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J. GRESHAM MACHEN • EDITOR 1936-1937

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in China**

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*The Fatherhood of God as it is
taught in the New Testament desig-
nates not a relationship in which God
stands to all men, but a relationship
in which He stands to those who have
been redeemed.*

—J. Gresham Machen



OCTOBER, 1948

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Your FAMILY ALTAR

Daily Bible Readings

Week of November 1

Monday	Matthew 1:18-25
Tuesday	.....	Matthew 2:1-12
Wednesday	.....	Matthew 2:13-25
Thursday	.....	Matthew 3
Friday	.....	Matthew 4:12-25
Saturday	.....	Matthew 5:1-16
Sunday	.....	Matthew 5:17-30

Questions for Sabbath Meditation

1. What Old Testament prophecy was fulfilled in the birth of Jesus according to Matthew 1:22.
2. Why was Herod troubled at the news of the birth of Jesus?
3. What was the work of John the Baptist? How did his work differ from that of Jesus?

Week of November 8

Monday	.....	John 1:35-51
Tuesday	.....	Matthew 9:1-13
Wednesday	.....	Acts 22:1-11
Thursday	.....	Acts 12:12-11
Friday	.....	Luke 6:12-26
Saturday	.....	Luke 12:1-12
Sunday	.....	Matthew 16:13-28

Questions for Sabbath Meditation

1. What praiseworthy deed is Andrew noted for in John 1? What acknowledgment did Philip make concerning Jesus?
2. From what kind of life was Paul converted? Where and under what circumstances was he converted?
3. What did Jesus say is the most important condition for being one of His disciples?

Week of November 15

Monday	.....	Matthew 8:1-15
Tuesday	.....	Matthew 8:16-34
Wednesday	.....	Matthew 9:27-38
Thursday	Matthew 12:9-21
Friday	Matthew 12:22-37
Saturday	John 9:1-12
Sunday	John 9:13-34

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Questions for Sabbath Meditation

1. Why did Jesus praise the faith of the centurion in Matthew 8?
2. Why did the people in the country of the Gergesenes wish Jesus to leave their community?
3. What was the testimony of the man who received his sight concerning Jesus?

Week of November 22

Monday	.....	Luke 4:16-32
Tuesday	.....	Matthew 13:1-17
Wednesday	.....	Matthew 13:18-30
Thursday	.....	Matthew 13:31-43
Friday	.....	Matthew 13:44-58
Saturday	.....	Matthew 23:1-15
Sunday	.....	Matthew 23:16-39

Questions for Sabbath Meditation

1. What did Jesus say was His mission, the work to which He was appointed as Messiah?
2. What are the four kinds of soil mentioned in the parable of the Sower, and to what do they refer?
3. For what does Jesus pronounce woes upon the Pharisees?

Week of November 29

Monday	.....	I Timothy 4
Tuesday	.....	II Timothy 3

Our Great Saviour

Hero worshippers will always include the name of Jesus in any list of great men. His name will be found alongside the noted religious leaders of the race. But they pay him no honor to place his life on the same plane with mere men. For He was more than a man, different from other great personalities. He was the unique Person of all history, the God-man. On all others there is the stain of sin. He alone can be called the Holy One.

But let us contrast the work of the so-called great of this earth with the work of Jesus Christ. We have the teachings of Confucius, Mohammed, and others; but only of Christ may it be said, "He taught them as one having authority." We may study the writings of men for historical interest,

but we must suffer dire consequences if we ignore Christ's Word. For His Word is accompanied by His work as the Mediator between the holy God and sinful man. He saves sinners by acting as Prophet, Priest, and King.

The Healer of the body does the greater work of healing the soul. The Prophet who instructs men concerning the love and justice of God demonstrates that love of God by suffering humiliation and death for His people. He feels upon Him the weight of God's wrath and sets before the eyes of men in unmistakable fashion how God is displeased with sin and must punish the sinner. He claims as King authority over all things and not only teaches men but enables them to receive and apply His Word.

How futile and ineffectual are the attempts of men to lift humanity from its Slough of Despond. A problem brought about by man's departure from God cannot be solved by mere man. The creature builds his Tower of Babel and watches it tumble into dust. He bruises himself in his attempts to lift himself by his own bootstraps. The blind lead the blind and both fall into the ditch. Only the God-man, He whose goings forth are from everlasting to everlasting, holds the key to unlock the door to man's prisonhouse.

The only hope that man has in this dark day in the world's history is Jesus Christ. So great a problem as sin demands so great a Saviour as He. And the most comforting fact of all to us is that He now rules to bring to completion that kingdom which shall embrace the kingdoms of this world purified and made new. Let the Christian rejoice as he witnesses to men concerning this great Saviour. Let him not seek to persuade man to effort to rescue himself, but let the child of God point to One who "shall not fail nor be discouraged, till he have set judgment in the earth."

A prayer suggestion

Pray for the new secretary of the Missions Committees, the Rev. John P. Galbaith, as he assumes his new and difficult duties. Also pray for increased support of the missionary program.

LEROY B. OLIVER

The Presbyterian
GUARDIAN

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No Mistake in 1936!

IN 1936 The Orthodox Presbyterian Church was formed by a group of Presbyterians who withdrew from the Presbyterian Church in the U.S.A. under the leadership of Dr. J. Gresham Machen. Within the past eighteen months a prominent minister of the Church has returned to the Presbyterian Church in the U.S.A. and just recently another minister in transferring to the United Presbyterian Church has asserted that the 1936 secession was unjustified. In the light of these developments we think it well to re-examine our origins.

The 1936 division was the culmination of years of doctrinal dispute in the Presbyterian Church in the U.S.A. Finally after leading conservative ministers had been deposed for their membership on the Independent Board for Presbyterian Foreign Missions and the General Assembly had issued a Mandate that all who would not support the denomination's official Board of Foreign Missions were in sin, a small group of ministers and members withdrew. Thus The Orthodox Presbyterian Church joined that band of secession churches which in Scotland and the Netherlands had come into being to maintain the purity and freedom of the gospel. We Orthodox Presbyterians asserted in 1936 that purity was more important than position and prestige, that loyalty to Christ came before loyalty to ecclesiastical institutions.

