of stewardship. More than 5 million copies of his message "In Partnership with God" have been distributed and he has traveled extensively at his own expense to address many church and civic groups.

Identified with Florida real estate for nearly 40 years, Mr. Keyes heads one of the largest realty organizations in the country, employing 225 people and doing a \$50 million annual business. He has served as president of the National Association of Real Estate Boards and numerous other realtors' groups.

*The Presbyterian Guardian*

# Perspective on the Division of 1937

## Part 2

# Clash of Two Traditions

GEORGE M. MARSDEN

### FIRST GENERAL ASSEMBLY

The men who met together in the First General Assembly of the Presbyterian Church of America were well aware that they were not exactly of one mind on every detail of doctrine and practice. Yet, from all appearances, they had every reason to believe that their essential agreement in their common faith would far outweigh their differences as to detail. All agreed that the Scriptures were the infallible Word of God, that the Westminster Standards contained the system of doctrine taught in the Holy Scriptures, and that the principles of Presbyterian church government were founded upon the Word of God.<sup>25</sup>

Yet almost as soon as the business of the First Assembly commenced it became evident that it would be the differenceness in detail which would be accentuated. Each delegate had a vision of the "true Presbyterian Church" which had been founded. It was to represent the true succession of "historic Presbyterianism." But already there was evidence that there were two opinions as to the precise course which the achievement of such an ideal would require.

The issue on which the discord centered was that of the adoption of the Constitution. A Committee on the Constitution was appointed and authorized to recommend the adoption of the Westminster Standards at the Second General Assembly. They were given power to recommend no changes except the possible elimination of the changes in the Standards which had been made by the Presbyterian Church in the U.S.A. in 1903.<sup>26</sup> This course of action was favored by the majority of the Assembly, but was opposed informally by a minority who claimed that the Standards should be adopted intact in the interest of maintaining the direct spiritual succession of the Presbyterian Church in the U.S.A.<sup>27</sup> Although the issue of the exclusion of the 1903 Amendments from the Constitution

was not ultimately one of the major factors in the division of the denomination, the lines drawn in this debate were essentially the same as would develop over the other issues.<sup>28</sup>

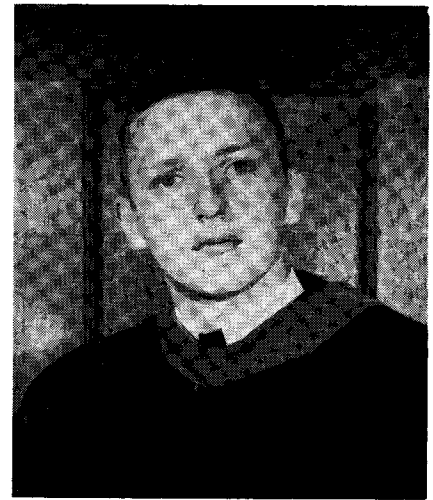
But what notes of discord there were at the First General Assembly of the Presbyterian Church of America seem to have been swallowed up by the dominant theme of harmony and of hope. "There were sometimes vigorous exchanges of opinion," commented the *Guardian*. "But always there was the unity of the spirit in the bond of peace."<sup>29</sup> When the First General Assembly adjourned there were only intimations of anything but concord among its members. But by the time the Second General Assembly met, five months later, the lines of division between the two parties in the church had already been sharply drawn.

### A. Dispensationalism and Premillennialism

The first major theological issue on which the Presbyterian Church of America was forced to take a stand was that of eschatology. By the time the new church was organized the questions involved had already been well developed in a debate which centered around Westminster Seminary.

When Westminster Seminary was founded in 1929 its position on eschatology was not altogether clear, and its faculty was primarily concerned with continuing the battle against Modernism. Since Westminster had grown directly out of Princeton Seminary it tended toward the Old School Presbyterian tradition. This tendency was accentuated by the presence on the early faculty of representatives of the Dutch and Scotch traditions. Nevertheless, in the early years the faculty did include at least one representative of the opposing tradition, Allan A. MacRae of the Department of Old Testament.<sup>29a</sup>

Dispensational premillennialists associated with the Seminary claimed that beginning in about 1933 the emphasis



In this second of three articles we continue Mr. Marsden's paper dealing with early struggles in the then Presbyterian Church of America.

We hope that his informative and objective approach will contribute to an appreciation of our origins.

of Westminster began to include an attack on their position. Several of the members of the faculty began to present strong criticisms of "Modern Dispensationalism," particularly in the form which was taught in the notes of the Scofield Reference Bible.<sup>30</sup>

In the Spring of 1936 tangible evidence of Westminster's position on Dispensationalism and premillennialism appeared in the pages of *The Presbyterian Guardian*.<sup>31</sup> Mr. John Murray of the Department of Systematic Theology was writing an extended series of articles on "The Reformed Faith and Modern Substitutes." In the February 3 issue it was announced that "Modern Dispensationalism" would appear in a later issue as one of the "modern substitutes."

### Not against Premillennialism

But the *Guardian* wanted to make it abundantly clear that Mr. Murray's articles were not intended in any way

to exclude *pre-millennialists* from Reformed fellowship. The editor of the *Guardian*, H. McAllister Griffiths, who was himself a premillennialist, stressed in the May 4 issue that neither the *Guardian* nor the Presbyterian Constitutional Covenant Union (which it then represented) were opposed to premillennialism as such. Concerning the position of the Reformed faith on the return of Christ, the editorial stated: "Differences over the *mode* in which that return will take place, whether according to the pre-, post- or a-millennial view, have certainly been historically regarded as being within the area of permitted liberty."<sup>32</sup>

"The series of articles by Mr. John Murray appearing in the *Guardian*, the editorial went on, "is emphatically not to be interpreted as an effort to read pre-millennarians out of the communion of the church."<sup>33</sup> Murray himself stated that the articles would deal only with that form of Dispensationalism "which discovers in the several dispensations of God's redemptive revelation distinct and even contrary principles of divine procedure and thus destroys the unity of God's dealings with fallen mankind."<sup>34</sup>

When Murray's article appeared in the next issue, the author confined himself to this position, which he characterized as "Modern Dispensationalism." His attack was centered on the Dispensational scheme present in the popular Scofield Reference Bible, and on the interpretations of Dispensationalism presented by Lewis Sperry Chafer in *The Kingdom in History and Prophecy* and by Charles Feinberg in *Premillennialism or Amillennialism?*

### **Dispensationalism Destroys Unity**

Murray's thesis was that Modern Dispensationalism "contradicts the teaching of the standards of the Reformed Faith."<sup>35</sup> After contrasting the statements of the Dispensationalists and of the Westminster Confession of Faith, Murray concluded: "Herein consists the real seriousness of the dispensationalist scheme. It undermines what is basic and central in Biblical revelation; it destroys the unity of the covenant of grace."<sup>36</sup>

The force of Murray's argument was to demonstrate that Dispensationalism teaches that radically opposite, mutually exclusive and destructive principles prevail in the differing dispen-

sations concerned. In the dispensations of Law and Kingdom the administration of law prevails. In the church age, or the dispensation of Grace, it is grace which prevails. And, according to the statement of Feinberg, "God does not have two mutually exclusive principles as law and grace operative in one period."<sup>37</sup>

The Westminster Confession, on the other hand, teaches that the covenant of grace became operative as a result of the fall, and that it is this same one unified covenant which is administered in the time of the law as well as in the time of the gospel.<sup>38</sup> Hence, Murray argued, the Dispensational teaching must be inconsistent with the Reformed standards.

