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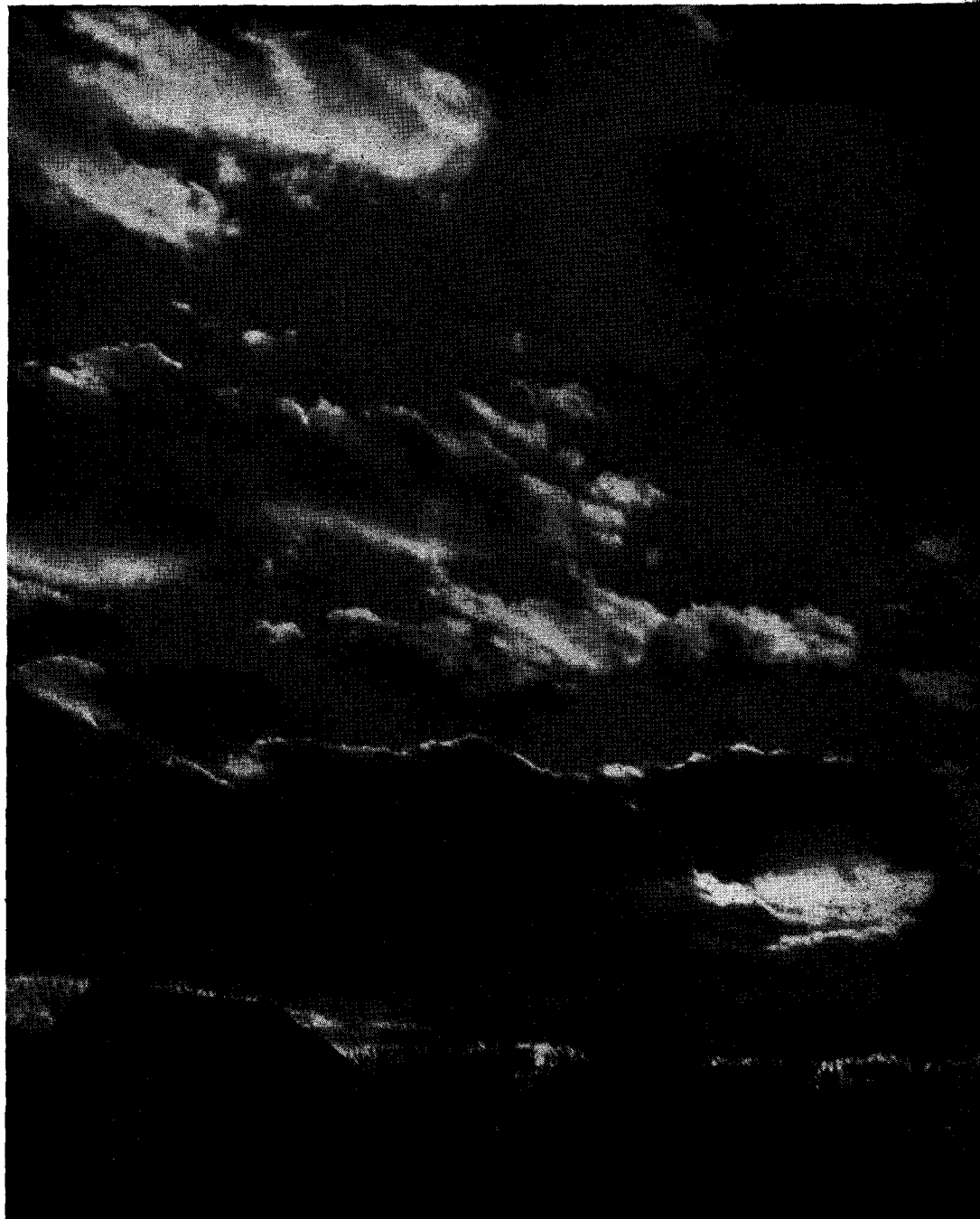


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Who maketh the clouds His chariot,  
Who walketh upon the wings of the wind.

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## Your FAMILY ALTAR

### Redemption Thoughts

OCTOBER 19

DEUT. 30:1-10 (6)

WHEN the Lord Jesus told Nicodemus that he must be born again by the Spirit He was but stating an old truth in a new way. God is the active agent in regeneration. By His power He changes man's heart, renewing it, or bringing about the new birth. And the one renewed is to give evidence of his inward change of heart by wholehearted love for God. Thus he will choose those outward practices which are pleasing to God.

OCTOBER 20

PSALM 51 (10)

In his extremity of repentance David turned for help to the One who had first called him from his state of sin. God had changed his heart and now that it was weighed down with guilt David called upon the Lord to create within him a clean heart. It is God alone who knoweth the heart; He alone can give peace of heart.

OCTOBER 21

PSALM 119:25-32 (32)

One notable feature of this Psalm is especially prominent in these eight verses—the psalmist calls upon God to conform him to God's will and ways. Expressed here is that thirst after the knowledge of God. Also the fountain of such knowledge is revealed. There is not only prayer for an understanding of God's ways, but also a purpose to follow in them.

OCTOBER 22

JEREMIAH 24 (7)

God's power is always at the command of His purpose. By the figure of the good basket of figs God revealed His purpose to restore from captivity. By His power Jehovah would give them a heart to know Him. To know, is in this case, to love, to obey with the whole heart. So ought we to know Him today! Do you have that knowledge of God which springs forth to loving, faithful obedience?

OCTOBER 23

JEREMIAH 31:27-37 (33)

There is but one way that the gra-

rious purposes of the new covenant may be fulfilled in the heart of man. It is the sovereign work of God. In His time, in His way and in whom He wills God implants the mercies of the covenant. He adopts us into His household where we are evermore His people and the Lord is eternally our God.

OCTOBER 24

EZEKIEL 11:14-25 (19)

Three things are observable in the memory verse. The first is the effect of sin upon man's heart—it is as stone. Secondly, man is helpless in this condition, else God would not have to act. Third, only God can and does give us a receptive heart of flesh, or faith. The following verse most certainly sets forth God's purpose in thus changing our hearts.

OCTOBER 25

JOHN 6:49-71 (65)

Total depravity is not some man-made doctrine of the Reformed Faith but an integral part of the Scripture. In this one chapter Christ twice makes the unqualified statement that no man can come to Himself and salvation except the Father draw him. Sin leaves man entirely at the mercy of God. But is there anyone more merciful? Is anyone more gracious? Is anyone more longsuffering? Is anyone more able to call and quicken whom He will than our almighty and sovereign God?

OCTOBER 26

JOHN 15:1-12 (5)

Not only does sinful man make the mistake of thinking that he can work out his own salvation, but often a Christian has the sinful thought that he can serve Christ in his own strength. It is necessary to depend upon God both for wisdom and strength in any Christian endeavor. Apart from Him there may be great activity but precious little will be accomplished, in fact, from the eternal standpoint, absolutely nothing.

OCTOBER 27

I CORINTHIANS 3:1-11 (7)

With the hypodermic needle of success or fruitfulness Satan often injects pride into the Christian. Such a treatment must be fought with great energy. For pride will not only kill one's effectiveness in Christian work,

but it also detracts from the glory of God. How useful and usable is that servant of God who says sincerely, "I am nothing."

OCTOBER 28

COLOSSIANS 1:1-13 (12, 13)

Elsewhere we are told to offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to His name. In today's passage we are given the basis for such continued thanksgiving. God hath graciously fitted us for a spiritual heritage, He has delivered us from darkness and its power and He has translated us, by redemption, into the kingdom of His dear Son. Let praise sound forth continually for all His wonderful works in our behalf!

OCTOBER 29

II TIMOTHY 2:16-26 (25)

All spiritual exercises which we are called upon to manifest are from God. In this and other passages we learn that repentance, love, faith, in fact, every grace is from God. Truly He worketh in us both to will and to do of His good pleasure.

OCTOBER 30

I CORINTHIANS 15:1-11 (10)

There was probably no one so greatly endowed by nature and training for his ministry as was the apostle Paul. Humanly speaking, men would expect him to succeed because of his native abilities. But Paul was great in more ways than one. He was great in humility—"I am the least of the apostles." He was great in giving glory to God—"By the grace of God I am what I am." All saints are as dependent on the Spirit for holy affections as sinners are for the gift of faith.

OCTOBER 31

I CORINTHIANS 1:1-10 (9)

In His faithfulness, God not only elected certain people to salvation but also effectually calls them. By His Spirit men are called unto the fellowship of His Son Jesus Christ. The outward call that comes to all through messages, tracts and Scripture reading is implemented by the Spirit who regenerates and brings to conversion. This is seen strikingly in the conversion of Paul who to the very moment of his vision was a zealous enemy of Christianity.