The twelve years that have elapsed have brought their disappointments and disillusionment. To begin with, we were disappointed at the small number who came with us. In the years preceding 1936 there had been a host of conservatives in the Presbyterian Church U.S.A. But as the battle grew hotter our hosts dwindled until in the final crisis we were a handful. Then in the succeeding years we have been disappointed at the slowness of our growth. Percentage wise we have grown. We are not a dying nor a dwindling church but we are a small one. No great hosts have flocked to the banner which we raised. Among the ecclesiastical giants of America we are a pygmy indeed and thus our testimony is limited. Also we have our disillusionment. The honeymoon has been over for a long time now. In the beginning of any secession church there is a crusading enthusiasm and idealism. A common loyalty and devotion binds the Seceders together. With a sigh of relief they leave the corrupt mother church and look forward to a blissful fellowship. Then comes the shattering discovery that the seceders too are frail and sinful men. The new church is wracked with dissensions and rent with schisms. Church history shows that this has been the common experience of secession churches and it has also proved true in the brief life of The Orthodox Presbyterian Church. In 1937 came the division with the Bible Presbyterians. In recent years there has been the painful controversy over the theological views of Dr. Gordon H. Clark.

It is probably only natural that some should begin to say that 1936 was a mistake. But present difficulties should not cause us to lose our perspective. The wilderness may be tough but that is no sign that we should return to Egypt. In this editorial we have not space for full statement but we would like to point out that the Presbyterian Church in the U.S.A. was thoroughly under modernist control, that we could have stayed in only by confessing sin and promising to cause no more trouble, that we may have our problems but at least in Presbytery we do not take Communion with those who deny Christ and despise His Word. It has been charged that "separatism breeds separatism". Due to human folly and sin it oft-times does. This has been the sorrow and tragedy of

the secession churches. But to renounce the principle of separation is to return essentially to the Roman Catholic position. There come times when the visible church is so corrupt that for the honor of Christ we must leave. This has been the glory of the secession churches and it is the glory of The Orthodox Presbyterian Church. We do not exist because our fathers stood for something in another age and in far off lands. We took our stand here in 1936. It was a stand for the truth of God, for a living Presbyterianism. Brethren "let us not be weary in well doing". Having put our hand to the plow let us not look back.

"Ne'er think the victory won,
Nor lay thine armor down;
Thine arduous work will not be done,
Till thou obtain thy crown."

J. P. C.

The Two Councils

THE secular and religious press has made the name Amsterdam synonymous with highly significant developments in the ecclesiastical world. To most Americans "Amsterdam" will bring to mind the formation of the World Council of Churches. But at least a few papers have taken account of the fact that in the same city, within the same month, there was established another Council known as the International Council of Christian Churches. Even *The Christian Century* found it necessary to warn the public not to be confused by the formation of a Council as the result of the initiative of the American Council of Christian Churches, which was described as "a splinter organization of American super-fundamentalists." This journal in fact went so far as to charge that the purpose of the American Council in calling a meeting in Amsterdam was to confuse the public and to take unfair advantage of the publicity attendant upon the convening of the World Council. To what extent the press will take further account of the International Council remains to be seen. It is clear, however, that the formation of the World Council is one of the most significant events in modern church history. Christians everywhere will be affected by it for good or ill for many decades to come. No matter how isolated one's church life may be, or one might wish it to be,

what happened in Amsterdam this summer cannot safely be ignored by alert Christians.

The World Council

There is a long history behind the formation of the World Council, and it might thus appear easy to evaluate its position and significance. It is the culmination of the modern "ecumenical" movement which has been gaining momentum for about forty years. The movement contains very diverse elements, from Greek Orthodox to Friends. It incorporates scores of church bodies whose own members are at odds with regard to the gospel. One does not wonder, then, that there are diverse judgments concerning what the World Council really is and what it proposes to be and do. There are observers and participants who think of the Council basically as providing an opportunity of contact and consultation with various elements of Christendom. If it were nothing more than that, there could be no real objection to participation. Indeed, it would be imperative for truly Christian churches to seize the opportunity of testifying to the truth. But we are convinced that the World Council, in its dominant character and fundamental thrust, clearly has in view something far beyond contact and conversations. The movement draws its inspiration from a desire for unity and united action. The leading spokesmen throughout the history of the movement have indicated with sufficient clearness that the ultimate goal must be nothing short of church union on a colossal scale. And they show plainly that the movement is intended at once to exhibit the basic unity of Christendom and to achieve a program of far-reaching activities on the basis of that unity. In that vein, *Presbyterian Life* speaks of Amsterdam as laying the groundwork for "the most concentrated and powerful religious organization the world has ever seen."

As Christians we may not take lightly the call to Christian unity. It is not enough to acknowledge joyfully the unity of all true believers which is the result of the redemptive work of Christ. For obedience to Christ demands that the entire life of the Church be subjected to His ordinances. Hence striving for outward unity is not to be disparaged. However, Christian unity is always a unity in the truth of God. The Church is

the pillar and ground of the truth; unless it exhibits and supports the truth it is not a church at all. Merely formal or organizational unity is a counterfeit unity, and as such it may be the greatest enemy of the truth and of unity.

How shall we judge the World Council? It is widely insisted that it stands upon a solid Christian basis. It professes Jesus Christ as "God and Saviour". Many speakers at the meetings declared acceptance of the authority of the Bible. Nevertheless, we must enter the distressing and painful judgment that such professions cannot be taken at their face value. The cause of truth and the interest of God's little ones makes this heavy demand upon us.

That the confession of Christ as God and Saviour cannot be taken at face value appears, for example, from the fact that many of the honored leaders of the World Council have repudiated the deity of Christ as that has been set forth in the ancient ecumenical creeds. Moreover, the Biblical doctrine of the atonement is ridiculed or set aside by many. Moreover, affirmations of acceptance of the

authority of the Scriptures go hand in hand with the adoption of radical rejections of the trustworthiness of Scripture. The inclusion of the Greek Orthodox Church and the conciliatory attitude towards the Roman Catholic Church provide further evidence of the fact that the modern ecumenical movement has forsaken the ground of the Protestant Reformation for the inclusivism of modern theology. The unity at the World Council is not so much a unity in the truth as a unity in a broad tolerance which allows men to interpret Christian terms to mean whatever men please, sometimes even their exact opposite. As Dr. Machen used to say, the typical modernist today confesses belief in the resurrection of Jesus but interprets that confession to mean that Jesus did not rise from the dead.