Murray admitted that Dispensationalists might attempt to reconcile their teachings with the Reformed standards by saying that all men in all times were saved by the blood of Christ. But such a position, he maintained, is impossible for the Dispensationalist to hold unless he contradicts himself. The Westminster Standards are explicit that the Mosaic dispensation was an administration of the covenant of grace. "The contrast between the two positions is absolute."<sup>39</sup>

It is certainly striking that such an explicit and uncompromising attack upon "Modern Dispensationalism" should appear in the *Guardian* at such a critical moment in the struggle against Modernism in the Presbyterian Church in the U. S. A. Within less than a month the General Assembly of that church was to meet, and there was little doubt that the necessary sequel to the decisions of that Assembly would be the dissolution of the Presbyterian Constitutional Covenant Union and the formation of a new Presbyterian denomination. Yet at this moment of decision the *Guardian*, the voice of the Covenant Union, was speaking out against those who might have been the most numerous of their potential allies! Certainly many Dispensationalists who may have been sympathetic with the Covenant Union's fight against Modernism must have been disillusioned by the exclusivism of the new group.

### **Strict Constitutionalism**

Yet the strong stand against Dispensationalism had an important effect upon the character of the new denomination. The Presbyterian Church of America was to be explicitly Reformed and to tolerate no doctrines

which were considered inconsistent with its standards. It was clear that the doctrinal position of the Church was to be dominated by the strict constitutionalism characteristic of the majority of the faculty of Westminster Seminary. On the other hand, the new denomination included within its ranks a minority of premillennialists who feared the implications of such a thoroughgoing attack upon Dispensationalism.

The test case came almost as soon as the denomination was organized. The expressly premillennial Duryea (Pennsylvania) Presbyterian Church applied for membership in the Philadelphia Presbytery, which was the center of the amillennialists' strength. The Duryea Church requested that "Full eschatological liberty be granted by the Presbyterian Church of America."<sup>40</sup>

After an extended debate the Duryea Church was finally received into the Presbytery at its October meeting. At the same time the Presbytery passed a resolution which stated:

The question whether or not our Lord's bodily return is held to precede the "thousand years" referred to in Revelation 20 is in our opinion, despite its importance, not to be regarded as a test whether a man does or does not adhere to the system of doctrine contained in the Westminster Confession of Faith and Catechism.<sup>41</sup>

### **The Beacon Speaks**

Despite this satisfactory resolution of the Duryea case, the debate over eschatological liberty was beginning to leave its scars. A premillennialist minority felt that the majority's concessions of "eschatological freedom" were not consistent with their uncompromising and continued attacks upon "Modern Dispensationalism." The breach became public in the October 1 issue of the Rev. Carl McIntire's paper, *The Christian Beacon*. The editorial on "Premillennialism" in that issue revealed that the editor disagreed with the policies of the church in the strongest terms.

"Why is it necessary even to talk about 'eschatological liberty?'" asked McIntire.

Such liberty has been recognized. The answer, we believe, is that the amillennialists have been attacking more strenuously the premillennialists. The premillennialist position has been quite generally accepted by Christian people, and the amillennialists have launched their attack upon it.<sup>42</sup>

McIntire's reaction was directed

partially toward Murray's series on "Modern Dispensationalism", but primarily toward a statement made by R. B. Kuiper, Professor of Practical Theology at Westminster Seminary. Writing in the *Banner* for a Christian Reformed audience, Kuiper had said in reference to the examination of ministerial candidates in the Presbyterian Church of America:

It would have warmed the cockles of the heart of any Christian Reformed minister to hear how closely they were questioned about the two errors which are extremely prevalent among American fundamentalists, Arminianism and the Dispensationalism of the Scofield Bible. The Assembly wanted to make sure that these prospective candidates were not tainted with such anti-reformed heresies.<sup>43</sup>

Kuiper's article, which was republished in the *Guardian*, hardly warmed the cockles of the heart of the editor of the *Beacon*. To him a characterization of the Dispensationalism of the Scofield Bible as an "anti-reformed heresy" amounted to an attack on all premillennialists. "The remark in regard to the 'Dispensationalism of the Scofield Bible,'" he wrote, "is an attack upon the premillennialists as heretics."<sup>44</sup>

Here was the clearest expression of the difference between the two positions. The Westminster Seminary and *Presbyterian Guardian*<sup>45</sup> group said repeatedly, and in the clearest terms possible, that their criticism of "Modern Dispensationalism" had

nothing to do with premillennialists who did not adopt Scofield's schemes. The *Beacon* group, on the other hand, felt that such criticism somehow constituted an attack on their own position.

### Misunderstanding Grows

The premillennialists in the Presbyterian Church of America never claimed to be "Modern Dispensationalists," and no one ever charged them with being such. They never claimed to hold, nor were they charged with holding, the entire Dispensational scheme of the Scofield Bible. Yet they were convinced that their premillennialism involved a form of Dispensationalism. H. McAllister Griffiths wrote a year later:

It is true that there is a bare form of premillennialism in which it is possible to think of the coming of Christ as being prior to the millennium, and to hold that view unrelated to the bulk of the prophecies of the Bible. But I do not know one premillennialist in a hundred who holds such a restricted view. The real premillennialist views the events revealed of the end-time in proportion and perspective, as part of a great, unified unfolding of the various dispensations of God's providence to man.<sup>46</sup>

McIntire viewed the identification of the two positions as even more extensive. With reference to Kuiper's statement he wrote: "His generalized condemnation of the Scofield references leaves no room for the premillennialist to join with Scofield in believing that the millennium is a dis-

pensation . . . We are unable to see in our own thinking how the amillennialists can say they grant liberty to the Premillennialists and then turn in such a manner as this and condemn them as heretics."<sup>47</sup>

But if Mr. McIntire could not understand the amillennialist's position, the amillennialists were mystified by his line of reasoning. R. B. Kuiper expressed this bewilderment in a lengthy letter to the *Beacon* in which he stated: It is a matter of common knowledge that there is ever so much more to the Dispensationalism of the Scofield Bible than the mere teaching of Premillennialism. Nor do the two stand or fall together."<sup>48</sup>

The debate on Dispensationalism and premillennialism was reaching crisis proportions as the time approached for the meeting of the Second General Assembly of the Presbyterian Church of America. The Presbytery of California addressed to the Assembly a Resolution and an Overture which expressed complete agreement with the sentiments of McIntire's editorial of October 1. Referring directly to Kuiper's statement, the Presbytery resolved that *The Presbyterian Guardian* be requested to cease printing attacks upon Dispensationalism or to make it clear that such statements in no way represented the position of the Presbyterian Church of America. On the same grounds the Overture requested ". . . that definite, emphatic, and unambiguous eschatological liberty

(continued on page 27)

<sup>25</sup>Minutes of the First General Assembly of the Presbyterian Church of America, p. 4.

<sup>26</sup>*Ibid.*, pp. 7-8

<sup>27</sup>Robert S. Marsden (ed.), *The First Ten Years*, (Philadelphia: The Orthodox Presbyterian Church, 1946) p. 5.

Stonehouse, *op. cit.*, p. 503

<sup>28</sup>Marsden, *op. cit.*, p. 5.

<sup>29</sup>*The Presbyterian Guardian*, Vol. II, No. 6, (June 22, 1936), p. 111.

<sup>29a</sup>The faculty also included one "historic premillennialist," Mr. Paul Woolley, who aligned himself with the "Old School" tradition.

<sup>30</sup>H. McAllister Griffiths, "The Character and Leadership of Dr. Machen," *The Christian Beacon*, Vol. II, No. 30, (September 2, 1937), p. 2.

Cf. Letter from W. Lyall Detlor, *The Christian Beacon*, Vol. II, No. 19, (May 20, 1937), p. 2.

<sup>31</sup>In January of 1936 Oswald T. Allis, Professor of Old Testament at Westminster Seminary, published a similar attack upon Modern Dispensationalism in *The Evangelical Quarterly*. See "Modern Dispensationalism and the Doctrine of the Unity of Scripture," reprinted by James Clarke & Co., London, 1936.

<sup>32</sup>*Guardian*, Vol. II, No. 3, (May 4, 1936), p. 44.

<sup>33</sup>*Ibid.*

<sup>34</sup>*Ibid.*

<sup>35</sup>John Murray, "The Reformed Faith and Modern Substitutes," Part VI "Modern Dispensationalism," *Guardian*, II: 4, (May 18, 1936), p. 77.

<sup>36</sup>*Ibid.* p. 79.

<sup>37</sup>Quoted from Feinberg, *Ibid.*, p. 79.