—HENRY D. PHILLIPS

# The First Ecumenical Synod of Reformed Churches

## Part Two: Important Decisions

By DR. NED B. STONEHOUSE

**I**N AN earlier report published in *THE PRESBYTERIAN GUARDIAN* a month ago, I sought to inform our readers concerning the constituency, background, authority, and purpose of the First Ecumenical Synod of Reformed Churches, which had convened in Grand Rapids on August 14th. The promise was made at that time that, following the adjournment of the Synod, a supplementary report would be forthcoming which would relate some of its most important decisions.

When the Synod adjourned on August 30th, it could not claim that it had solved all of the problems facing Reformed Christendom. But it clearly could be credited with an earnest desire to come to grips with such problems and to lay a solid foundation for the future. Unavoidably much time was consumed with fashioning plans for the Second Ecumenical Synod. Considering the limitations imposed by the unavoidable lack of advance preparation and by the brief period at the disposal of the delegates, the immediate fruits are far from negligible.

Among the questions which the Reformed churches had been facing, and which received some attention at this Synod, were those relating to the need of a more precise formulation of the doctrine of the Inspiration of the Scriptures; the foundational significance of the doctrine of creation over against modern evolutionary teaching; the development of the Reformed conception of Eschatology in relation to aberrations like Modern Dispensationalism and the Barthian Theology; the doctrine of the Church and the relation of Church and State. On these matters the Synod did not attempt to make pronouncements. But in order that such questions might be treated profitably at future Synods, committees were erected to prepare reports to be published as soon as possible.

The Synod did not, however, hesitate to affirm unequivocally its adher-

ence to the Scriptures as the infallible Word of God. In a "Testimony," which took account of "the aversion to this only and unshakable foundation" and its terrible consequences for the life of nations, families, and individuals, the Synod gave expression eloquently to its fervent faith in the inspiration and authority of Holy Writ.

### Doctrinal Declaration

The Synod also undertook, in response to the request of the Netherlands Church, to declare itself with regard to a doctrinal pronouncement of this Church, adopted at its Synod early in the present year. For some years a controversy had been raging which centered largely in the doctrines of the covenant of grace and of baptism. Although not attempting to evaluate the controversy in detail, the Synod did declare the doctrinal deliverance to be in accord with the Scriptures and the Confessions. Although the text of this deliverance is rather long, it is being presented here because of its intrinsic interest. The English text is the rendering of the Rev. H. J. Kuiper, Editor of *The Banner*.

"On the basis of the Holy Scripture and of the Confession of the Church, the Synod declares:

"(1) In the covenant of grace it pleases the Lord to deliver man, fallen in Adam, from his misery and again to receive him into his fellowship (Gen. 3:15).

"To that end He has laid the iniquity of us all on the Mediator Jesus Christ (Isa. 53:6), who with his death and shedding of his blood has confirmed the new and eternal testament, the covenant of grace and of reconciliation (Form for Communion).

"Through the Holy Spirit, the Lord imparts to his own this salvation obtained by Christ, in which grace, once given them, he mercifully confirms and powerfully preserves them even to the end (Canons of Dort, V, 3).

"(2) In this covenant the Lord comes to us with the promise of salvation and on this ground with the requirement of faith and conversion.

"These two, promise and requirement, are joined to each other in such a way (Gen. 17:7; 18:19) that man's responsibility is fully maintained and nevertheless the Lord in his covenant is not dependent on what man does. For in the promise he testifies not only that every one who believes in the Son has eternal life (John 3:36), but he also assures us of the Holy Spirit, who produces faith, whereby he imparts to us Christ and all his benefits (Isa. 59:21; Jer. 31:31-34; Gal. 4:28, 29; Heb. 8:10-11; Heid. Cat., Ans. 74).

"Accordingly he works in his elect that which he requires of all (Canons of Dort, III-IV, 10), fulfilling in them all the promises of the covenant, reckoning not "the children of the flesh" but "the children of the promise" for a seed (Rom. 9:6-8; Gal. 3:16).

"(3) According to the Word of God the children of believers as well as adults are included in the covenant of God and in his Church, and are sanctified in Christ, so that they share in the promise and are placed under the requirement of the covenant (Gen. 17:7; Heid. Cat., Ans. 74; Form for Baptism, Q. 1).

"At the same time Scripture also teaches that not all are Israel who are of Israel (Rom. 9:6). Nevertheless, the Church, since it is not given her to judge that which is secret, should not make a distinction between members and members, but, building on the promise of God (Ps. 22:31; Isa. 44:3; 59:21), and in accordance with the language of Scripture (Mark 10:14; Acts 16:31, 34; Eph. 6:1), should regard and deal with the children, unless they reveal themselves as unbelievers, as those who share in the regenerating grace of the Holy Spirit. (The Synod has chosen this expression to leave room both for the view that the children are to be regarded as re-

generated, and for the view that they are to be regarded as children who are or will be regenerated, though both views naturally are conditioned by what follows in this declaration concerning the sovereignty of God.)

"This does not imply that any definite statement can be made, on the basis of God's Word, concerning the time at which the Holy Spirit begins his regenerating work in the elect; the Lord fulfills his promise sovereignly, at his own time, whether before, during, or after Baptism.

"Further we say with our Confession that godly parents ought not to doubt the election and salvation of their children whom it pleases God to call out of this life in their infancy, since they are holy, not by nature, but in virtue of the covenant of grace (Can. of Dort, I, 17). Likewise, in the training of their children the parents shall always proceed from the promise of the covenant and plead thereon.

"The Church shall exclude from its fellowship those who in unbelief and impenitence despise the covenant of the Lord. She declares thereby that such have no part in the Kingdom of Christ and as covenant-breakers are subject to the judgment of God as long as they do not repent (Heid. Cat., Ans. 85).

"(4) The children of believers ought to be baptized on the ground of God's promise and command; which Baptism signifies and seals the washing away of sins through the blood and Spirit of Christ (Heid. Cat., Ans. 69, 70).

"Therefore the Church thanks and praises the Lord for his fatherly goodness and mercy which he has shown to "us and our children" (Thanksgiving from Formula for Baptism) and she calls all to faith in that promise of the gospel which comes to them in Baptism. For without faith the sacrament will be to them of no avail but will make their judgment heavier, as also our Confession states that the ungodly receives the sacrament to his condemnation but not the truth of the sacrament (Belgic Conf., XXXV), which is Jesus Christ, without whom the sacraments are of no moment (Art. XXXIII).

"(5) The covenant of the Lord obligates everyone always to prove himself earnestly whether he truly believes in the Christ of God (II Cor. 13:5) and brings forth fruits of thank-

fulness (Heid. Cat., Ans. 64); for Scripture says that only he that believeth and is baptized shall be saved (Mark 16:16).

"In accordance with the foregoing, the Synod rejects every conception which, in the doctrine of the covenant, fails to do justice to the election of God and the effectual operation of the Holy Spirit, and which identifies the covenant promise with a conditional assurance.

"Finally, the Synod would in all earnestness call attention to it that as we ponder in faith on the connection between God's responsibility and our responsibility we should not be wise above what is proper. Here too the word applies: "The secret things belong unto Jehovah our God; but the things that are revealed belong unto us and to our children forever, that we may do all the words of his law" (Deut. 29:29)."

#### Reformed Churches in Germany

One decision of the Synod may be of considerable importance for the maintenance and development of the Reformed Faith in Germany. The Reformed Churches of Ostfriesland and of Grafschap Bentheim, although denominationally connected with the Reformed Churches of the Netherlands, have not been permitted by the Allied authorities to resume contact with these churches. They have, for example, not been permitted to send delegates to the synodical meetings in the Netherlands nor to send their students to the denominational seminary. The ecumenical Synod, taking stock of this grave injustice, prepared a petition which seeks to influence the authorities in Washington to take steps to amend this situation.

#### Constituency of the Second Synod

One of the most thorny problems confronting the delegates was that of determining the character of the next Synod. On the one hand, there was the conviction that the present synod was essentially preparatory for a much broader future gathering. But, on the other hand, it was determined that at all costs precautionary measures should be taken to preserve the distinctly Reformed character of the assembly. This end was promoted, first of all, by the adoption of the following statement:

"The foundation of the Ecumenical

Synod of the Reformed Churches shall be the Holy Scriptures of the Old and New Testament as interpreted by the Confessions of the Reformed Faith, viz., *Holvetica Prior*, *Heidelberg Catechism*, *Confessio Gallicana*, *Confessio Belgica*, *Confessio Scotica prior et posterior*, *Westminster Confession*, and the *Canons of Dort*.