The International Council

Compared with the World Council, the International Council appears to the world in an unfavorable light. There was no long history behind it, no preparatory conferences, no proposed constitution. It was called by the American Council, a group of
(See "Councils", p. 241)

On the Mission Front in China

Gaffin and Andrews Find Many Interested in Christian Message

By MRS. RICHARD B. GAFFIN

The Rev. Richard B. Gaffin is a missionary of the Orthodox Presbyterian Church serving in China. This account of some of his activities was prepared by his wife, who with their children expects soon to leave for China to join her husband. The work at present is carried on in the environs of Shanghai, and among university students especially.

FROM the very beginning missionary work of the Orthodox Presbyterian Church in China has been carried on under conditions of political unrest. In the midst of such unrest how often we have been comforted by our Father's Word, "And we know that all things work together for good

to them that love God, to them who are the called according to his purpose." Yea, all things, even political unrest,—and at no time has that been manifest with such visible results as at present.

The current threat of Communism to the existing social and political order in China seems to have created a state of unrest that has awakened the educated class to thoughtful concern. Consequently many are investigating the claims of Christianity and many are willing to give audience who under former circumstances would have been impossible to reach.

In the late evening about six months ago, Mr. Gaffin was returning home
(See "China", p. 235)

Students Welcomed to Westminster

*Have Come to an Institution Which
Accepts the Bible and the Reformed Faith*

By **LESLIE W. SLOAT**

WESTMINSTER Seminary has a real circle of very warm friends. Even its enemies have been compelled to say complimentary things about it. Yet the number of those who dislike it is probably much larger, and in general one can say that Westminster is an unpopular institution.

Thus Professor R. B. Kuiper began his remarks as he stood to welcome the incoming students at the twentieth opening exercises of the Seminary on Wednesday afternoon, September 22nd. But then he proceeded to give three reasons why Westminster is unpopular.

In the first place, he said, Westminster is unpopular because it accepts the Bible as the inspired Word of God, the only infallible rule of faith and practice. Very few seminaries, even those that like to be considered conservative, can be said truly to accept the Bible as the Word of God. Even the so-called neo-orthodox are not willing in any sense to identify the Bible with the Word of God. Students coming to Westminster are coming to a seminary that is unpopular because it accepts the Bible as God's Word.

Secondly, continued Professor Kuiper, the Seminary was unpopular because it stood committed to a specific interpretation of the Bible, that interpretation which is contained in the Westminster Confession of Faith and which is called the Reformed Faith. The Seminary does not hold that that is but one of a number of possible interpretations. And it is granted that no interpretation has actually and completely caught up with the Bible itself. But the Seminary is committed to the position that the Reformed Faith is the best and truest interpretation of the Bible that the Spirit of God has yet enabled the church to attain. The Reformed faith is itself unpopular, not only with modernists, but with many sincere Bible-believing Christians. One reason it is unpopular is that it exalts God and humbles man. This appears among other things in its doctrine that salvation is by the grace of God

alone—100 per cent of God and not at all of man. Indeed in salvation certain things are required of man, but even those things man is enabled to perform by the grace of God. Students coming to Westminster are coming to a seminary that is unpopular because it is committed to a specific interpretation of the Bible, as the only true and proper interpretation of that sacred volume.

In the third place, said the Professor, the Seminary is unpopular because it is militant. Prior to 1929, recalled Mr. Kuiper, members of the faculty of Princeton Theological Seminary were militantly opposed to the modernism which was seeping into that institution. But they were finally overruled, and so they withdrew to found Westminster. So Westminster was founded by men who were militant in their opposition to error and their support of the truth. And the Seminary has continued to be militant—its faculty

are always fighting—against error. It will continue that way. Its great aim is to speak the truth, in love. It is not pugnacious, nor cantankerous. But it is determined to contend for the truth, and, said Professor Kuiper, "contend we will, by the grace of God".

So, said the speaker, he welcomed the incoming students to share with the Seminary the reproach which rests upon those who believe the Bible to be the Word of God, who believe the Reformed Faith to be the correct interpretation of the Bible, and who are ready and determined to contend for that truth and against all who oppose it.

* * *

The auditorium was filled to capacity for the opening exercises. Among those, in addition to Professor R. B. Kuiper, who took part were the Rev. William L. Hiemstra of First Holland Reformed Church, Paterson, the Rev. Joseph C. Holbrook of the Westwood Reformed Church, Westwood, N. J., the Rev. Robert S. Marsden, newly appointed executive secretary of the Seminary, and the Rev. Theodore J. Jansma of the Sixth Reformed Church of Paterson, N. J., who was the invited speaker for the occasion. Each of these men is a graduate of Westminster, and all but Mr. Marsden took their full theological course there. Mr. Marsden transferred from Princeton to Westminster the year it was begun, and finished his work there.

Interestingly enough it turned out that the son of the Rev. Joseph C. Holbrook, Joseph, Jr., is among the entering students this year, and is the first son of a former full-time Westminster student to enter the Seminary. He took his undergraduate work at Columbia.

According to the registrar, total student enrollment this year will be about the same as last year, 40 students including specials and graduate. Two members of the faculty who spent time across the ocean this summer were back. Professor John Murray



Professor C. Van Til in conversation with Westminister Alumni Eugene Bradford and Roy Oliver following Seminary's annual opening exercises.

has been absent since last spring, on sabbatical leave visiting his relatives in the north of Scotland. Professor N. B. Stonehouse attended the International Calvinistic Congress and the International Council of Christian Churches in Amsterdam in August. An addition to the teaching staff this year is the Rev. Meredith G. Kline, pastor of Calvary Orthodox Presbyterian Church of Ringoes, N. J., who will be assistant in Old Testament, teaching classes which the Rev. David Kerr taught last year.

In order to accommodate married students, the two gate houses on the campus have been made over to provide four apartments each. Also the house formerly occupied by Professor Edward J. Young has been made over to provide three apartments. Professor Young has taken up residence in a home of his own, some two miles from the campus.

Many of those present for the occasion, admiring the beautiful campus and attractive buildings which now house the Seminary, thought back twenty years to the first occasion of this kind for Westminster. Then the exercises were held in the Wither- spoon building in Philadelphia. Dr. J. Gresham Machen delivered the principle address. And the classes were held in the hurriedly refitted rooms of 1528 Pine Street. The Seminary has a glorious and courageous past. It is the sincere conviction of its many friends that it has an even more glorious future, as it holds fast the faith and continues to send forth into the work of the church men trained to minister faithfully the Word of the living God.