<sup>38</sup>*Ibid.*, p. 79.

<sup>39</sup>*Ibid.*, p. 79.

<sup>40</sup>*The Christian Beacon*, I:28, (August 20, 1936), p. 8.

<sup>41</sup>Resolution of the Philadelphia Presbytery, October 13, 1936; *Guardian*, II:9, (10/24/36), p. 203.

<sup>42</sup>*Beacon*, I:34, (10/1/36), p. 4.

<sup>43</sup>R. B. Kuiper, "Why Separation Was Necessary," *Guardian*, II:11, (9/12/36), p. 227.

<sup>44</sup>*Beacon*, I:34, p. 4.

<sup>45</sup>As of September 12, 1936 the editorship of the *Guardian* passed from H. McAllister Griffiths to J. Gresham Machen and Ned B. Stonehouse.

<sup>46</sup>H. McAllister Griffiths, "The Character and Leadership of Dr. Machen," *Beacon*, II:30 (9/2/37), p. 2.

<sup>47</sup>*Beacon*, I:34, p. 4.

<sup>48</sup>Instead of publishing Kuiper's letter in the *Beacon*, McIntire printed a "Correction" in which he apologized for the fact that Kuiper felt misrepresented, saying that the misrepresentation was entirely unintentional, but reaffirming that he still believed that the term "dispensationalism of the Scofield Bible," did include what he said. *Beacon*, I:38, (10/29/36), p. 4.

# Far Away School

LILLIAN R. YOUNG

For many years the writer had longed to visit the mission fields of Eritrea, and finally had her wish fulfilled this past summer. Many wonderful experiences were mine, but the following is one especially cherished and it will be long remembered.

Far off, situated high in the mountains of East Africa, is a small Christian school. It rests near the base of three majestic stone mountains that rise a thousand feet into the air. Nearby are the small huts of natives and in the distance one can see more mountains and the town of Senafe.

This school is not easy to reach. One arrives by plane at Asmara, Eritrea, a most pleasant city, and then travels many miles by car. The country is vast and very mountainous. It is also breathtakingly beautiful so that one can enjoy every minute of a long but exciting ride. Can you imagine a highway in the mountains that is nothing but curves? Not little curves either, though there are many of them, but very sharp curves. By count of the children there are 1100 such curves between Asmara and Senafe.

Another thing that makes this ride a rare experience apart from the beauty is the fact that one never knows what awaits around each turn. Perhaps a herd of goats or cattle with their shepherd boys or a group of women carrying burdens upon their backs—such as the baby, a large bundle of wood or a heavy water jar. One gathers that the women are the beasts of burden. And then there is always the prospect of meeting a bus with a native driver coming fast and cutting corners. On such occasions it is a relief to be on the inside instead of on the edge of a sheer drop. There seem also always to be groups of people just walking.

Many of the mountain formations are fascinating and some have special names. On our way we passed two that stood out especially. One is known as the "Crouching Lion" and the other as "The Stump," which has the distinction of having been named by Dorothy Duff when she was a child.

## The Teacher

Upon arriving in Senafe we found that the school was incorporated into

the family life of the Mahaffys. Mrs. Mahaffy manages a busy household, teaches all grades of the school and entertains large numbers of guests with calmness and generous hospitality. When we were there the school was composed of nine children, the seven Mahaffy children and two from the Bird family. School appeared to be conducted with a certain amount of freedom; that is, no formal classes, but the children began their studies early in the morning and when it was possible they helped each other. Such a system requires great discipline of time and thought for each pupil, and the fruit is seen in outstanding advancement of the students. Mrs. Mahaffy manages it all quietly from the background and is ever ready to teach, correct and make suggestions. Great courtesy is maintained between teacher and pupil.

It was a revelation to learn that Mrs. Mahaffy had trained herself in the new system of mathematics despite her many duties. It is a great tribute to her that she has given their son John a complete high school education with the exception of four years of Latin which Mr. Bird taught. The quality of his training has helped him win several awards in this country.

## Graduation for Two

It was a great honor to attend the graduation exercises of this small school last June. Two young people were graduated, John Mahaffy from high school and David Bird from eighth grade. Before the exercises began the "teacher" served dinner to

twenty-two people. Amazing! She then went calmly about making ready for the audience that was shortly to arrive. The school at Senafe is not integrated but the crowd that gathered for the exercises surely was. The living room was crowded with native men, a few native women, visiting missionaries and one peace-corps boy.

There were no elaborate settings, no great pomp or ceremony but a simple program participated in by each child. James Mahaffy presided. There were recitations by David Bird and Paul Mahaffy; the three sixth graders, Steven Bird, Peter and Samuel Mahaffy, sang the lovely hymn, "How Brightly Shines the Morning Star." Elizabeth and Mary Mahaffy recited Scripture verses and John Mahaffy read a fine paper on "Calvinism and Education." In conclusion the complete group recited Isaiah 55 and Psalm 103.

This seems but a bare recital of facts, but God was glorified that evening and his Name praised before unbelievers as well as believers, by the voices of covenant children. How privileged we were to be there! As in most commencement exercises there is a speaker, so in far off Eritrea the audience heard a message brought by Dr. Edward J. Young of Westminster Seminary. He spoke briefly on the proverb, "In all thy ways acknowledge Him, and He shall direct thy paths."

So, also, in most commencement exercises the exhortation and human wisdom found in the speakers are soon forgotten. But it is with sincere desire that we pray that the Word proclaimed by both the youth and the speaker of that evening may linger long in the hearts of all who heard, even that all may acknowledge Christ as Lord and Savior and find their paths in pleasant places.





---

# The Presbyterian GUARDIAN

---

EDITOR

Robert E. Nicholas



All correspondence should be addressed to The Presbyterian Guardian, 7401 Old York Road, Phila. 26, Pa.

---

## One God, One Mediator

“But don't we all believe in the same God?” How familiar the question, usually asked with the expectation of an affirmative reply. Every pastor hears it often in his calling. You too have doubtless heard it from a neighbor or an associate or a classmate. And its corollary: “As I see it, there are many paths but they all lead to heaven, don't they?”

In a day of wishful thinking in religion as elsewhere such mistaken notions can scarcely be opposed too often. The idea that one religion is as good as another has made terrifying headway in recent years. An older liberalism insisted that nobody was really bad enough to be lost and anyway all religions had a lot of good in them. A reaction set in—based in part on the experience of a second world war rather than on a return to the Bible as the Word of God—a reaction in which it was alleged that man was pretty bad after all, likely even a sinner, but that grace was universal. This neo-orthodox (better, *neo-liberal*) view increasingly prevails, that everybody is really saved in Christ.

So the neo-gospel is not a call to lost sinners to repent and to put their trust in Jesus Christ as Savior, but the ‘good news’ that everybody is saved! Some people (Christians) have realized it already and in essence every sincere religion in its own way is beginning to recognize it; and now if we can just get the away-outcasts (atheists and communists) to see that they too are on the road to heaven, we can all become fraternal workers and fellow-travelers on the broad road that leads to life—and shame on those fundamentalists or literal - Bible - believers who still hold to old-fashioned ideas about a “narrow” road and being

“lost” and a “hell” as well as a heaven!

The tide runs strong. You won't find yourself popular when you resist it. And one of the things that is most discouraging is to find people who should know better lending credence, by action or word, to this falsehood. No one is astonished to find it cropping up in the ecumenical movement, which is sort of a chief sponsor of the all - mediators - lead - to - one - God concept. But it is painful to observe some who profess to be, and who in many cases are, evangelical in doctrine yet who allow themselves to be entangled in programs and practices that deny what they profess.

A recent illustration of what we're talking about occurred at the annual Presidential Prayer Breakfast sponsored by International Christian Leadership, with Protestants of varied stripes, Roman Catholics, and others among the participants. In the atmosphere that has come to prevail in the dozen years of these breakfasts, it was therefore not surprising to find President Johnson falling into the spirit of the thing and proposing that the group sponsor an effort to raise funds for “a fitting memorial to the God who made us all” to take its place among the other memorials in the capital city. He thought that ICL could properly “undertake the mission of bringing together the faiths and the religions of America” in joint support of such a memorial structure.