"It should be understood that these Scriptures in their entirety, as well as in every part thereof, are the infallible and ever abiding Word of the living, Triune God, absolutely authoritative in all matters of creed and conduct; and that the Confessions of the Reformed faith are accepted because they present the divine, revealed truth, the forsaking of which has caused the deplorable decline of modern life. It has to be emphasized that only a wholehearted and consistent return to this Scriptural truth of which the gospel of Jesus Christ is the core and apex, can bring salvation to mankind and effectuate the so sorely needed renewal of the world.

"Because of the diversity in the Forms of government of the Reformed Churches, uniformity of Church polity cannot be stressed as a fundamental requisite except in so far as the principles of this polity are contained in the Reformed Confessions, e.g., the *Headship of Christ* and the *marks of the true Church* (the preaching of the pure doctrine of the gospel, the pure administration of the sacraments, the exercise of discipline).

"All churches which, in the judgment of this Synod, profess and maintain the Reformed faith will be invited to participate in the Ecumenical Synod, on the basis mentioned above. Moreover, they will be kindly requested to express their explicit agreement with it, and all delegates to the Synod will have to testify their adherence to the confessions of the Reformed Faith and to the aforesaid statement."

The final paragraph was adopted only after considerable debate. Several delegates, having in view the difficulty of selecting certain churches and passing by others, judged that it would be sufficient to leave the ultimate decision to the consciences of the churches. The contrary point of view prevailed, however, and, as amended, the statement was understood as requiring the Ecumenical Synod to determine which churches were to be

(See "Synod," page 278)

# Waters in the Wilderness

By the REV. CLARENCE W. DUFF  
Orthodox Presbyterian Missionary in Eritrea

YOHANES and I piled our tent and poles (borrowed from Mr. Mahaffy), a box of supplies and utensils, a bucket and lantern and two brief cases crammed with books and Bibles on and in the native owned and operated bus that leaves Ghinda each summer evening for the hot baths of Ailet (pronounced eyelet). The occupants of the bus were in holiday mood as we rolled merrily around the curves and hairpin switchbacks to the hot plain below. Turning off the main highway we went across the dusty flats, here and there descended into a dry water course and drove through thorny acacia trees and bushes to the comfortable Italian hotel where all the Italian passengers alighted. The bus then drove the native passengers and myself back in another direction to the main native encampment.

Sitting just behind me on the way down was an Ethiopic priest. Hearing me speak in Amharic to the bus driver, he spoke to me and told me he was one of the monks from the old Bizen monastery, about 15 miles from Ghinda on the road to Asmara. He said the monks had a house at the hot baths and very kindly invited me to go with him there. His invitation provided me a friendly contact and a place to pitch our camp for the next four nights. The three other Bizen monks occupying the rude house at the time were courteous but not over friendly. Occasionally I shared the shade of their porch or wall at midday when my tent was too hot.

A motley crowd frequents the healing waters of Ailet at this season. Mohammedans and Christians (Ethiopic, Roman Catholic, Protestant), from Asmara and Massawa, from north, south, east, and west in Eritrea; from the northern provinces of Ethiopia as far as Adigrat and Adua and Axum, speaking Amharic, Tigrinya, Saho, Tigré, Arabic, Hebrew—they come to wash in and to drink of the waters that have become so famous for their cures. The sick, maimed, lepers and those with festering tropical ulcers come for healing. Those who have

been helped in the past come to prevent a recurrence of their diseases. Healthy looking specimens from the cool highlands come to enjoy the heat of Ailet, others from Massawa and nearby to escape from the extreme heat and humidity of the coast. The population is not large but always changing. Most people stay for a week to fifteen days.

Idleness is the rule. After nightfall and before light in the morning practically the entire population leave their rented huts or their open camps on the surrounding hillsides and go down to wash in pools in the rocks or immerse their bodies in wells scooped out of the sand in the river-bed. The water is so hot that I could scarcely wash my hands in it, after it was carried to my tent in a bucket from the special well reserved for drinking and cooking purposes.

During the day quite a few of the people migrate to other valleys a mile or two away where are various wells or springs or little streams or water flowing from pipes stuck into the rocky sides of a gorge. The various springs have been blessed by the Moslem sheiks in the name of some famous Mohammedan. The Christians often praise God for giving them the waters, but I fear usually trust and pray for healing in the name of a saint or angel.

Yohanes and I, armed with an Amharic Bible, Tigrinya Gospels of St. John, and a Tigré New Testament, followed the people to these streams and springs, and found many opportunities to converse about Christian things with individual men or groups. One day beside the stream not far from the Italian hotel we had a long conversation about the Bible and the Christian faith with several Mohammedans from Adua, in Ethiopia. An Ethiopic Church man from the country above Ailet came along to help us, and when the Moslems had gone to bathe he stayed to ask us more of our teaching. Yohanes stood with me in defense of the Protestant faith, but I had sometimes to curb a slight tendency to sacerdotalism inherited from

his Swedish Mission (Lutheran) teaching.

At this place we drank of the water from a little pipe stuck into a cleft of rock in the hillside. Our Mohammedan friends told us that this was exceptionally beneficial water. Years ago before the pipe was inserted a certain woman had put her hand into the cleft to catch some water, when a serpent took hold of her hand and bit severely. Her arm and body swelled up at once, but she was healed by bathing in the nearby hot water. After that she could charm any snake, no matter how deadly. She told them she had played with their grandmother, and they all obeyed her.

Another day we sat under big spreading acacia trees in the stream bed below a rocky falls at the top of which people were bathing in a lovely stream of water, comfortably warm, issuing from a large pipe that conducted the water from a spring somewhere in the hill above. We were having a good talk over the Bible with some men who were listening attentively to what we taught, when our friend the Bizen monk, Twolde Birhan (Born of Light, or Son of Light), appeared. He began to question me about some of our "heresies." He was not unkind or discourteous, but seemed earnestly to believe the Coptic doctrines. Though I was sorry to have the former conversation interrupted, yet Twolde Birhan's questions and arguments gave me a very good opportunity to set right several misconceptions of our teaching, combat serious errors and explain some important truths such as Christ as our only mediator instead of Mary and saints and angels and priests, and justification by faith alone without the works of the law.

I had little difficulty winning my points so far as proof from the Bible was concerned. Though my friend the monk didn't admit that any of his theories were wrong, he was at quite a few places left without any argument, and I believe those that were listening in were inclined to see that

the Bible was on my side. No Ethiopic Church Christian questions the authority of Scripture as the Word of God. The trouble is that the church's method of interpreting Scripture is extremely allegorical and very often most illogical. Besides they include so many extra books in the canon of Scripture, and make so much of the church fathers and tradition, that one is often left far behind in regard to the minute details of a Bible incident. For instance, Twolde Birhan's account of Eve's conversation with the Devil or of Mary's with the angel Gabriel was far removed from the simplicity and dignity of the Bible record. The credulity of these people is amazing.

In other conversations Twolde Birhan asked me if it is really true that it is light in America when it is night here. I assured him it was so, and spoke of how day and night, summer and winter, the phases of the moon, etc. may be explained by the revolution of the various bodies. He professed skepticism, and intimated that all knowledge gained outside the Scriptures was likely to be false and of the Devil. He preferred the explanation of the Book of Enoch regarding the seasons and months, that the sun had twelve windows, one for each month so that some days and months are longer than others. I fear he misrepresented Enoch somewhat.

He was confident that motion pictures were of the Devil, since men and objects appeared and disappeared in a way that he apparently attributed to black magic.

This monk was a gentle, likable man. In many matters he evidenced a true appreciation of spiritual truth and appeared sincere in his convictions. He gave me a hearty invitation to visit him at Bizen, which I did since, together with Mr. Mahaffy and Donald.

After the monk left for the encampment I ate the light lunch I had carried along and was invited for coffee with several folks who had made a little fire under the trees beside the stream. They were families who had come from Axum. One, the wife of a priest, had been reading for some time during the forenoon in a Tigrinya Gospel of John that she borrowed from us.

The last evening I had an excellent opportunity to explain our teaching and important ways in which it differs from the Coptic and the Roman Cath-

olic in answer to the questions asked by the two bus owners, Mohammedans. They seemed to feel that my explanations made the Christian faith more reasonable than they had conceived of it from their contacts with these other churches. We had an audience in which were at least one Roman Catholic woman, a Copt and other Mohammedans.