* * *

In his address the Rev. Mr. Jansma spoke on the power, or as he wished more precisely to term it, the "efficiency" or "efficacy" of God's Word. Taking his text from Isaiah 55:10,11, where God through the prophet declares that His word shall not return unto Him void, but shall accomplish that which He purposes, Mr. Jansma declared first that the efficacy of God's word is involved in the very being and perfections of God Himself. Both the nature of God as a Trinity, and His omniscience and omnipotence among other attributes, make it impossible that His Word should fail to accomplish His purpose.

But, declared Mr. Jansma in the

second place, the efficiency of God's Word must be measured in terms of His own purpose and in no other terms. God's Word is sometimes creative, sometimes the word of providence, sometimes prophetic, sometimes historical. In every case it is powerful to the accomplishing of that which was intended. But in this passage the prophet is speaking of God's Word of grace, the word whereby God designed the salvation of His people. That word, said Mr. Jansma, is efficient intensively in that it is designed to save a totally depraved man totally. And it is efficient extensively in that it is designed for the calling out of God's church everywhere, all over the world. It is not God's purpose that His word shall be the instrument for general improvement, culture, and uplift. God accomplishes this through His common grace. But the purpose of the Word is redemptive, to save, and this it will certainly do.

Therefore, though we have that Word in earthen vessels, we should be encouraged to hold it fast and proclaim it boldly. For, since it is God's Word, it shall certainly not return to Him void, but shall accomplish His purpose, and shall prosper in the thing whereto He has sent it.

Following the formal opening exercises, the usual delightful tea was served in Machen Hall, the beautifully



Westminster Alumni T. J. Jansma and C. K. Cummings on campus following the formal opening exercises.

decorated tables being presided over by members of the Ladies Auxiliary of Westminster.

Prior to the exercises there was a meeting of the Executive Committee of the Westminster Alumni Association. Committees were appointed to plan for a Twentieth Anniversary edition of the *Alumni Annals*, to arrange for the Twentieth Anniversary Alumni Banquet to be held next May, and to make preparations for a Summer school at Westminster next year.

Christian School Textbooks

THE National Union of Christian Schools (not to be confused with NAE'S National Association of Christian Schools) is conducting a campaign for \$100,000 to underwrite a Christian school textbook and teacher's aids program, and to erect a central office to carry out this program.

For many years Christian school boards have wrestled with the problem of obtaining suitable textbooks for their schools, books that were free from the evolutionary theory and the generally humanistic approach of public school materials. Financial considerations have usually forced the use of the same textbooks used in other schools, and the teachers were under the obligation of eliminating in some fashion the false presentations of these works.

The Rev. Mr. Bel of the Chicago Christian High School, in an address recently, listed the textbook problem as the most dangerous of the "little foxes that destroy the vineyard". "I am tired", said he, "of having my Bible teaching in my classes refuted by dangerous evolutionistic and humanistic references in our textbooks on Botany, Physics, etc. . . . We have been following the dangerous practice of borrowing our weapons (textbooks) from the arsenal of the enemy."

A Committee to conduct the campaign under the chairmanship of Mr. James LaGrand of Grand Rapids, has been set up by the National Union. The program is called the Educational Foundation Campaign, and has established offices at 543 Eastern Avenue, S.E., Grand Rapids, Michigan. During the first week of October known supporters of the Christian School

movement were to be asked to make a cash contribution or pledge of \$5.00 to this campaign. Contributions of persons not reached individually, may be sent to the above address. This is

certainly a program that should enlist the willing and enthusiastic support of multitudes of Christian people concerned over the current text book situation.

The True Jewish Faith

*Faith of Abraham, Not Zionism,
the Hope of World-wide Jewry*

By DAVID FREEMAN

THOSE who proclaim the Christian message are concerned about the present Jewish situation. The Bible teaches that God is a God of justice who does not countenance any violation of right and equity. To be unjust is to be ungodly. The believer in the Bible must always be on the side of truth and honor and therefore the Christian labors and prays that the people of Israel may find justice and peace in this world.

However many thinking men are realizing today that this world cannot be better than it is unless men return to God. Man is a creature of God and when he is not in proper relation to his Creator, all is discord and chaos. This is true of nations and individuals. As night follows day so surely does barbarism follow godlessness.

Jewish people will agree with this observation because from their history they know that when they forsook God they were sorely punished. Well do they remember the words of the prophet Isaiah who said, "Hear, O heavens, and give ear, O earth: for the Lord hath spoken; I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider. Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward. . . . Your country is desolate, your cities are burned with fire: your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers" (Isa. 1:2,3,4,7). Another prophet, Amos, said to them, "Hear this word that the Lord hath spoken against you, O children of Israel, against the whole family which I brought up from the

WITH the erection of a Jewish state in Palestine, many persons including many Jews are being led to believe that such a national establishment represents a real hope for persecuted Judaism. Here the Rev. David Freeman points instead to the only real hope of the Jews, the hope set forth in the Old Testament, and which finds its realization in the Messiah who came in the person of Jesus Christ and wrought out the promised redemption for all the people of God. Mr. Freeman is a Christian minister of Jewish ancestry. He is engaged in mission work among the Jews, for the Reformed Church in America. This article is the substance of an address delivered over radio station WAVZ, New Haven, Conn., on August 29th.

land of Egypt saying, You only have I known of all the families of the earth: therefore I will punish you for all your iniquities" (Amos 3:1,2). And with what bitter recollections do they remember the fulfilment of the words of the prophet Joel who said, "Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come" (Joel 1:15).

What happened to Israel occurred also to the other nations. When they too gave themselves up to wickedness, God brought judgment upon them. God is of purer eyes than to behold iniquity. He must punish transgressions of His law given at Sinai. The history of the nations which surrounded Israel is full of dire distress, calamity and woe, and for the reason that God was forgotten.

It is most important for the people of Israel today that they return to God. Through Zecharias the prophet, God says today as He said centuries ago,

"Turn ye unto me, saith the Lord of hosts, and I will turn unto you, saith the Lord" (Zech. 1:3). The ills of Israel and of the nations today are not cultural, economic or political, but religious.