“It should be a center of prayer, open to all men of all faiths at all times,” said the President. Now we do not question his testimony as to the importance of prayer in helping him to bear the burdens of office, but we must protest his suggestion, however well meant, for such a “living memorial” as a temple of prayer.

To make matters worse, the National Association of Evangelicals through its president has apparently endorsed the “splendid suggestion” in a letter to President Johnson with the hope that ICL will explore its feasibility. To the contrary, we hope the idea will be soon forgotten.

In blunt terms, we think the whole proposal is untenable. It shows the abomination to which compromising trends sooner or later lead. It confirms our feeling that such “prayer breakfasts” tend to exploit our governmental officials and to pervert the proper use of prayer.

There is but one God and one Mediator alone in whose name we may pray. When men do not really agree as to the nature of that one true and living God, more specifically when they differ as to just who that Mediator is and what he has done for sinners and why he is the only Mediator, they have no business pretending to pray together. It is just that—pretense. We blame not so much the civil magistrates in these affairs as those Christian leaders who condone prayer by a mixed multitude of all faiths each praying in his own way through his own mediator.

It is not that we minimize the importance of prayer for our civil rulers and for our nation in every part of its life. Not at all. But let it be genuine prayer as the Lord has taught us to pray.

R. E. N.

---

## EDITOR'S MAIL BOX

### More on the *Blue Book*

Dear Sir:

This letter is with reference to the review of the John Birch *Blue Book* in the December *Guardian*. First of all, the review is in intention and execution a very fair one, although defective. Second, let me note that I am not, nor have been, a member of the John Birch Society, nor have I even attended a meeting thereof. I have followed the movement closely and write in the interest of accuracy and fairness.

Briefly, a few points can be made. First, to determine the nature of the Society from one publication is as likely to be defective as the attempt of a Buddhist to study biblical theology only by reading Leviticus, a very important book but not the whole story. The various *White Books* and other writings need to be studied also.

Second, the humanism of the Society has been extensively challenged from within. In 1959, there was a demand for action on this score, and the warning that the British-Israelites were taking advantage of the neutralist, non-Christian position, followed by a break by a prominent member. Over a year ago Robert Welch finally denounced the British-Israel movement; and, last October and November, in two articles in *American Opinion*, by E. Merrill Root—“Bad Seed” and “Post-liberal Man: The Second Columbus”—liberalism and humanism were denounced.

("The liberal's worst fallacy was to suppose this world is the only world." "Post-liberal man will know that earth is more than nothing—just because earth is not all. He will find earth good because he will know that it is only one mansion amid the many mansions of an organic and integral universe that is the *Civitas Dei*."") This is still far from Christianity, but it is a step away from liberalism.

More important, the membership is increasingly moving into evangelical Christianity. Welch's first assistant is an evangelical clergyman, and one of the strongest area directors is a Westminster Seminary graduate.

Third, the reference to Welch's requirement of personal allegiance, and the monolithic structure of the Society, are partial quotes, and not seen in context. Their purpose is essentially this: the Society has only one function, to educate. No action can be taken by any chapter. News stories to the contrary are false. There can be no Society campaigning for candidates, nor activity on various civic causes, or the like. Any who do so, are immediately expelled, and this is the reason for the nature of the authority wielded. Members who want to act must go out and act on their own, never as an organized block. The Society is a study group, not an action group, and it uses its centralized authority to keep itself from becoming a pressure group or from being taken over to teach anything else. The so-called authoritarianism is thus no surrender of oneself to Welch, for members are free to act as they see fit provided they respect the Chapter's very strictly limited function. This, I believe, places the whole matter in a different light.

My purpose is not to dissent with your conclusion or to urge anyone to join, but simply to offer fuller information. I too regard any degree of neutrality with regard to our faith as something I cannot accept as a working premise.

R. J. RUSHDOONY  
Palo Alto, Calif.

\* \* \*

Dear Sir:

Your review of the *Blue Book* of the John Birch Society is a masterpiece for which I wish to offer my deepest gratitude. I pray that Christians everywhere may profit from this perceptive analysis.

After studying the *Blue Book* in some detail several years ago, and

being terrified by its strong flavor of politico-religious fanaticism, I have never ceased to be amazed by the strong current of opinion which not only sees no fault with the John Birch Society, but rejoices when orthodox Christians commit themselves to its goals and serve its purposes. Sometimes this trend progresses to the point where true Christianity has been almost identified with the ideals and methods of that organization. It is a frightening experience to live in such a society, so blind to the lessons of history.

It can never be pointed out often enough that our battle against Communism may well be lost if we either espouse the methods of Communism to combat it, or if we attack all enterprises with Communist support simply because they are so supported.

RICHARD H. BUBE  
Palo Alto, Calif.

\* \* \*

Dear Sir:

It is with some hesitation that I write because it is difficult in a brief letter to deal adequately with all that has been written in the *Guardian* recently on the John Birch Society, and the Editor is well armed with his three dots and the Ed. Note section.

Yet I think your article is misleading in some ways. I have belonged to the John Birch Society for nearly three years and have found it an effective means for carrying out my Christian responsibilities as a citizen. I realize full well that Mr. Welch's theology is humanistic and that he believes in evolution. Joining the Society does not involve subscription to Mr. Welch's theology nor to the *Blue Book*. Frankly, I haven't even read all of it as my copy has been loaned out for some time.

The Birch Society works hard and effectively against the Communists. It promotes individual responsibility and freedom. It opposes lawlessness and obscenity. Our February John Birch Bulletin which arrived today tells of a young police officer in Amarillo, Texas, who was killed while dealing with some of the lawlessness that is so rampant in America today. This young man was a member of the Society and partly through it was led into the Amarillo Bible Church. His widow told me on the phone tonight that this church preaches the gospel and that the Birch Society's emphasis on digging out the facts had led them from church to church until they found this one.

You state in an Editor's Note in the

January issue that evolutionary humanism is not a foundation for capitalism or a strong America. I disagree with evolution and humanism, but I note that Welch's program to abolish the income tax completely would both strengthen capitalism and America. On the other hand, the Editor's defense of a progressive income tax is not only unbiblical (there is a vast difference between "cheerfully and freely" giving more than a tithe and paying over the higher rate on your income tax as any tax collector will assure you), but fits in with Karl Marx's program for destroying capitalism and private property.

I doubt that many of your readers are in the Birch Society, but I am sure many of them send their children to the public schools, Boy and Girl Scouts, and belong to the Republican or Democrat parties. Why not a three page expose on the atheist John Dewey's evolutionary humanistic philosophy as openly practiced in our state-controlled, compulsory schools for the molding of our covenant children?

Communism is more than a false religion. It is a reign of terror and organized crime. It is more than an ideological conflict in which we are engaged. We are at war!

ROBERT L. THOBURN  
Fairfax, Virginia

\* \* \* \*

## On Singing in the Home

Dear Sir:

The article in the December issue on a "Family Plan for Hymn Singing" makes me feel like writing a word along the same line. Our piano is gone—gone to provide three grandchildren an opportunity to learn to play and to appreciate music. As it left the door it brought pleasant memories of times when visitors and friends joined us around the piano, singing praise and also favorite jingles.

It is sad, however, that today even good song leaders depend on an instrument in their leading in a song, even be it quite familiar. I recall being in a joint meeting of several churches when at the close it was announced that we would be led in singing "Blest Be the Tie," but the leader declined, saying, "The organist has gone." However, someone in the audience rescued the situation with good strong leadership.

I have been urging that our people, young and old, become so familiar

with No. 77 in *Trinity Hymnal* (with whichever of the four tunes is most favored) that the 23rd Psalm could be sung without an instrument on occasion.

Some of our ancestors generations ago migrated from Scotland to Ireland and later to America. They were Covenanters and brought their customs, some of which have lasted to this present time. In my childhood I heard parents vow to hold family worship twice each day—where a Psalm was sung, the Word read and prayer offered. There were few homes then with an instrument, this necessitating one of the family to "raise" the tune. The number of tunes were few and children were taught to lead even without a tuning fork.