I had gone on this excursion with the intention of visiting the towns of Ailet, Ghumhod, and Azus, camping a few days at one or the other and trying to hear and practice pure Tigré. I found, however, that they were practically deserted villages at this hot and dry season of the year, almost their entire populations having migrated to better grazing lands higher up. Most of the merchants and their families went elsewhere for the season, some to the hot baths nearby. The languages spoken about the resort were as great a babel as we find at Ghinda. Finding many who understood Amharic, I felt it a real opportunity to bring the Water of Life to this wilderness where so many are seeking the water that cannot heal the disease of sin nor quench the thirst of the soul. We have gone back since to hold a little meeting and hope to go several times again in the month or more that remains before the season ends. Another year we hope we can have regular meetings at least twice a week through the season when the people come for the baths and perhaps keep a supply of Bibles and literature on hand for those who wish to read. We trust that thus the good news may go into many parts of the country and fountains of living water spring up in this dry and thirsty land. "For in the wilderness waters shall break out, and streams in the desert" (Isa. 35:6).

### Pastoral Efficiency

**T**HE Broadway Baptist Church of Chicago suggests the following ways to reduce pastoral efficiency:

"Stay away from church, especially when you know only a handful will be present. Stay away from the Wednesday evening prayer services because there never is a large group present. When the sermon is over leave the church in a hurry without speaking a word of encouragement to the pastor. When you get sick don't let him know about it, and then criti-

cize him for not coming to see you.

"Never invite him or his family out to dinner in your home. They never enjoy a social hour. Pay just as little as you can to the church and then always grumble about the church wanting money.

"Never give up your allegiance to your former pastor. Constantly quote him in all things and keep him in contact with everything that is going on and ask his decision in the matters of the church. Never give your pastor anything except what you promised. This might make him think you appreciate him.

"Always have some fool excuse when he wants you to do something in the church. That is what you pay him for. Never call at the pastor's home, but raise 'Billy Cane' if he does not visit you once or twice a week.

"Don't ever offer to help in any way, for he might think you are 'butting in.' Act as cold and indifferent toward him as you can and he will think you are dignified. Never bestow any kindness upon him or his wife on their birthdays, wedding anniversary, pastoral anniversary, Christmas, etc. Just forget them entirely, for they might think you love them. These little remembrances would be too kind."

### Synod

(Concluded from page 276)

invited. But it proved impossible to accomplish this aim within the time that the Synod was in session, and in the end the Synod did not invite any particular churches. Instead, it was determined that the delegates of the three churches should constitute committees which should bring nominations to their own national Synods. Thus the final determination of the churches to be invited from America was left to the Synod of the Christian Reformed Church.

The next Synod will convene in Amsterdam, in August, 1948, or as soon thereafter as practicable. Various details are to be worked out by a Committee of Three in consultation with the Reformed Church of Amsterdam, which was designated as the calling church. May the great Head of the Church guide as the various decisions are carried out in order that this movement for unity in Reformed Christendom may prosper!

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**Confusion**

A **SIZABLE** proportion of the American population can remember the days of comparative peace and quiet which were characteristic of the pre-1912 period, and it is difficult for them not to consider such times as normal and to long for their return. We fear, however, that any hope of such a return is but chasing the will o' the wisp and had best be resolutely put aside. In whatever direction we look, confusion reigns.

It is not necessary here to discuss this point in detail with respect to the political and economic organization of society. It is likewise true to a considerable degree in the realm of social and individual relationships. What more immediately concerns us is the confusion in the religious scene and, particularly, within the church of Christ.

The organized churches are, in all too many instances, divided between modernists and evangelicals. Sinful unbelief has crept into the hearts of men, and positions of trust and authority as well as positions of simple membership are occupied by men who deny the faith which is the bond of unity of the children of God. Evangelicals have generally felt, and rightly so, that in many instances an ethical question was involved here as well as a doctrinal one. When a church requires its officers to subscribe to a system of doctrine as a condition of office, is it right to make that subscription, when it cannot be made sincerely in the historic sense of the words? Evangelicals have usually said, No. They have been right.

But ethical laxity has not been confined to the modernist camp. Fundamentalist ethics are all too often com-

promising, as anyone with a sensitive conscience who has had wide experience in fundamentalist circles can testify. Personal reputations are promoted at the expense of fairness, and the publicity reaction is more jealously guarded than the principles of God's law.

Without any question these facts are a great trial of mind and heart to many Christians. When they see honored friends divided by doctrinal and ethical questions they are grieved. Often the divisions are aggravated by honest and sincere differences of opinion. They may be due to ignorance, to misunderstanding, to dullness of perception, but, at times, they wound the spirit and disturb the mind quite as much as, perhaps more than, those where the cause of division is plainer.

What should the resource of the Christian be in such straits?

The heart of the remedy is to be found in distinguishing between the great cause that consists of the defense, proclamation and propagation of the truth of God and the individuals and institutions which are the temporary means of advancing that cause. God's cause can never know defeat in any ultimate sense of the word. Its embodiment in one or another person or organization may for a time be useful and then lose its place of utility. This has happened ever and again. THE PRESBYTERIAN GUARDIAN itself is endeavoring to maintain a course that was once represented by honored journals which have ceased to exist or have lost their usefulness.

God's Word has made it plain (1) that no man or institution shall attain to sinless perfection in this age, (2) that the attainment of an age of perfect righteousness must await the return of Christ, (3) that not all who profess the name of Christ are wise disciples.

In the light of these things, let us remember our own faults and failures, let us recollect the hasty and imperfect judgments which we have made in the past, and let us, in the midst of confusion, seek for diligence. For we are enjoined, "Keep thy heart with all diligence; for out of it are the issues of life" (Prov. 4:23) and "adding on your part all diligence, in your faith

(*Due to the illness of the Managing Editor the Rev. Leslie W. Sloat has kindly assisted the editors in the preparation of this issue.*)

supply virtue; and in your virtue knowledge; and in your knowledge self-control; and in your self-control patience; and in your patience godliness; and in your godliness brotherly kindness; and in your brotherly kindness love" (II Pet. 1:5-7).

**From the Editors'**  
**MAIL BAG**

Dear Sirs:

I write to express my appreciation of your courage. In a day when many evangelical publications are given to a most discouraging disregard for purity of principle in the interests of a carnal scheming for irresponsible popularity and the promotion of transient personal opinion, it is a distinct pleasure to find in the GUARDIAN a policy of fearless resolution. All lovers of truth, whether or not they agree with your editorial opinion, must admire your courage and obvious faith in the ability of truth to vindicate itself. And there can be no doubt that the God of Truth, for His own glory, will eminently honor those who have sufficient faith in the faith to be fearless for its sake.

Yours for a continued constancy,  
WILLIAM D. GRAY  
Welsh, Louisiana

Dear Sirs:

I took part in the action of the Christian University Association meeting which has been condemned by Mr. Marsden and THE GUARDIAN as being "unethical, immoral and flagrant sin." I want to make it strongly known that I object to being judged by any person or group who set up their own standards of right and wrong.

At the meeting certain recommendations were made to the Board—that was in accordance with the Constitution. The Board had called the meeting of the Association, then we as the Association chose to continue the meeting at a later date,—this too was constitutional. That is all there is to it, and to read into these actions immorality and sin is judging in a way only God is able to do.

In your editorial you claim "many if not most" of those who so voted were unaware of the moral implications and were led astray. This is only guess work on your part and should not be presented as almost certain fact.

Mr. Marsden reports that we refused to reconsider and so confirmed (See "Mail Bag," page 283)

# The Life of Jesus Christ

A Home Study Course

By the REV. LESLIE W. SLOAT

## LESSON 13

### The Sermon on the Mount

SCRIPTURE: Matthew 5-7; Luke 6:1-49

THE controversy with the Jews over the proper observance of the Sabbath day, which had apparently begun in Jerusalem, continued on the return trip to Galilee and it seems natural to think that Luke is dealing with this return trip when, in his sixth chapter, he reports another outbreak of the conflict in connection with the picking of corn or grain on the Sabbath. Our Lord's answer to the charge, through the use of some Old Testament illustrations, establishes certain principles in the matter. The first is that works of necessity are proper on the Sabbath. The second is that work involved in the conduct of worship is proper on that day. And the third is that works of mercy may well be done on a day set apart to the Lord.

Luke then records the names of the disciples whom Jesus had called to be His followers. These twelve continued with Him during His ministry, one of them became a traitor and then committed suicide, and the remaining eleven, along with Paul, were the founders of the Christian church after the departure of Jesus.