Now, what is that faith to which the Jewish people should return? It is futile to talk about returning to God if by that is not meant the return to the God of the Bible who alone is the true and living God. There is but one God and that God has revealed Himself in Holy Scripture. For Jewish people that means a return to their own Jewish faith which is found in their own Bible. This Book has always been regarded by devout Israelites as containing the very words of God to men. Again, I ask, what is that faith which the Bible declares and to which Jewish people would do well to return? That faith is the faith of Abraham, Isaac, and Jacob, and Moses and the prophets. This faith holds firmly to one God, the Creator and Sustainer of all things who has revealed Himself in the Bible. He made us and not we ourselves. As men we have sinned against the God of heaven. The Bible teaches that when Adam and Eve, our first parents, sinned against God by disobedience, we too sinned and fell from that estate in which God created us. It is written, "For all have sinned, and come short of the glory of God" (Rom. 3:23). For sinners in Israel God provided redemption, otherwise there could be no hope for man. This, God was under no necessity of doing, but because there is mercy and loving kindness in God, He was pleased to provide a way whereby man could be forgiven. It is this fact of redemption which explains the whole sacrificial system in the Hebrew Bible. The lamb was slain on the Day of Atonement that there might be forgiveness with God. Every devout Israelite put his hope in God's redeeming mercy through the provision which God Himself made for His people. There was no trust in human merit but in what God in undeserved favor bestowed upon those who trusted in Him.

Since it was impossible for the blood of animals to take away sin and make a man righteous with God, a figure appears on the pages of Scripture in whom these Old Testament sacrifices take on meaning. That figure is the Messiah. Now, every true Israelite believed in the Messiah

and so believes to this day. The Messiah is the hope and glory of Israel. Of Him David, the psalmist wrote, "Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever. Gird thy sword upon thy thigh, O most Mighty, with thy glory and thy majesty" (Ps. 45:2,3). And Isaiah speaks of Him thus, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace" (Isa. 9:6). He it is, this divine figure of God's revelation, who alone could bear the sins of His people.

This is the true Jewish faith to which Israel should return, and it is just this faith which is the body of belief held by true Christians. When Jews and Gentiles believe that Jesus is the Messiah foretold in the Hebrew Bible they accept with their whole hearts what was the faith of true Israelites from the beginning. Jesus Himself declared, "Your father Abraham rejoiced to see my day: and he saw it, and was glad" (John 8:56). And He also said, "For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words" (John 5:46,47)?

Here, some Jewish person may express surprise. He may say, "This is strange! How can the Jewish religion be identified with the Christian faith? Is not the Christian faith something apart from Judaism?" No, the Christian faith is the faith of the Hebrew Bible—come to fulfilment. In fact in Jesus, the Messiah, the Old Testament takes on meaning and without Him as its explanation it becomes a closed book. Thus the faith of true Christians is rooted in Moses and the prophets. They adhere with love and devotion to the Hebrew Scriptures.

I know that difficulties arise to a Jewish acceptance of what I have said, but these difficulties are easy of solution if one is willing to believe Moses and the prophets with a humble mind. This is the prime requisite for an understanding of the Bible. Jesus said, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead" (Luke 16:31).

There is the question of the deity

or divinity of Jesus Christ. If He is God, are there not more gods than One? No, my friends, the Messiah in the Old Testament bears divine attributes which proclaim Him to be no less than God. One possessing the character of God must be no less than God himself. You see, we are dependent for our knowledge of what God is upon God's self disclosure. No man can by searching find out God. The Christian believer did not originate this faith in Jesus as the Divine Messiah and Redeemer nor did he borrow it from the pagan world, but he found it embedded in the Hebrew Scriptures.

The first believers in Jesus as the Divine Messiah were devout, pious and godly Israelites who never for one moment thought that when they believed His claims to Messiahship and Deity they were departing from the faith of Abraham, Isaac and Jacob. Rather, they believed they came into their very own. Hear one who said, "We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph" (John 1:45). Hear another Israelite who, on beholding Him as a babe declared, "Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation, which thou has prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel" (Luke 2:29-32). And Saul of Tarsus, a Hebrew of the Hebrews, and a strict adherent of the law of Moses, declared to a Roman official when called into question for his faith, "My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews; which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee. And now I stand and am judged for the hope of the promise made of God unto our fathers. Unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews" (Acts 26:4-7).

So then in becoming believers in Jesus, Jews today as always return to the faith of their fathers, the true Jewish faith. Many Gentiles too have heard the message and have believed, which is according to the words of the prophets. Isaiah says, "Behold, thou shalt call a nation that thou knowest

not, and nations that knew not thee shall run unto thee, because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee" (Isa. 55:5).

The invitation to believe in what God has revealed in Holy Scripture includes Jewish people as well as the Gentiles. All must come in the same way for the God of the Bible is the only living and true God. There is but one way of salvation. Peter, speaking to his Jewish countrymen of Jesus Christ of Nazareth, said, "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). This being so, hear the plaint of Hosea, "O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity"; and hear also the promise of God by the same prophet, "Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up" (Hosea 14:1; 6:1).

You cannot have peace unless you turn to God's anointed One. Heaven here and hereafter is given only to those who believe in Him. Hear and obey the gracious invitation of Jesus the Jewish Messiah who says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28).

Mark Beginning of Presbyterianism

PRESBYTERIANISM in Philadelphia is 250 years old. First in a series of events marking the anniversary will take place on October 31, when a special plaque will be unveiled.

Local records show that there was an organized Presbyterian congregation in Philadelphia in 1698, which worshipped with a congregation of Baptists in a warehouse. The First Presbyterian Church of Philadelphia claims direct descent from this congregation. Presbyterian and Baptist ministers had an arrangement whereby one preached in the morning and the other in the afternoon. Later, for some reason, the Baptists withdrew and held separate services.

On November 12th a joint meeting of Philadelphia Presbyterians and Baptists is to be held, in commemoration of their beginnings together in 1698.

The Glory of the Christian Church

By the REV. PROFESSOR R. B. KUIPER

XIII

THE INDESTRUCTIBILITY OF THE CHURCH

IN outward appearance the church of Christ is far less glorious than are most kingdoms of the world. Nevertheless in all essential respects the church is incomparably more glorious. One of these respects is the matter of durability. Earthly kingdoms come and go. Some of the greatest and mightiest world empires vanished very quickly after their founding. But the church continues from age to age and will outlast the ages. The Christian church is indestructible.