My father at 18 joined the 100th Pennsylvania Volunteers, a regiment given the distinguishing name of "Roundheads." I long wondered why, but history reveals that Cromwell's army had the same name. Did these Pennsylvania soldiers wear the same haircut? No, they sang the same Psalms that Cromwell sang to his many victories. Their chaplain was a United Presbyterian (Rev. Audley Brown of New Castle, Pa.) whose denomination at that time sang Psalms exclusively, and without accompaniment in worship. Among the war stories related by my father was that before every battle, when there was a little warning ahead, the chaplain called the regiment to order and announced the singing of the 46th Psalm to the tune *Varing*. If you find it in an old hymnal or Psalter and learn it, you can imagine how it would sound when sung by a thousand soldiers mostly from Presbyterian territory in western Pennsylvania!

If parents used praise in song (with or without instruments) as a regular part of the family altar, there would be better congregational singing in our churches.

WILL G. MARTIN  
Torrance, Calif.

(Ed. Note: Octogenarian Martin, an elder for over half a century, first in the 'Covenant' Church and in recent years as an Orthodox Presbyterian, practices what he preaches. Not many years ago, returning from Presbytery meeting, the writer and others listened or joined in as brother Martin "raised the tune" and led in singing Psalms most of the way from San Francisco to Los Angeles!)

## Clash of Traditions

(from page 23)

be written into the constitution of our beloved church."<sup>49</sup>

### The *Guardian* Statements

In response to the imminent crisis the issue of the *Guardian* which appeared just prior to the Assembly dealt with the millennial question at great length. The leading editorial by Machen set forth the position of the *Guardian* and of the majority of the faculty of Westminster in clear terms. Machen was sharply critical of McIntire's editorial of October first, which he termed as "misrepresentation."<sup>50</sup> Further, Machen continued, the refusal of the editor of the *Christian Beacon* to publish Kuiper's reply, despite the insistence of both Kuiper and Machen, has served to create "a rising tide of suspicion and injustice."<sup>51</sup> This new and dangerous attitude could be seen in the overture of the California Presbytery.<sup>52</sup>

Having said this, Machen proceeded to present a definition of his position and of that of his associates. He stated that they were opposed to anyone who accepts *all* that is taught in the Scofield References, but that it is perfectly possible to use some of the notes and still be perfectly Reformed. With regard to premillennialism he reiterated that he knew of no one of his associates who asserted that premillennialism was incompatible with maintenance of the Reformed system of doctrine.<sup>53</sup>

Machen saw that the great danger to the church was misunderstanding and consequent misrepresentation. In the interest of relieving this misunderstanding the *Guardian* published in the same issue an article entitled "A Premillennialist's View" by J. Oliver Buswell, the president of Wheaton College and the best known representative of premillennialism in the church.

### Buswell's View

Buswell's article contributed much toward defining the differences between the two views. He acknowledged that the *Guardian* had never objected to premillennialism as such. Rather, Buswell wrote: "We believe that what is objected to is a denial of the unity of the covenant of grace . . . I do not believe that there are any in the Presbyterian Church of America or in our true constituency who really deny the unity of God's redemptive plan . . ."<sup>54</sup>

Turning to the question of the Scofield References, Buswell indicated his personal feeling, "that the general 'system of doctrine' underlying the dispensationalism of the Scofield Reference Edition of the Bible does not deny the unity of the covenant of grace any more than Hodge denies it."<sup>55</sup> But Buswell went on to make it clear that he did not agree with everything taught in the notes: "The Scofield notes do teach that the Mosaic order was fundamentally legalistic. This teaching I reject, but I do not believe that those of my friends who regard the Mosaic system as purely a legalistic system are necessarily heretical."<sup>56</sup>

On this point Buswell disagreed expressly with Murray. Murray, he said, was criticizing only the extreme statements of Dispensationalists who were so inconsistent as to hold a view that denied the unity of the covenant of grace. Buswell agreed with such a criticism. But he did not feel that it was warranted to use such criticisms of extreme Dispensationalists to condemn the moderate form of Dispensationalism which holds that law and grace are supplementary. In this connection Buswell argued vigorously that in the administration of God's grace in the Old Testament and in the New Testament age there was "a difference of economy but no difference in principle."<sup>57</sup>

With the appearance of Buswell's article, together with Machen's editorial in the November 14 issue of the *Guardian*, a large step was taken toward an understanding and a truce on the millennium question. Yet at the same time there was already evidence of the emergence of two more divisive issues.

### B. Total Abstinence and Christian Liberty

Prior to the Second General Assembly the issue of Christian Liberty was not raised publicly within the Presbyterian Church of America. But as early as September 1936 there was evidence of a sharp difference of opinion. As with the issue of premillennialism, the question was raised by the Rev. Carl McIntire in connection with the policies of Westminster Seminary.

Westminster Seminary did not have any legislation concerning the use of alcoholic beverages by its students or faculty. Mr. McIntire felt that all consistently Christian institutions should

take a strong official stand on this issue. With this concern, and "because of conditions which prevailed and rumors which existed throughout Philadelphia in regard to the Seminary," stated McIntire, he "felt led of God to write to the registrar of the seminary about this matter."<sup>58</sup> In reply the registrar, Mr. Paul Woolley, observed, "I doubt whether the teaching of the Bible contemplates that there should be enforcement by regulation of this matter in specific cases. Is it not left to each Christian to judge what is temptation to his brother and how he can best avoid putting such in his way?"<sup>59</sup>

For the time being the matter was left to stand at that point. But already the most emotionally charged of the issues had been raised.

### **C. The Independent Board and the "Machine"**

When the Presbyterian Church of America was founded it established no foreign mission board, but continued to support the work of the Independent Board for Presbyterian Foreign Missions.

Prior to the meeting of the Second General Assembly nothing was said publicly within the Presbyterian Church of America which would suggest any dissatisfaction with the work of the Board. But already there was general dissatisfaction which was suddenly to develop into an important change in the leadership of the Board.

Again it was Carl McIntire who first expressed the unrest in the pages of the *Christian Beacon*. And again it was Machen and his associates at Westminster whom he criticized. In this case the criticism was most indirect. It appeared in the November 5 issue of the *Beacon* in the form of an editorial entitled "A Machine." The editorial observed that there was a "machine" controlling the Presbyterian Church in the U.S.A. and suggested that the members of the Presbyterian Church of America were determined "that no such un-presbyterian and un-protestant thing as a machine should ever develop."<sup>60</sup>

McIntire proceeded to define the characteristics of "machines." These characteristics included such developments as: "A little group of men set themselves up to rule the Church" . . . "They have themselves elected to position of influence in the Church and work very closely one with another" . . . "They develop a complex in which

they feel that their actions are right and that everyone who differs with them should not be in the Church".<sup>61</sup>

The editorial gave no indication that anyone thought that there was such a "machine" in the Presbyterian Church of America. But subsequent developments soon made it clear just what was McIntire's concern. The Presbyterian Church of America, Westminster Theological Seminary, and the Independent Board were all controlled by the same small group of men. Machen was the acknowledged leader of each of the three organizations, and it was Machen and his associates who controlled the policies of each. In each of the three organizations the premillennialists and the advocates of moral reform were in a minority and had little hope of official sanction for their distinctive opinions. The best the minority could hope for was toleration. And often they felt that it was toleration without respect.

#### **SECOND GENERAL ASSEMBLY**

When the Second General Assembly of the Presbyterian Church of America met on November 14, 1936 the talk about a "machine" appeared to be little more than a vague complaint. Everyone knew that there were in the church two groups, resembling parties, which were clearly divided over several distinct issues. But most evident at the Assembly were the efforts at reconciliation and the attempts to re-establish mutual understanding and confidence.