It is at this point that Luke inserts his account of the Sermon on the Mount. The version of Matthew, which differs from Luke's in some particulars and may well have been spoken on a separate occasion, is longer, and Matthew seems to indicate that it came earlier in the ministry of Jesus. In our study of the Sermon, we shall use Matthew's account of it as our source.

The Sermon was delivered to the disciples in particular. It is intended for all Christian people, and may be considered as the divine standard of Christian conduct, the law of God for the life of His people. We may look upon it as designed to restore a correct understanding of the Old Testament commandments, but also to supplement them by fuller explanation.

First are the *Beatitudes*, a series of brief sentences describing the truly blessed man. Here is described the development of character in a true Christian. We see the beginnings in a

recognition of one's own spiritual poverty, in sorrow for sin and a patient waiting on God. There is a longing for righteousness, there are outward acts of mercy and kindness. And finally the growth of righteousness in character and conduct brings its inevitable result in opposition and persecution from the forces of evil. Christians are not to seek to be persecuted, but those who have reached the stage of being persecuted for righteousness' sake are described as specially blessed, in that they are made partakers of the kind of treatment that was accorded the true prophets of ancient time.

Then our Lord points to the distinctive place and consequent responsibilities of discipleship. Disciples of His are a light in the world. And they are to be such a light, not by observing the law of God according to the false interpretations of scribal and pharisaic tradition, but by observing it according to that true inner and spiritual understanding of it which Jesus is about to indicate. He had not come to destroy the law. The law, even its least jot and tittle, shall never be destroyed. But people need to understand that sin consists not only in certain external acts, as murder and adultery, but in the total inner attitude of the heart. Anger and envy, lust and greed, are as much transgressions of the law as any acts. God requires that we shall be perfect, even as He Himself is perfect. That is our goal.

Jesus discusses three outstanding religious practices of the time—almsgiving, prayer, and fasting. He points out that since they are done with respect to the Father in heaven, they should not be done in a way that attracts the attention of men. The Jews of that day often made an ostentatious exhibit of their righteous acts. They publicized their giving, made long prayers on street corners, and disfigured their faces when fasting. Jesus says that these things ought to be done in a private fashion, for the eye of the heavenly Father, not the eye of the man next door. Surely we need to be reminded of this in our own day. Protestants may not carry about a string of beads which they are continually fingering, as do many Cath-

olics, but all too often our public appearance of religion is not matched by the private practices of a truly devout life. It is in connection with the matter of prayer, that Jesus gives us the model for all such approach to God, which we call *The Lord's Prayer*.

Next comes a warning against setting too much store by earthly things, as money and possessions. The treasure worth having is treasure in heaven, which will be ours throughout eternity. If we seem not to have enough for our immediate bodily needs, we are to remember that our all-sufficient Father knows even better than we do the things of which we have need. "Seek ye first," commands Jesus, "the kingdom of God and His righteousness, and all these things shall be added unto you." What a rebuke this is to our worldly anxiety! And what a promise it is! The chief business of the church is not in the field of economics or social theory.

After this there are instructions concerning the relation of a man to his fellow, in which we are warned not to judge a man too hastily, and to be careful of that which we do, that it be effective. Men are to be known by their fruits. As good trees do not bring forth bad fruit, or vice versa, so evil hearts do not bring forth good fruit, and vice versa. So the fruit of a man's life is a good indication of the inner heart. And finally Jesus speaks of the coming judgment. In it He Himself will be the Judge. He will determine who shall and who shall not enter the eternal kingdom. And many who have the forms of external religion will on that day be found on the outside. Those who do the will of the Father, in truth, will be received. The first requirement of that will, is that we rest upon Jesus, in trust, for our soul's salvation.

The Sermon is brought to a close with a double parable. There is described a foolish man, who builds a house on the sand. When storms come, the house is demolished. And there is described a wise man. He builds his house on a foundation of solid rock. It stands firm amidst the storms. Those who listen to what Jesus says, and do it, are like the wise man. Their lives will be built on unmovable rock, and they will be strong in Christian character. Those who refuse to hearken to His words will be overcome by the tempests of life. The only



foundation upon which it is safe to build our lives, is the sure foundation of God's unchanging Word.

If the Sermon on the Mount gives expression to the duties of the Christian life, it in no less degree exalts Jesus Himself as the Lord of the Christian life. Jesus claims an authority in interpreting the Old Testament precepts, and an authority in giving His own commands, which sets Him apart from the rest of mankind. And when He asserts His own position as Judge at the last day, we recognize that the authority He claims is justly His. None but the Son of God could speak thus, and speak true.

Small wonder then, that when He was finished, the people were astonished. They were not accustomed to such authority, even in pompous scribes. Here was a new voice. The world today needs to attend again to the words which it uttered.

#### QUESTIONS ON LESSON 13

##### Detail Questions:

1. What name is given to the discourse of Jesus which opens with the Beatitudes?
2. What are the Beatitudes, and why are they so called?
3. Is it sinful to envy or hate another person, if one does not actually injure that person?
4. What is the goal we are to seek after in life?
5. Where in the New Testament do you find the Lord's Prayer?

##### Discussion Questions:

1. Discuss the differences between the "righteousnesses" of Scribes and Pharisees, and those which Jesus requires.
2. In our Christian conduct, whose approval should we especially seek? What effect will this have on us? Is there any area of life where this is not true?
3. What do we learn concerning Jesus Himself in the Sermon?
4. What are some of the storms which Christians have to face? In what way will a knowledge of the Word of God help us to weather such storms? What were some of the storms Jesus Himself had to face?
5. What, in your opinion, is the best way to make the Word of God a foundation of your life?

## Orthodox Presbyterian Church News

### Bruce Hunt Sails

According to a telegram received at the Foreign Missions office on September 21, the Rev. Bruce Hunt, Orthodox Presbyterian missionary, expected to sail from Seattle on Thursday, September 26, aboard the *Marine Falcon* of the President Line, bound for Korea. The Church should be much in prayer that the way may be opened for Mr. Hunt to resume full missionary work. For the present his family must remain in this country.

Later: Delayed by the strike, Mr. Hunt sailed from Vancouver, B. C., on October 1.

### Tichenor to Be Ordained

Nottingham, Pa., a place famous in the history of the Presbyterian Church, was the scene of the September meeting of the Presbytery of Philadelphia of the Orthodox Presbyterian Church. The Stated Clerk of Presbytery, Rev. Henry D. Phillips of the Bethany Church of Nottingham, represented the Church as the host of the occasion. Elected as moderator for the ensuing year was Professor R. B. Kuiper of Westminster Seminary. It appears to be the intention of Presbytery to reopen the Calvin Institute of the Bible at as early a date as proves practicable.

The major part of the session of Presbytery was consumed by the examination for ordination of Licentiate C. Alan Tichenor of Philadelphia, who received, at this meeting, a call to the pastorate of the Knox Church of the same city. Mr. Tichenor distinguished himself by the modesty and lack of bravado in his bearing. As he was one of five who presented to Presbytery a proposed answer to the complaint against the Presbytery in connection with the licensure and ordination of Dr. G. H. Clark, he was questioned at somewhat greater length than usual. There appeared to be general satisfaction throughout the Presbytery as to his position on all points except those connected with the doctrines of the incomprehensibility of God and the noetic effects of sin. Difficulties in connection with these points were not resolved to the satis-

faction of all, but, in view of certain considerations concerning Mr. Tichenor which appeared in the course of discussion, the Presbytery finally determined by majority vote to proceed with the ordination. The service is to be held in the Knox Church of Philadelphia on Thursday evening, October 10. The Rev. Messrs. S. J. Allen, H. J. Hoefinger, Robert Strong, S.T.D., and others will participate.

The Rev. Robert L. Atwell was received from the Presbytery of New Jersey, was elected to the Committee on Young People's Work, and is to be installed as pastor at Middletown, Pa., this month.

The next regular meeting of the Presbytery will convene at the Mediator Chapel, Philadelphia, on November 18.

### China Bible Teaching

THE East China Theological Seminary, now located at Hangchow, that famous ancient city of gardens and lakes, is to benefit from the teaching services of the Rev. Egbert W. Andrews, missionary of the Orthodox Presbyterian Church. This Seminary is supported entirely, except as regards the personal services of Mr. Andrews or other foreign members of its staff, by Chinese contributions. The majority of its board of control are also Chinese, the foreign minority members being representatives of the China Inland Mission.