The Meaning of Its Indestructibility

There is serious trouble, let us assume, in a particular church. It is threatened with extinction. On a certain Sunday morning the pastor announces as his text Matthew 16:18—"Upon this rock I will build my church, and the gates of hell shall not prevail against it". He consoles his audience with the assurance that according to this declaration of the Son of God the congregation cannot be destroyed. Or let us suppose that a denomination is in danger of disruption. At the general assembly the moderator comforts the commissioners with Isaiah 54:10—"For the mountains shall depart and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee". He declares that the future of the denomination is as sure as are the promises of God.

These ministers have misinterpreted and misapplied the Word of God. Scripture does not guarantee the permanence of a particular church. On the contrary, Christ Himself threatened the church at Ephesus with destruction. He had the apostle John write to this church: "Repent, and do the first works; or else I will come unto thee quickly, and will remove

thy candlestick out of his place, except thou repent" (Rev. 2:5). And history shows that it is not unusual for a whole denomination to pass out of existence.

What then is the meaning of such Scripture passages as Isaiah 54:10 and Matthew 16:18? The answer is obvious. The Christian church in its entirety will never perish. The body of Christ will never be destroyed. To the end of time there will be a communion of true believers on earth. The answer to our Lord's rhetorical question: "When the Son of man cometh, shall he find faith on the earth?" (Luke 18:8) may very well be that He will find but little; it cannot be that He will find none.

The exegesis of Jesus' saying that the gates of hell shall not prevail against His church has occasioned considerable debate. Likely the best interpretation is that given by Geerhardus Vos in his excellent little book, *The Teaching of Jesus concerning the Kingdom of God and the Church*. He says: "Probably . . . the correct rendering is 'the gates of Hades shall not surpass it'. The gates of Hades seem to have been a figure for the highest conceivable strength, because no one can break through them. On this rendering our Lord simply means to say that the church will not be excelled in strength by the strongest that is known; the figure is a further elaboration of the idea that the church is built upon a rock" (p. 154). Because of its strength the church will prove invincible.

The question is sometimes asked whether indestructibility is an attribute of the invisible church only, or also of the visible church; in other words, whether Scripture teaches merely that there always will be believers on earth or also that there ever will be an organization of believers. On this matter there need be no doubt. The context in which occurs the promise, "The gates of Hades shall not surpass it", settles it unmistakably. Christ here speaks of the church as a house,

of its builder and its foundation; for He says: "Upon this rock I will build my church". He makes mention of the keys of this house when He says: "I will give unto thee the keys of the kingdom of heaven". He refers to church discipline in the words: "Whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven". It is clear that, when stating the indestructibility of the church, Christ was conceiving of the church as, in the words of Dr. Vos, the "external organization" or "outward embodiment" of the kingdom (p. 152f.). Throughout the ages there will be a visible church.

The Manner of Its Preservation

The continuance of the church is not something automatic. The church is indestructible because God preserves it. It should be worth while to consider a few of the means which God employs unto its preservation.

Speaking of the church of God Isaiah said: "No weapon that is formed against thee shall prosper" (Is. 54:17). Time and again the church has been violently assailed by the world. The persecution of the early church by the Roman emperors is an outstanding example. Christians were thrown to the lions, and Nero is said to have bound them in bundles, poured pitch over them, and set them on fire to illumine the imperial gardens for his nocturnal bacchanalia. Frequently the very existence of the church has been in jeopardy. But always the Almighty intervened in time to preserve His church. More than that, in His all-wise providence He overruled the attacks of the world unto the growth of the church. Driven this way and that by their persecutors, believers preached the gospel far and wide. Their unperturbed faith and radiant joy in the face of violent death commanded the admiration of their enemies. In scores of ways the blood of the martyrs became the seed of the church.

The foe that threatens the existence of the church is found at least as often within the gate as without. Heresy has not only lifted its ugly head in the church, but has often seemed to prevail. In the middle ages the pestilent error of salvation by works was almost universally accepted. That is true also today. Almost all the large denominations of our day, and many small ones besides, are under the control of Modernism, which denies the Bible as the very Word of God, Christ as the very Son of God, supernatural regeneration as the very essence of salvation. When considering the history of heresy one can hardly help wondering how it is that the church was never completely overwhelmed by error. That it was not is indeed a most amazing fact. The explanation is that the great Head of the church at the right hand of God has ever kept His promise to guide the church into the truth by the Spirit of truth (John 16:13). Even when the overwhelming majority in the church turned their backs upon the truth, God caused His church to continue as pillar and ground of the truth. Unbelievable though it may seem, He even led the historic church into the truth progressively.

A third method by which God preserves the church deserves much more attention than it ordinarily receives. It is bound up inseparably with the thoroughly Scriptural, yet much neglected, doctrine of the covenant of grace. Conceivably in His counsel of predestination God might have elected to eternal life none in certain periods of history. Concretely, He might have elected no one who would live in the tenth century after Christ. In that case there obviously would have been no church on earth in that century. Or God might sovereignly have elected no one who would live, let us say, in the last century before the second coming. Then the church would of necessity cease to exist a hundred years before Christ's return. As a matter of fact, however, God has His elect in every age, and that fact is tied up with the truth that in the counsel of predestination God took family ties into account. God has decreed to impart saving grace from generation to generation. Therefore He said to Abraham: "I will establish my covenant between me and thee and thy seed after thee in their generations for

an everlasting covenant, to be a God unto thee and to thy seed after thee" (Gen. 17:7). This does not mean that godly parents will without exception have godly children. Least of all does it mean that saving grace is an heirloom handed down by parents to children, for only when Christian parents are diligent in providing a Christian training for their children may they confidently expect them to grow up to fear and to love the Lord. What does follow is that it is certain that God will at all times have a covenant people, a church, on earth. The flow of covenant mercy will never be interrupted.

Still another means which God employs for the continuation of the church is the preaching of the gospel by the church to those who are outside the church. Ours is an age of rapid dechristianization of the Christian nations. It might seem that the

inevitable outcome will be the ruination of the Christian church. Not so. The faithful covenant God has promised that at least a remnant will be preserved. That remnant will never fail to proclaim the glad tidings of salvation to a lost world. And God will see to it that His Word does not return void, but that through it sinners are continuously delivered from the power of darkness and translated into the kingdom of His dear Son (Col. 1:13). Thus God will keep adding to the church until all His elect from every nation shall have been brought in.