The election of the new Moderator marked the high point in the display of renewed harmony. As soon as the nominations were opened Dr. Cornelius Van Til of Westminster Seminary rose to his feet and nominated the most prominent member of the opposing party, Dr. J. Oliver Buswell. The nomination was seconded by Carl McIntire, and Buswell easily carried the day.<sup>62</sup>

But the true test of the unity of the new denomination came with the question of adopting the Constitution. Two major issues were involved in this question.

The first issue was that of the 1903 Amendments. The Committee on this Constitution, headed by Ned B. Stonehouse of Westminster, advised that the Amendments were Arminian in character and should be eliminated. McIntire, again the principal spokesman for the opposition, admitted that the 1903 revisions were "weak" in themselves, but that the 1936 version of the Con-

stitution of the Presbyterian Church in the U.S.A. should be adopted in the interest of claiming "direct succession" in the Civil Suits for church property.<sup>63</sup> At the time McIntire himself was engaged in a struggle to retain the valuable church property in Collingswood, New Jersey, and there is no evidence that he or his followers wanted to keep the 1903 Amendments for their doctrinal merits.<sup>64</sup>

### **California Overture**

After a lively discussion the proposal to include the 1903 Amendments was lost, and the center of attention turned to the more explosive issue of premillennialism. In this case the specific question was the overture of the Presbytery of California that "eschatological liberty" be written into the Constitution.

In response to the efforts at mediation in the November 14 issue of the *Guardian*, the Presbytery of California had addressed a conciliatory letter to the Assembly clarifying its position. In this letter they apologized for having "pierced to the heart some brethren" and acknowledged with thankfulness that their interpretation of Professor Kuiper's words had been a misrepresentation.<sup>65</sup>

A series of proposals for amendments to the Report of the Committee on the Constitution followed. An overture from the Presbytery of New Jersey had asked merely for a resolution (which would have no constitutional standing) stating that there should be absolute liberty in the church regarding the millennium. And the Rev. Milo Jamison of the Presbytery of California proposed that this liberty should be expressed in a declaratory statement.

### **Amendments Defeated**

Both the Moderator, J. Oliver Buswell, and the former Moderator, J. Gresham Machen, spoke against all such proposals. Buswell declared that the standards of the church should stand by themselves and that no resolution should be adopted which would make it appear that the premillennialists belonged to the outer court of the church.<sup>66</sup> Machen argued that the church should "start absolutely clean" by adopting the best form of the Westminster Standards and nothing more.<sup>67</sup>

After prolonged debate the Report of the Committee on the Constitution was adopted with no amendments, and two proposals for resolutions on

eschatological liberty were withdrawn.<sup>68</sup>

Not all were by any means satisfied with the outcome of the debate on the Constitution. The Presbytery of California protested the Assembly's action because of "the wide-spread and well-founded fears which are abroad that Premillennialists are not welcome in the Presbyterian Church of America."<sup>69</sup>

Machen's estimate of the Second General Assembly, which appeared editorially in the next issue of the *Guardian*, expressed confidence that the Church would weather the storm. Machen praised the work of the Assembly and went out of his way to commend the work of the Moderator. Machen, however, did criticize the attitude of some of the opposition: "In their reaction against letting a 'machine' do everything, it did seem as though they were inclined to be unwilling to let anybody do anything." "But . . . in general," Machen added, "the faults of this Assembly were youthful faults."<sup>70</sup>

But while the activities of the anti-"machine" elements appeared harmless enough within the Church itself, Machen had already discovered that his leadership was being challenged in another sphere.

#### INDEPENDENT BOARD ELECTIONS

Immediately following the Second General Assembly the Independent Board met for the election of officers and the anti-"machine" group took the opportunity to assert their power on a new front.

Machen had been President of the Independent Board since its inception in 1933, and at the Board meeting in November 1936 his name was again

placed in nomination. But the opposition was no longer content to have the same man, or group of men, controlling every organization. With this interest they nominated Harold S. Laird, pastor of the First Independent Church of Wilmington, Delaware in opposition to Machen. After hours of debate Laird was elected. At the same time Merrill T. MacPherson, also an Independent, was re-elected as Vice-President, leaving the eight man executive committee of the Board evenly divided between members and non-members of the Presbyterian Church of America.<sup>71</sup>

Machen is reported to have been deeply concerned by this action. The Rev. Charles J. Woodbridge, the General Secretary of the Board, stated that Dr. Machen had said to him on the evening of the Board elections, "If it were not for our missionaries I would at once resign from the Board."<sup>72</sup> The Rev. Samuel J. Allen reported that shortly before his death Machen had told him, "There is nothing now that we can do but organize a board in our own church, if true Presbyterian missionaries are to be sent out and Reformed doctrine propagated."<sup>73</sup>

How Machen would have handled the delicate relations between the Independent Board and the Presbyterian Church of America must remain in the realm of speculation. Machen was a remarkable diplomat as well as a highly respected leader, and it is conceivable that he could have used his prestige to heal the breach. With the absence of Machen's leadership such programs of mediation were to prove impossible. As the year ended he lay dying in a North Dakota hospital.

*(to be concluded)*

## Latal Installed at Bethany, Stockton

After a vacancy of 11 months, it was with deep gratitude to God that the congregation of Bethany Church, Stockton, California welcomed its new pastor, the Rev. Dr. Gerald G. Latal, formerly of Santee. The installation service was held on December 18, 1963, with the Rev. Richard Lewis, Berkeley, Moderator of the Presbytery, presiding.

Former pastor, the Rev. C. J. Miller, read the Scriptures and led in prayer, followed by the sermon of the Rev. Robert Churchill, of Sonora. The Rev. Messrs. Henry Coray, Sunnyvale, and Arthur Riffel, Santa Cruz, delivered the appropriate charges on the joyous occasion.

A fellowship supper in the social room of the church on January 2 gave the congregation an opportunity to meet informally with Dr. and Mrs. Latal. Elder Conrad Bonomo gave thanks and Deacon Earl Westra read Psalm 148. After spirited singing the undersigned related some of the high points in the five year history of Bethany Church. Remarks were given by the Rev. Thomas Champness, newly arrived home missionary for the chapel in Modesto, and by the Rev. J. J. Weersing, pastor emeritus of the Christian Reformed Church, who had served as guest preacher at various times during the period of vacancy. Mr. Churchill had been moderator of the session.

CLARENCE WESTRA  
Clerk of Session

<sup>49</sup>*Guardian*, III:3 (11/14/37), p. 55.

<sup>50</sup>*Ibid.*, p. 1.

<sup>51</sup>*Ibid.*, p. 4.

<sup>52</sup>*Ibid.*

<sup>53</sup>*Ibid.*

<sup>54</sup>J. Oliver Buswell, "A Premillennialist's View," *Guardian*, III:3, p. 46.

<sup>55</sup>*Ibid.*, p. 46.

<sup>56</sup>*Ibid.*, p. 47.

<sup>57</sup>*Ibid.* Buswell's emphasis on the continuity of law and grace throughout both the Testaments was consistent with his strict moral position. As he pointed out, a Dispensationalism carried to its logical extremes would lead to a denial of the place of the law in the New Testament age: "I feel that to regard the moral law in the Old Testament as in any sense more rigid or more binding upon God's people than it is in the New Testament, opens the way for antinomianism, which view I have found at least as prevalent among amillenarians as among premillennialists." (*Ibid.*)

<sup>58</sup>*Beacon*, II:20 (6/24/37), p. 2.

<sup>59</sup>*Ibid.*, p. 7.

<sup>60</sup>*Beacon*, I:39, (11/5/36), p. 4.

<sup>61</sup>*Ibid.*

<sup>62</sup>"The Second General Assembly," *Guardian*, III:4 (11/28/36), pp. 78-9.

<sup>63</sup>*Ibid.*, p. 82.

<sup>64</sup>As evidence that he favored the eventual elimination of the revisions by constitutional amendment procedure, McIntire noted later that the Bible Presbyterian Synod eliminated these revisions from its constitution. *Beacon*, XX:4, (3/10/55), p. 2.

<sup>65</sup>*Minutes of the Second General Assembly of the Presbyterian Church of America*, pp. 16-17.

<sup>66</sup>*Beacon*, I:42, (11/26/36), p. 5.