The presence of large numbers of Mandarin-speaking refugees in the Shanghai area also offers opportunities to Mr. Andrews to preach the gospel to these neglected people. They are not able to understand services conducted in the Shanghai dialect. For months now Mr. Andrews has been living at great personal sacrifice on a sleeping porch. Living accommodations are at a tremendous premium in the Shanghai area, and the amounts charged as "key money" are fabulous.

### Fakkema on Tour

MR. Mark Fakkema, the General Secretary of the National Union of Christian Schools, is making another speaking tour through the East

visiting Christian school centers in The Orthodox Presbyterian Church. Those living in the East who would like to contact Mr. Fakkema may do so by writing at once to the office of the National Union of Christian Schools, 11005 So. Michigan Ave., Chicago 28, Ill. The contemplated itinerary will cover the larger part of the month of October.

### Westminster Trustee to Japan

**T**HE Rev. William A. McIlwaine, D.D., a trustee of Westminster Theological Seminary, and missionary to Japan under the Presbyterian Church in the U.S. (Southern), expects to sail again for Japan this month. Before the war Dr. McIlwaine taught in the Central Theological Seminary at Kobe. Originally under the joint control of the Northern and Southern Presbyterian Churches of this country, the Seminary became independent when the control of the Northern Church threatened to introduce modernism. The war forced the closing of the institution. Some of its Japanese professors have now become ministers of the new Christian Reformed Church of Japan. It is hoped that soon a seminary can be opened to do the work formerly done by Central Seminary. Efforts to build up a library are already under way. Information may be secured from Major Lardner W. Moore, 0-511444, IMTFE GHQ SCAP, APO 500, c/o Postmaster, San Francisco, Calif.

It is reported that 52 protestant missionaries of all denominations have now been cleared for Japan. The majority of them will engage in educational work.

**T**HE Trustees of Westminster Theological Seminary have extended a cordial invitation to the public to be present for the inauguration of the Rev. Edward J. Young, Th.M., Ph.D., as Professor of Old Testament. The service will be held in the Seminary auditorium on Friday evening, October 18th, at 8 P.M. Dr. Young will deliver an address on the subject, "The Authorship of Isaiah 40-66."

## Christian University Board Holds Fall Meeting

### Terminates Services of General Secretary Sends Statement to Members

**T**HE regular fall meeting of the Board of Trustees of the Christian University Association was held on September 11 at the Central Y.M.C.A. in Philadelphia. Twenty-three of the present members of the Board attended. Four newly elected members took the pledge of membership in the Board. These were the Rev. P. Y. De Jong, Ph.D., John Hekman, R. P. Jobson, and Thomas McIlwaine. The officers of the Board were re-elected and are Ned B. Stonehouse, Th.D., President; Howard D. Higgins, D.D., Vice-President; Robert K. Rudolph, D.D., Secretary; Lambert Steen, Treasurer. Glenn A. Andreas, and the Rev. Messrs. John Clelland, William Haverkamp, Robert Marsden and John Murray were elected to constitute, along with the officers, the Executive Committee of the Board. The Board received assurance from its legal counsel that its constitutional powers governing nominations and elections to the Board were clear and that these could not legally be challenged.

One of the actions of most interest to the public was the termination of the services of the Rev. Edwin H. Rian, LL.D., as General Secretary. In connection with this development, the Executive Committee has issued the following statement:

October 2, 1946.

To the Members of the  
Christian University Association.  
Dear Friends:

The Executive Committee of the Board of Trustees of the Christian University Association of America deeply regrets that it has to inform the members of the Association that the Board of Trustees at its meeting on September 11, 1946, considered itself compelled to terminate the services of Dr. Edwin H. Rian as general secretary of the Association. No doubt many of the members of the Association will be greatly surprised at such an action on the part of the Board of Trustees. It seems to the Executive Committee that some explanation of this action should be sent to the members of the Association.

Without question, it is through the

activities of Dr. Rian that many members had become acquainted with the Christian University Association and through his influence had been constrained to become members. In the minds of many the movement was closely associated with the name and promotional activities of Dr. Rian.

It must also be said that, although the idea of a Christian University in this country did not originate with Dr. Rian, yet it is exceedingly questionable if the Christian University Association would have been established a few years ago if it had not been for his impetus, zeal and promotion.

It becomes for these reasons all the more necessary for the members of the Association to be informed of the reasons for which the Board of Trustees terminated Dr. Rian's services as general secretary.

Over a period of time it became increasingly evident that Dr. Rian was out of accord with certain policies of the Board of Trustees, policies, indeed, which deeply affect the character of the movement and of the University which it seeks to establish and maintain. Of such divergence of viewpoint we shall give one or two examples.

The Board of Trustees has not evaluated the suitability of candidates on the basis of denominational affiliation. It has rather exercised great vigilance in making nominations to the Association for membership on the Board of Trustees. Dr. Rian has frankly confessed that he considers this type of selectiveness on the part of the Board as failure on its part to carry out the intent and provisions of the Constitution of the Association. The Board, on the other hand, is deeply convinced that this type of vigilance is indispensable for the direction and preservation of the movement to the end that it may fulfil the very purpose contemplated and expressed in the Constitution.

It is in this light that a statement made in a communication recently sent to members of the Association is to be evaluated. This statement avers

that "Dr. Rian was dismissed as General Secretary . . . because of his stand for historical, ecumenical Calvinism as opposed to a personal and narrow Calvinism represented by the Board of Trustees." It must be denied that the Board stands for "a personal and narrow Calvinism." The Board stands, indeed, for historic Calvinism. But it is also exceedingly jealous that those elected to the Board of Trustees shall not only subscribe to the Reformed standards mentioned in the Constitution but shall also have a sound and intelligent understanding of the implications of historic Calvinism for the direction and conduct of such an institution as the Christian University Association hopes to establish. Dr. Rian, on the other hand, has avowed his opposition to the type of selectiveness and scrutiny that the Board has exercised for the purpose of insuring, as far as possible, that only men endowed with such an understanding of the implications of historic Calvinism would be elected to the Board. Furthermore, the Board is not committed to any other type of Apologetics than that enunciated in the *Basis, Purpose and Declaration* of the Constitution of the Association (Article II).

Dr. Rian has also a different conception of the provisions of the Constitution respecting the prerogatives of the Association. When the Constitution was framed and adopted the prerogatives of the Association were very carefully restricted. It was deemed to be in the best interests of the movement to do so. Hence the Constitution distinctly provides: "The Association shall meet once each year at the call of the Board of Trustees. At this annual meeting the Board shall make a report of its work to the Association. All actions taken at the meeting, pertaining to the work of the Association, shall be presented to the Board in the form of recommendations" (italics ours). But Dr. Rian believes that it is the prerogative of the Association to remove members of the Board of Trustees or even the whole Board. The Board, on the other hand, maintains that the Constitution not only does not contemplate any such possibility but very distinctly provides against any such action on the part of the Association.

For such reasons as these it became evident that Dr. Rian could not possibly promote the work of the Association under the auspices of the Board

of Trustees. The only feasible solution would have been either to terminate the services of Dr. Rian or for the preponderating majority of the Board to resign. The Board members could not so lightly relinquish their responsibilities. And so the only practical and proper alternative was to terminate the services of Dr. Rian.

Members of the Association should understand that the then-current appointment of Dr. Rian terminated on September 30th. He had been reappointed for one year at the Fall meeting of the Board in 1945. No injustice was done to Dr. Rian in terminating his services nineteen days earlier than the end of the period of his appointment. By action of the Board his salary was not only continued until September 30th but also extended an additional month, until October 31, 1946. It is distinctly misleading, therefore, to allege, as has been alleged in a communication sent to members of the Association a few days ago, that "on September 11th, Dr. Rian was dismissed as General Secretary without notice."

It is quite unfair to allege that the Board is responsible for "the deplorable financial situation." The present financial condition is indeed not a satisfactory one, and it had become progressively worse during recent months. It must be remembered that the unsatisfactory financial state developed during Dr. Rian's tenure of office. The Board had not publicised its differences with Dr. Rian and it can hardly be charged that the Board is responsible for undermining the confidence of some members of the Association.

In view of the present financial situation, the Board was compelled to give consideration to the advisability of the sale of the Widener Estate. The Association has considerable equity in this property and that equity might seriously have been jeopardised if the Board had not taken due account of the situation. It should be noted that it is not accurate to say that the Board decided to look into the "possibility" of the sale of the property. This is something quite different from consideration of the "advisability" of such a sale. Rather than being charged with "drastic and reckless actions," because of this procedure, the Board should be acknowledged as proving itself a faithful steward of its trust.