O where are kings and empires now
Of old that went and came?
But, Lord, thy Church is praying yet,
A thousand years the same.
Unshaken as eternal hills,
Immovable she stands,
A mountain that shall fill the earth,
A house not made by hands.

Travel and Language Work in Africa

*I*N a letter under date of July 7, the Rev. Dr. William E. Welmers tells of his trip from Sanoyea, Liberia to the Gold Coast, British West Africa, and of the work in which he is engaged. Some excerpts from the letter follow:

"On the third day we made a short trip to Kankan, which was a good deal of the purpose of our traveling overland. There Dr. E. A. Nida of the American Bible Society was to visit, and he had called an intermission conference in regard to language and translation problems. The missions represented were the Christian and Missionary Alliance, which has a tremendous staff in French West Africa, the Full Gospel Mission, and the Gospel Missionary Union. Some eight or ten languages were represented, and we met several missionaries who spoke two or three native languages besides the official French . . . I don't know if you all know it, but yours truly is a member of the Committee for Versions of the A.B.S., and it was a privilege to get a more direct acquaintance with their problems on a larger scale. Dr. Nida and I did some concentrated work on three or

four of the languages, and some less complete work on all the others. I tried to concentrate especially on tonal analysis, with some fruitful results. We were gratified to see the concentrated and conscientious work that is being done on languages even by comparatively untrained workers, and it was a pleasure to be able to encourage them. I also had the pleasure of preaching at an English service there, with about thirty-five missionaries as the congregation."

Dr. Welmers spent six days at another station working on the Guduma language. The story back of this is interesting:

"Some years ago a native Guduma man managed to get an education sufficient to get himself a job as a clerk in a French Colonial office near his home. He worked well for some years and then contracted leprosy. His illness cost him his job, and later brought him a good deal of suffering, poverty and material distress. One day a missionary gave him a New Testament in French. Although the man knew business French, he found God's word rather hard to read. While he was pouring over it one afternoon,

a Catholic priest found him and asked him, like Philip, whether he understood what he was reading. The leper confessed that he did not, and the priest traded him a Catholic catechism for the New Testament. Some time later the Protestant missionary once more met the leper, and asked how his reading was coming on. The leper told the story, and said he preferred the New Testament, even though he didn't understand it too well. The missionary reversed the trade, and this time had opportunity to give the leper some instruction. After a period of time the leper found his Saviour and was baptized. He continued to study the New Testament, and the Old Testament as well.

"After this, the leper moved to a spot isolated from all missions and from Christian contacts. He began to feel a longing to bring the gospel to those around him. But he was handicapped by his disease. He thought of the privilege he had to read God's word, a privilege denied to the illiterate tribesmen around him. Finally he found his satisfaction in doing the one job that he alone was in any way qualified to do. His own language had been reduced to writing, but none of the Bible had been translated into it. At the time there was no missionary in his tribe to do the work of translating God's word into Guduma. So it was that colossal task that he put himself to. Although his hands were painfully cramped by the advances of leprosy, and although he could no longer walk at all, he devoted the rest of his life to the tedious job of translating. After two years he had translated all of the New Testament and parts of the Old. Every letter was written in pain. He had no outside help or suggestions. He worked alone. There was not even another Christian with whom he could talk over his problems, his discouragements, and his joys. There was only the love of the Lord and a burning devotion to his work that kept him going. Even the expense of buying paper and pencils must have been a sacrifice to him. Finally, his work still undone, he was called to the church triumphant, a victim of pneumonia.

"It is no depreciation of this sacrificial work to say that the translation was imperfect. The work of translation takes more than devotion. This version of the New Testament was translated

from French only, and the translator had only an imperfect knowledge of that language, and no technical training in either the Bible or the work of translating. The Sudan Interior Mission is now working in that tribe and a Rev. W. Strong has been assigned to revise the entire translation and prepare it for publication. It was in that language that I had the privilege of working for six intensive days . . ."

Speaking of the Mossi people in French West Africa:

"Their customs of greeting each other are a sight to watch. They exchange best wishes for a full minute at least, and sometimes for as long as ten minutes. They start with mild bows, and end up kneeling to each other, and sometimes even touching their foreheads to the dust. A native meeting the emperor lies prone and beats his elbows on the ground while saying his greetings. A wise missionary kneels to the most humble tribesman, but may stand before the emperor, who is educated and cultured in the best French traditions.

"Along the way, we passed through lion country but saw no lions. We passed through elephant country but saw no elephants. We passed through antelope country but saw no antelope. We passed through baboon country and saw a few at a distance. But it was an interesting and beautiful trip.

Arrived the Cape Coast, the Welmers found it impossible to secure a house there, but did manage to rent one at Sal-pond, 18 miles away, for \$16 per month. "Like most places here, the living quarters are on the second floor, with storage space underneath. We have an immense living room with windows on three sides, two very large bed rooms, a large dining room, and two L-shaped piazzas . . . There was no stove in the place, so we are using charcoal burners . . . the house was mostly furnished . . . We have running water, but Salt-pond is unfortunately without electric lights . . . Our house is located in a large compound, surrounded by buildings and fences of the trading company."

Dr. Welmers is on a fellowship from the American Council of Learned Societies. "They have asked me to prepare a course in spoken Fanti for speakers of English, for the series called the Spoken Language Series (Heath). That will be the first job,

and after that I hope to do some lexical work in addition. Apart from being out of practice, I start with as much knowledge of the language as I had of Kpelle after a year or more of work there . . . I have also made a few other commitments. I have promised to make a trip back to the French colonies about next January, to spend a few weeks on the Senufo language, and I have promised if at all possible to give some help on the Beriba language in eastern-central Dahomey, near the Nigerian border. I may combine the latter trip with a little vacation to Eastern Nigeria to call on Harry Boer (recently chosen as Professor of Missions at Calvin Seminary, Grand Rapids).

"I believe that this trip is accomplishing its really primary purpose to equip me better for work from which the Orthodox Presbyterian Church will eventually profit directly. It may be that that will involve more of a connection with the American Bible Society than I had expected, but in whatever way it works out I hope and pray it will benefit the Church".