<sup>67</sup>*Guardian*, III:4, p. 82.

<sup>68</sup>*Guardian*, III:4, p. 82.

<sup>69</sup>*Minutes of the Second General Assembly*, pp. 26-27.

<sup>70</sup>*Guardian*, III:4, (11/28/36), pp. 70-71.

<sup>71</sup>*Guardian*, III:3, p. 71.

<sup>72</sup>Charles J. Woodbridge, "Why I have Resigned as General Secretary of the Independent Board," *Guardian*, IV:5, (6/12/37), p. 69.

<sup>73</sup>"Foreign Missions Forge Ahead in the Presbyterian Church of America," *Guardian*, IV, 5, (supplement).

# Book Notices and Reviews

ROBERT G. DeMOSS

**John Calvin: Golden Booklet of the True Christian Life**, trans. by H. J. Van Andel. Grand Rapids: Baker, 1959, \$1.25.

This devotional gem came from the heart and mind of Calvin in 1550 and has been reprinted numerous times in Latin, Dutch, German, French, and English. There are five exceedingly rich chapters: (1) Humble Obedience, the True Imitation of Christ, (2) Self-denial, (3) Patience in Crossbearing, (4) Hopefulness for the Next World, (5) The Right Use of the Present Life.

If you recognize a need for nourishing your devotional life but are disappointed with the typical devotional book on the market, invest \$1.25 for this attractive volume. In fact, why not obtain a supply of these and enrich the lives of other Christian friends by using them as gifts during the year.

The translator enthusiastically states in the preface that this work is "shorter, saner, sounder, more vigorous and to the point" than Augustine's *Confessions*, Thomas a Kempis' *Imitation of Christ*, and Bunyan's *Pilgrim's Progress*. (He's right.)

**Guilt, Grace and Gratitude**, a commentary on the Heidelberg Catechism Commemorating its 400th Anniversary, ed. by Donald J. Bruggink, New York: The Half Moon Press, 1963, 226, \$3.50.

It was exactly 400 years ago in 1563 that Elector Frederick III, seeking to provide an acceptable confession to all within his Palatinate, selected two young theologians — Caspar Olevianus and Zacharias Ursinus — and commissioned them to produce a new confession of faith by the year's end. This summary of the Christian faith was completed in time and consisted of 129 questions carefully grouped under these headings: Man's Sin and Guilt, Man's Redemption and Freedom, and Man's Gratitude and Obedience.

For 400 years this Catechism has provided countless believers with doctrinal guidance of a practical nature. Although a masterful summary of Christian truth it is brief enough to be read in less than an hour. This new commentary, edited by Bruggink, was commissioned by the Reformed Church in America and consists of nine essays

by ministers, missionaries and theologians of that church. Rather than a line by line commentary it is a collection of expository essays. The quality is high and the book is recommended, providing the Heidelberg Catechism itself is read first!

**F. F. Bruce: Israel and the Nations**. Grand Rapids: Eerdmans, 1963. 243, \$3.95.

A new history of Israel, by a well-known evangelical in England, will provide a considerable help for any who teach or study the Old Testament. Actually, Dr. Bruce wrote the book in answer to a request from Bible teachers.

Interestingly written, there is a wealth of insight to be gained from this book regarding both Israel and her neighbors. From early beginnings through the Exodus, the Kings, the Exile, and on into the Fall of Jerusalem in 70 A.D. the author's vast knowledge and gift of writing combine to produce a dramatic story. Rather extensive genealogical and chronological tables provide an additional reason for purchasing the book.

**Albert Huisjen: The Home Front of Jewish Missions**. Baker, 1962, \$3.95.

Here is a book that fills a genuine need in the area of Jewish missions. Through both misunderstanding and apathy the Christian church has not shown the concern for Jewish evangelism which it must. Proper perspective will be gained and motivation thereby provided in the careful reading of this study.

The author is a competent student of Scripture, has read widely the literature relating to Jewish evangelism, and has himself been active in missions to the Jews for 30 years. Curiosity alone could well provide the incentive to read these chapters on a most interesting and vital subject. It is hoped, however, that a concern for bringing the gospel to the Jews — so evident in Huisjen's life — will likewise stimulate one to read this challenging book.

Books mentioned or reviewed may be ordered from Great Commission Publications, 7401 Old York Road, Philadelphia, Pa. 19126.

## Seventh-Day Adventism

**Anthony A. Hoekema: The Four Major Cults**. Grand Rapids: Wm. B. Eerdmans Publishing Company. 1963. 447, \$5.95.

**Norman F. Douty: Another Look at Seventh-Day Adventism**. Grand Rapids: Baker Book House 1962. 224, \$3.50.

Books and articles dealing with the cults have never been in short supply, and new works continue to appear. Among these, however, many have been too brief or superficial to be of more than marginal usefulness to the Christian who finds himself in difficulty as he has been approached by representatives of such groups as the Jehovah's Witnesses and Mormons. Others have been unsatisfactory because they have denounced such movements for views that they do not hold or for scandal which cannot be proved (the cultist likes nothing better than to be able to show that his group's history or teaching is being misrepresented). And some, while claiming thoroughness as far as research in the given cult is concerned, are either unsound in their doctrinal orientation or defective in their ability to discriminate between biblical Christianity and its more plausible counterfeits.

The two words under consideration here are happy exceptions to all this. As to depth of awareness of what the cults with which the authors are concerned are now teaching, as to soundly evangelical commitment, and as to fairness and restraint in tone of argument, each is a welcome addition to the literature on the subject. Dr. Hoekema discusses what have indeed proved to be the "four major cults," at least as far as the American scene is concerned — Mormonism, Christian Science, Seventh-Day Adventism and Jehovah's Witnesses. A thorough reading of these chapters should furnish the believer in historic Christianity with all the information he needs to cope with the claims of these organizations. The book is so well done that it is the reviewer's opinion that if no more than one work on the cults can be included in any home or church library, this should by all means be the one.

Mr. Douty's work on Seventh-Day Adventism is exhaustive in its use of original sources both old and more recent, and provides as clear a representation of what S. D. A. is all about as could be given by the Adventists themselves. The author's primary con-

cern, however, is to evaluate the movement in the context of recent developments both within its own ranks (the subtitle of the book is *with special reference to Questions on Doctrine*—this latter being Adventism's most recent full-scale account of its teachings) and in certain areas of Fundamentalism from which has emanated the idea that S. D. A., despite some bizarre notions, should be considered an evangelical denomination. Mr. Douty sees the matter in a different light (as does Dr. Hoekema in his discussion of the question, "Is Seventh-Day Adventism a Cult?"). Douty's conclusion on this point is that "they who would be loyal to God rather than be swayed by sentiment must avoid any alliance with the Adventist system. No other course is open to them. They must steadfastly refuse to join forces with it unless and until it renounces the delusions out of which it arose and repudiates the doctrines which place it, both by denial and declaration, in conflict with the church as a whole" (p. 188). It is the reviewer's judgment that Mr. Douty's position is incapable of refutation, and that anyone who, having worked through his argument and taken account of S. D. A.'s own theological pronouncements, remains unconvinced, is unlikely to be convinced by any argument on any subject.

HERBERT S. BIRD  
Willow Grove, Pa.

*Mr. Bird, Orthodox Presbyterian missionary now on furlough from Eritrea, is himself the author of an excellent book, Theology of Seventh-Day Adventism (Eerdmans, 1961, 137 pp. \$3.00).*

## Westminster Sponsors Open House with IVCF

In cooperation with the Inter-Varsity Christian Fellowship an Open House was planned at Westminster Theological Seminary for Saturday, February 22. After devotions led by Executive Secretary John Clelland a choice of three sample classes was offered to campus visitors from colleges in the area.

Following group discussions and luncheon a faculty panel on the theme "The Joy of Theology" was to be moderated by Warner Hutchinson, regional director of IVCF. Professors Van Til, Woolley, and Clowney were faculty participants both in the classes and on the panel.