The Executive Committee, as also

the Board, wishes Dr. Rian well and hopes that his great talents will be effectively used in some other field of service to the promotion of the kingdom of our Lord and Saviour.

The Executive Committee also hopes that the members of the Association will be persuaded of the necessity and wisdom of the action taken and will continue to give to the Association their hearty and prayerful support.

On behalf of the Board of Trustees, I am

Faithfully yours,  
N. B. STONEHOUSE,  
President.

## Mail Bag

(Continued from page 279)

our transgression. What transgression? Certainly not one against the law of God or the law of man, but perhaps against the wishes of certain men, yes—so we are judged by them and called sinners in the sight of Almighty God. To this I protest.

Very truly yours,  
HENRY P. ALLEN, JR.

## Reply by Mr. Marsden

Gentlemen:

Thank you for your invitation to reply to the letter of Mr. Henry P. Allen, Jr., regarding the recent material which appeared in the July 25th and the August 25th issues of THE PRESBYTERIAN GUARDIAN.

In the first place, may I make clear just what I meant when I said that certain actions taken at the meeting of members of the Christian University Association on June 27th were "unethical" "immoral" and "flagrant sin." The constitution of the Association clearly gives control of the calling of meetings to the Board of Trustees. It carefully circumscribes the rights of members and the rights of meetings. It does not provide that meetings of the members can convene from time to time to review actions of the Board, but merely that the Board shall make a report at an annual meeting. It is the purpose of an action and its effect that determine its moral character. My contention was that the purpose and the effect of the motion to hold an adjourned meeting to review future actions of the Board were to arrogate to the meeting rights that the constitution grants to the Board. This is a

(See "Marsden," page 287)

# The GUARDIAN NEWS COMMENTATOR

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

## Protestant Episcopal Convention Postpones Presbopalianism

### Revises Marriage Regulations

IT HAS been a long time since residents of Philadelphia have seen as much clerical garb as was visible on the streets in mid-September when the triennial General Convention of the Protestant Episcopal Church was held there. Labels bearing the word "Bishop" in 24- or 30-point type were displayed on many lapels and hotels were filled to bursting with clergymen.

The Convention did not, however, rush down the road to submersion in the common mass of American liberal protestantism as rapidly as some modernists had hoped. Most important action, perhaps, was the decision to study in commission the matter of union with the Presbyterian Church in the U.S.A. for another three years, but not to send the proposed plan to dioceses and districts for their study. The Lambeth Conference of 1948 is to have an opportunity to discuss the matter also. Lovers of the Gospel will applaud this putting on of the brakes. Even the visiting Archbishop of Canterbury seems to have contributed to this end, though he did not publicly admit the intention, by saying in New York just before the Convention opened, that federal union of Churches was far preferable to a series of constitutional mergers.

The hope of the union still burns, apparently, for the House of Bishops in a pastoral letter stated, among other things, "While we have not yet discovered a common basis upon which we may achieve organic union with the Presbyterian Church in the U.S.A., we shall continue in our search for it, so that such union may be achieved."

The Church stated that remarriage of divorced parties might be permitted if bishops discovered that certain impediments (such as insanity, venereal

disease, impotence) had existed prior to the first marriage.

A film and radio commission is to be set up, and new translations of the Prayer Book into French and Portuguese (for Brazil) are to be undertaken.

The Church followed the modernist faith in approving membership in the proposed National Council of the Churches of Christ which is to be the new super-inclusive and super-modern Federal Council.

Another interesting action of the Convention had to do with Anglican Church history. American school pupils are commonly taught that King Henry VIII established the Church of England after breaking with Rome over a question of divorce. Anglican church historians maintain, however, that the Church of England severed relations with Rome two centuries earlier, when English courts disavowed the Roman Curia and kings assumed the right to appoint English bishops without Vatican consultation. And complete separation took place only in 1562, some fifteen years after the death of Henry. The Church's Division of Christian Education was instructed to take steps to eliminate the former teaching and replace it with the latter.

In Canada the counterpart of the Protestant Episcopal Church, the Church of England in Canada, considered church-union too. The only body with which they are making progress, however, is the United Church of Canada. They refused to alter the canon on divorce, but amended the table of prohibited degrees of kindred and affinity.

Modernism showed up at the heart, however, when permission was granted to modify the baptismal service by

substituting for "for as much as all men are conceived and born in original sin" the words "seeing that all men of their own nature are inclined to evil."

## CHURCH AND STATE

### Who Rides the Bus?

THE easiest way to get state support for private enterprise with a religious basis has proved to be free rides for private school children at the expense of the state. In Massachusetts and New Jersey bus transportation to private and parochial schools, provided free by the state, is now legal. In New York State the Bethlehem Central School District board reversed itself on a ruling which previously banned Roman Catholic pupils, and has provided a bus route convenient for children attending certain Catholic schools. The Roman Church has been getting some of the same "gravy" in Pennsylvania. And when the School Board of Kennett Square decided to stop transporting parochial school students, the students marched down the street and boarded the buses anyway. Since then 66 taxpayers have taken the matter to court in an attempt to oust the directors.

In Massachusetts an initiative petition is being circulated seeking the repeal of the law which permits such free transportation. Signers include the Rev. Dr. H. J. Ockenga of Park Street Church in Boston, Westminster Alumnus, and the Rev. Dr. Charles E. Park of the First Church (Unitarian).

The American Civil Liberties Union is following up the issue in New Jersey and hopes to have the practice discontinued.

### Civil Rights Denied

THE Jehovah's Witnesses are still straining the patience of people with the result that their rights are often unjustly denied them. The sheriff of Laconia, Iowa, used 150

special deputies to keep a group of them out of town last month on the poor plea that some people disagreed sharply with them and so there might be violence!

In Montreal 800 cases are being kept on the court rolls against them pending the decision on an appeal from a conviction on a charge of peddling without a license. Apparently petty persecution of religion is still possible in both the United States and Canada. It cannot be forgotten that "eternal vigilance is the price of liberty" and that every citizen must resist this sort of needling by the civil authorities. A better way to combat the errors of Jehovah's Witnesses is by circulating information about their teachings and organization. A useful recent volume on their system and methods is by H. H. Stroup: *The Jehovah's Witnesses* (Columbia University Press. \$2.50. May be obtained through THE PRESBYTERIAN GUARDIAN).

## MISCELLANY

### Methodists Ecumenical Too

THE Reformed Churches of Dutch background are not the only ones planning ecumenical gatherings. The Council of Methodist Bishops has announced that an Ecumenical Methodist Conference will meet in the United States in September 1947. Chief difference will be that the Methodists will go in pretty consistently for modernism. Representatives are expected from Africa, Brazil, Great Britain, Ireland, Japan and Mexico.

A Methodist layman, Sydney Walton, has just purchased *The British Weekly*, famous old nonconformist paper which, two decades ago, gave such great publicity to J. Gresham Machen's *What is Faith?* The editor, Dr. John Hutton, is retiring because of ill-health. With movie magnate J. Arthur Rank already on their rolls, British Methodists are well up in the field of publicity media.

### New Christian School

THE establishment of Christian day schools is becoming a matter of news. Religious News Service reports the establishment of such a school in the chapel of the Christian Reformed church of West Sayville, N. Y., under the sponsorship of a Board of Christian Parents of the community. The school is non-denominational in character,

and the teacher is the wife of the Christian Reformed church pastor. We like to find this kind of news in the News Service.

### The Canadian Union Paradise

REPORTS of the recent meeting of the General Council of the United Church of Canada remind us again of its great preoccupation with social and economic affairs. Pronouncements were adopted concerning the level of industrial production, wage rates, picketing, workers' health budgets, and the right to strike. But there were no balancing pronouncements about the threat of modernism to the preaching of the doctrinal foundations of the faith, so far as we have discovered. However, a helpful assertion was that of the retiring Secretary of the Board of Christian Education that more effective and systematic instruction of youth in Christian doctrine is necessary.

The problem of low salaries in the ministry was also attacked. A scheme for a salary pool was deferred for further study but the minimum salary was upped \$100 a year. It appeared, also, that all of the problems connected with married women clergymen had not yet been solved.

### Catholics in Northern Ireland

THE Rev. John A. Kensit, battling anti-Romanist of the Church of England, has been visiting Northern Ireland. He reports that Roman Church members are buying up farms from protestants and that old mansions are becoming monasteries and church schools.