February, 1964

# Letter from Aunt Polly

72 Chung Hsaia Road  
Taichung, Taiwan

DEAR YOUNG FRIENDS:

A number of you have been asking, "Where are the Aunt Polly letters?" And no wonder, for it has been a year and a half since I have written one. In the meantime I have been trying to do double duty here on Taiwan and I had to let some things drop—among these, your letters. Thank you for reminding me that they were appreciated.

Morrison Academy, a school run by Taiwan missionaries and for missionary children, located here in Taichung, was unable to secure a principal so I have been acting as academic principal of the high school. When our Harold and John were here at home I first taught in the school, and for three years following was principal.

Morrison has won for itself an exceptionally good reputation in the ten and a half years of its existence, mostly, I think, because of the results of teaching the Bible for 45 minutes each morning. Good things happen to people's hearts when they study the Bible for that length of time every day. I have had a really good time working in Morrison, and I want to tell you something about the school. (Perhaps in the next letter I shall tell you of the man for whom it was named.)

The Academy has dormitories where boys and girls live whose homes are all over Taiwan, in Hongkong, and some very far away places. One boy and his sister are here whose parents are missionaries down in New Guinea. Ruth Helen Johnston attends Morrison this year and has been on the A honor roll every report period. She is also an outstanding Pioneer Girl, working diligently on her badges, and we are very thankful for her.

About half of the children are not children of missionaries, but most of them are Christians. Two Christian American business families in Hongkong send their children over here to Morrison. Other parents are serving right here on Taiwan in the U.S. army, air force, navy, or diplomatic corps. Some parents are teaching and some even studying here.

One boy in Ruth Helen's class named Eric is Jewish. Every day this last semester he was in my study hall, and such a good, obedient, hard-working boy he

is. His father is a professor from a large American university. I pray that Eric's study of the Bible will lead him to see that he must have the righteousness of Christ, for his goodness is not good enough to fit him for the Kingdom of Heaven. No one of us is good enough in himself for that. Also I pray that Christian boys and girls may be good and industrious in school for the glory of God, so that others may see their good works and glorify their Father in heaven, as Jesus said.

We have no Chinese citizens in Morrison but we have eight Chinese who are American citizens. Their parents are missionaries either in Taiwan or in Hongkong. We have one family who are half Chinese and half American. Their parents are professors in a very important state university. The mother, who is Chinese, said to me once when passing the school office, "Margo says she is so glad we are in Taiwan this year. She has learned so much about God in the school." Truly we should have more schools like Morrison in the U.S.A. and I know Taiwan needs several more for Chinese citizens. Some of us are praying about that.

On Friday the Chinese New Year holiday begins. And Monday we are going to begin Winter Vacation Bible School so as to be through before February 12, Chinese New Year's Eve. By that time the mothers will have the houses cleaned and lots of good things cooked. The boys and girls will receive new clothes and some money to spend on New Year's Eve. In the days immediately following they will dress up in their new clothes and if at all possible go to visit their grandparents, close relatives and good friends. There will be no time for more Bible School before school classes must be taken up again.

A few years ago a Presbyterian elder left his church because it was not teaching the truth as found in God's Word. He was a public school teacher and administrator. One evening before retiring, as was his custom he sat reading the Bible: "Know ye not that the friendship of the world is enmity with God? . . . Cleanse your hands, ye sinners; and purify your hearts, ye double minded. . . . Go to now, ye that say, Today or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get gain" (James 4).

"That's me. That's exactly what I am

## THE PRESBYTERIAN GUARDIAN

7401 Old York Road  
Philadelphia 26, Pa.

Second Class Postage Paid  
at Philadelphia, Pa. Return Requested

doing," said this man in his thoughts. "I am just going from one city to another where I can get a better position with advancement in pay. I've been looking to gain and not for the will of God for my life." From that night the Holy Spirit led that man to look for the will of God for his life.

Three days ago that man took over the work which I had been doing here at Morrison Academy. How happy and thankful I am to God for this! May the Lord cause more men to give up personal gain for the will of God, for James also says, "Therefore to him that knoweth to do good, and doeth it not, to him it is sin."

Very truly yours,  
AUNT POLLY GAFFIN  
January 29, 1964

### Presbytery of Philadelphia Adds Three Churches

At its meeting on January 20 in Calvary Church, Glenside, Pa. the Presbytery of Philadelphia increased the number of its congregations by three: one by taking necessary steps to complete the organization of a church, one by receiving a flourishing congregation, and one by dividing a church.

The Fairfax Bible Fellowship, Fairfax, Va. was received and constituted as a particular congregation and the examining committee was authorized to confer with the group in completing arrangements and giving public recognition in behalf of the Presbytery. The Rev. Robert Thoburn was appointed moderator of the session. Mr. Thoburn has been conducting services in Fairfax for some time, with meetings being held in the Fairfax Christian School building.

Faith Presbyterian Church of Fawn Grove, Pa., a congregation with a total membership of about 150, having completed all requirements, was recognized as a constituent church of the Presbytery and the request was approved for a representative of Presbytery to welcome the church publicly at the morning service on April 12.

The congregation of Knox Church,

Silver Spring, Md. was divided to form a new congregation from the Grace Chapel, Vienna, Va. at the request of the Grace Chapel members and the Knox Session. The Rev. Laurence Vail was named moderator. He is serving the group as home missionary.

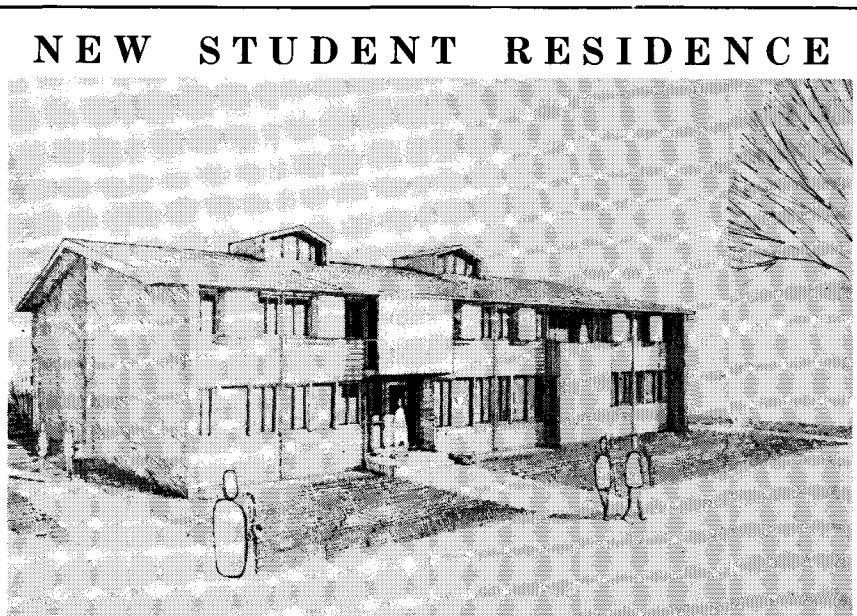
Dr. Robert DeMoss was received as a licentiate by transfer from the Presbytery of New Jersey. He is now a member of Trinity Church, Hatboro. Licentiate Sam Allison was dismissed to the Re-

formed Church in the U.S. (Eureka Classis) at his request, since he has received a call to their congregation in Ashley, N.D.

IVAN DEMASTER  
Assistant Clerk

### Change of Address

The Rev. C. Herbert Oliver, 416 - 10th Avenue West, Birmingham, Alabama.



Architects Perkins and Will

### Trinity Christian College

is offering

**\$135,000 — 5 1/4 %**

promissory note certificates in amounts of

\$500 - \$1000 - \$5000

maturing in 1970-72-74-76-78-80-82-84

Interest paid semi-annually. Indebtedness, including interest, will be self-liquidating. Campus is located in Palos Heights, a suburb of Chicago.

Contact **Audley G. Lemmenes, Director of Development**.

Trinity Christian College  
6600 West 123rd St., Palos Heights, Illinois  
Phone 389-3229 Area Code 312

*Students interested in enrolling in classes can obtain information from Admissions Office.*