This is somewhat less surprising than it otherwise would be, because of the tremendous inroads made by modernism in the protestant churches of Northern Ireland. The Presbyterian Church of Ireland has particularly fallen prey to it. God has not left Himself without a witness, however, for the valiant Irish Evangelical Church boldly proclaims the faith of the Scriptures and the Westminster Standards. Their Evangelical Book Shop on College Square in Belfast is a storehouse of good books and distributes them far and wide. A colporteur works constantly for the Church throughout Ireland, going up and down the roads to visit the homes, Catholic and protestant, and to present the opportunity to purchase the Word of God and helpful books. A

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New York 16, N. Y.

monthly magazine, *The Irish Evangelical*, further advances the cause of truth. Editor of it is William J. Grier, a graduate of Princeton Seminary in 1926 and a noble representative of the Princeton-Westminster tradition and spirit.

### Shades of Jenny

One of the more famous incidents of Scottish history, according to common opinion, was the action of the serving maid who tossed her wooden stool at the head of a bishop who was trying to introduce a formal Anglican service into the worship of a congregation of Scotch Presbyterians, during the Reformation of the seventeenth century.

Recently during Anglican services at the Church of St. Cuthbert in Kensington, members of the National Union of Protestants of England engaged in a somewhat similar riotous scene. This was directed against the use of "high church" rites. One man stood up in his pew during a solemn moment in the reading of the Mass, and shouted that that was a protestant and reformed church, and masses are unlawful. Other objectors scattered leaflets about the room as worshippers and police endeavoured to quell the disturbance. According to some reports a bishop in the pulpit was for some reason tackled in good rugby fashion during the course of the uproar. Eventually the disturbance was brought under control.

The National Union was organized in 1942 and claims a membership of 25,000. It is set to oppose the use of Mass and other "Romish" practices in the Anglican churches. It has caused disturbances on several previous occasions. It represents, apparently, the more militant group of "low church" supporters. The conflict between high and low church groups has been one of the interesting features of Anglican church history.

### Revival in Ireland

King's Hall, Balmoral, four miles from Belfast in Northern Ireland, is the scene of a recent revival movement. Religious fervor reminiscent of Moody's revival there in 1892 is being manifest at meetings sponsored by the Irish Evangelization Society.

The hall, which had been converted into an airplane factory during the war, accommodates 6,000 persons, and is being taxed to capacity for evening

services. Daytime services are also well attended.

One of the leading speakers has struck a much needed note, when he declared, "The world is hungering for something more than a new order. Once again, Britain must take a stand on the Bible."

### Absentee Members

An Anglican rector in Camlough, North Ireland, has decided upon a new form of approach to members who persistently absent themselves from the church. He has decided that the church must go to them. So accompanied by a choir and wearing his surplice, he recently marched through the village, stopped outside one of the houses, and proceeded to conduct a full-fledged service, even though it was raining at the time.

Apparently the owner of the house was not impressed. He declared that he would not be forced into going to church. And he added that if the practice was continued, it would stop other stay-away-ers from ever going to the church again.

The problem of absentee members is certainly one that needs to be handled by the ruling bodies of the local congregations. But we think that something more than a formal service on the door step is needed.

### Fettered Education

A warning that attempts to secularize education will end in "nationalizing and destroying" it was sounded by Bernard Cardinal Griffin, Archbishop of Westminster, at a luncheon following exercises in Birmingham University at which he received the honorary degree of doctor of laws. The degree was conferred by Anthony Eden, British Foreign Secretary, who is chancellor of the university.

"All human activity is gradually being circumscribed by politicians, and throughout a great part of Europe, the state is abrogating to itself all direction of the human mind," Cardinal Griffin declared, "but without the guidance of Christian philosophy, secular learning and mere physical science will encompass the destruction of mankind."

"The modern trend goes far beyond the conscription of manpower. Science is being conscripted in the name of research and national security, and literature is controlled in the name of that ugly thing—propaganda. If we

are not on guard, learning itself will be fettered in the name of liberty and equality, and those who attempt to secularize education will end by nationalizing and destroying it."

### Dulles vs. Brunner

John Foster Dulles, chairman of the Federal Council's Commission on a Just and Durable Peace, and Dr. Emil Brunner, noted Swiss theologian, disagreed on an important question in the deliberations of the recent Cambridge conference of the World Council. Advocating a sympathetic understanding of Russia, Dulles declared that no political system is incompatible with Christianity, although he warned that "our Christian society cannot compromise its belief that the human personality is sacred and that methods of the purge and coercion are incompatible with a Christian peace."

Dr. Brunner replied that he could not agree that there was no political system incompatible with Christianity. He declared that the arguments advanced for an understanding of totalitarianism in Russia could have been applied equally to the Nazis, and said "the church must say that this is wrong."

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## BIBLE

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### Dialect No. 764

Addition of three new languages to its list of translations during the past year have brought to 764 the number of non-English Scripture texts prepared by the British and Foreign Bible Society.

Intended for use in West Africa, the new translations include the Gospel of St. Mark in one of the Bassa dialects of Nigeria; the Gospel of St. Matthew in Baouli; and the Gospel of St. Luke in Mano. The Bassa translation was made by the Rev. G. Curry and marks the first time this dialect has been reduced to writing.

### Bible in Technicolor

Production has been started on the first of 150 movie shorts in which the complete Bible will be narrated in sound and acted out in color movies, it was announced recently at the New York office of the American Bible Society. The pictures will be produced through a financial grant by the Charles Anson Bond Memorial Trust Fund.

Each picture will cover a specific episode or a small series of chapters. The first three will be devoted to the Nativity, the Woman of Samaria, and the Parable of the Sower. Following these will be 23 pictures covering the four Gospels.

The shorts will be released as they are completed and will be made available for showing in schools, churches, and theaters. Present schedule calls for release of one picture every two weeks.

### Fourteen Million Texts

The American Bible Society distributed more than 14,500,000 copies of the Scriptures throughout the world during the past six years as part of its War Emergency Program, it was announced here. The texts were printed in forty different languages.

### Marsden

(Continued from page 283)

transgression of the moral law of God—when we take what belongs to someone else, whether it be his property or his rights, we violate God's law.

I have been surprised to learn that some people think that the adjective "immoral" has connotations having to do with the Seventh Commandment! The word, in accordance with the primary meaning given in leading dictionaries means "contrary to the moral law." None will dispute the fact that when we take what belongs to another we are breaking the moral law, and, in that sense, we are doing something immoral. As I said at the meeting, I did not intend to accuse anyone who voted for the motion I denominated "immoral" of voting for a motion that he considered immoral. I'm sure that those who supported the motion did not agree with my estimate of its immoral character—otherwise they would not have supported it. I confess that I have been shocked at what seems to me to be a lack of moral perception in this matter on the part of people whom I know to be fine Christians, and I still hope many more of them will come to agree with me concerning the character of the motion in question.

The statement in my former articles terming these actions "flagrant" sin failed properly to take into account the fact that those who supported the action did not realize its moral significance. To be sure they did not in-

tend to take an action that was wrong, but that does not in any way affect the objective wrongness of the action.

Within the past few weeks another factor has entered the situation. It has been brought to the attention of the Board of Trustees of the Christian University Association by the legal advisor of the Association that there was not a quorum present at the meeting of June 27th. This fact was not known, as far as I can learn, to anyone at the meeting, nor was it known to anyone who wrote on the subject of the meeting in the GUARDIAN.

The statutes of the Commonwealth of Pennsylvania in which the Association is incorporated as a non-profit corporation provide:

"Unless otherwise provided in the articles or by-laws—

"(1) The presence in person or by proxy, if the by-laws permit voting by proxy, of a majority of the members entitled to vote shall constitute a quorum" (Purdon's Pennsylvania Statutes Annotated Sec. 2851-605, p. 962). The statute goes on to state that if less than a quorum attends at the time and place of the meeting, those who have gathered may adjourn to another time and place.

The by-laws do not provide for proxy voting and at the meeting in question there were perhaps eight per cent. of the members present, instead of the required majority. It is obvious that the one proper item of business at a meeting in which there is no quorum present is an adjournment to another time and place when a quorum may be gathered. If the members had realized that there was no quorum present they doubtless would have done no other business than adjourn to another time and place with the hope of gathering a quorum.

The object of the adjourned meeting, as expressed in the gathering of June 27th, I consider highly improper. The object was said to be to give the Association an opportunity to review the actions of the Board concerning recommendations made at the meeting. However, it must be admitted that for the purpose of securing a quorum, the motion to hold an adjourned meeting was perfectly legal and ethical, and in that sense, and in that sense alone, there attaches to the motion no unethical and immoral character.

Sincerely,  
ROBERT S. MARSDEN

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