China

(Continued from p. 228)

from a Bible class. As he neared the corner where he was to get off the car, he handed out a few tracts, and upon leaving noticed that the people were reading them as usual. As he was about to enter the door of his hotel, he felt a hand on his arm, and a voice said, "Please tell me more about Jesus Christ." It was the voice of T'ang Yeu-Wei, a university student. That night Christ was presented to him as a personal Saviour. He came several times for further instruction, attended the Bible class held for students of his institution, and attends church. During the summer when the college classes have been closed, he has attended the Chinese Bible class for West Shanghai students. Perhaps you may care to remember T'ang Yeu-Wei in prayer, that he may always desire to know "More about Jesus."

Last spring Mr. Gaffin met Chin Chung-Ren at Ta Hsia (Big China) University, gave him a gospel of John, and saw him from time to time. His is an interesting story. Briefly, he

and his father are all that are left of a family of eleven. Six sisters were killed in Shanghai by a Japanese bomb. Another sister and brother died later and his mother had died just before the war. At fifteen, his father was sick in the hospital and he began to assume their support. All of their possessions had been destroyed by the bombings. Little by little he saved enough to open a small store. Now, at twenty-one, he is manager of a small Chemical Company and part owner of an import-export concern. The Lord has been working in his heart since he heard the gospel last spring, and on September 6 he came to visit Mr. Gaffin and to tell him that he had come to trust in the Lord Jesus for his salvation. The next week they had lunch together, a good talk, a time of Bible study and prayer. At that time he praised the Lord for blessing him, giving Him the glory for his material success and expressed a desire to give of his substance to the Lord's work.

Our missionaries take many of their meals at a downtown restaurant called Comlucks. Here a number of students, and also some business people, have heard their witness, and the contacts have been continued from day to day as they gather for meals. It was here that Wu Chung Hao, a bank clerk, and a custom collector were found. All have made real progress in the knowledge of the gospel. Here also during the summer while the colleges have been closed, Mr. Andrews has held an English class for the employees at their request, with the provision that they would follow it with Bible study. The class has met every morning at nine o'clock and has grown from ten to twelve in number. Those attending have been very appreciative, sending Mr. Andrews fine fresh pastry every week, inviting him for meals, and remembering his birthday in a special way. The most recent report from this class says, "I am so glad that the interest in the Bible class is greater than in the regular English class." (The Rev. Egbert W. Andrews is also a missionary of the Orthodox Presbyterian Church.)

During the winter Mr. Gaffin held eight Bible classes in various higher institutions of learning each week. To develop the Christian students in personal work and witnessing, he took out teams twice a week, to preach in

the streets or parks. Three hospitals also were visited each week, and some of the patients indicated their acceptance of Christ. Among them were several students in the T.B. wards. There was a winter week-end Bible conference and a spring revival. There seemed to be quite a moving of the Spirit of God during the services at the Tung Chi University, at which time messages were being brought by a Chinese evangelist. There were about 100 who expressed their desire to accept Christ. In June a short term Bible school for Christian students was held, with sixty enrolled from the various institutions in Shanghai. Mr. Gaffin served as principal of this school.

The story of the Tai family is interesting. A student, Mr. Shen who attended Mr. Andrews' English Bible class, brought William Tai to Endeavourers Church and he became a member of Mr. Gaffin's Saturday evening Bible class. William in turn brought his brother, and they were so moved by the gospel that they requested the teacher to come home with them and tell their parents, brothers and sisters the good news. The father and mother and older brother who run a photography shop were not there when he called, but the sisters and a young brother heard the gospel. During the past winter a Bible class was

held in their home on Friday nights, at which all the family heard the gospel. Last November Mr. Shen's mother died suddenly, and the enemies of Christ attacked him and said his mother's death was the work of the spirits who were displeased with his interest in Christ. They also told the Tai boys that their mother would probably die too. The result was that Shen fell by the wayside. The Tai brothers were much concerned and troubled. For some weeks they seemed to be really afraid of what might happen. Prayer was made for them by believers in Shanghai and here in our homeland also. It was our hope that they would grow in the knowledge of the truth to the extent that they would not be tempted to fall down before the ancestral scrolls at the New Year time. The Lord graciously heard our petitions and the two brothers and one sister are progressing nicely. At the present William is interested in being baptised.

This is not the first time that students having received Christ desire baptism, and more and more we feel the necessity for an organized church where the sacraments can be administered to those desiring them. It is a matter for which we ask your earnest prayers, as well as for the teaching of the Word and the personal work among students.

Orthodox Presbyterian Church News

Los Angeles, Calif.: During the vacation of the Rev. Robert Brown, pastor of Westminster Church, Mr. I. A. Moon, Mr. Robert Sander and the Rev. Russell Piper were guest preachers. On September 19th Mr. Stratton Shufelt was guest soloist at the church. Recently the church sent a contribution of \$125 to help meet the expense of the Hunt family's trip to Korea.

During the Rev. Robert Graham's vacation from Grace Church, the pulpit was supplied by the Rev. Carl Ahlfeldt and Elder Sander. On his trip east, Mr. Graham conducted services at First Church, Cincinnati, Ohio, and also preached for his brother, the Rev. Donald Graham, in Grace Church, Westfield, N. J.

Berkeley, Calif.: A. Toynbee, Du-Nouy, and C. S. Lewis have been among authors whose books have been studied by the Young People's Book Review club of Covenant Church. The pastor, the Rev. Robert Churchill, is giving a course in doctrine to a group of young people in preparation for their joining the church. Attendance at the Wednesday night prayer meeting was kept up during the summer, as a result of a series of studies in the Westminster Confession. The Women's Society engaged in a study of the history and importance of Westminster Seminary, under the leadership of Mr. Harold Englund, during August. A Christian School Association is being planned. Carl Ringo who plans to

study for the gospel ministry, was taken under care of California Presbytery on recommendation of the session of Covenant Church.

Volga, S.D.: The congregation of Calvary church is endeavoring to raise \$1,700 for needed improvements to the manse and church property. Over \$2,200 was contributed for benevolences during the first six months of the present church year. The pastor, the Rev. Arthur Olsen, will conduct special gospel services in Bridgewater, S. D., in October. The Sunday school is planning to participate in a nationwide S. S. attendance contest sponsored by *Christian Life*.

Newport, Ky.: Trinity Chapel, from the closing to the opening of the public schools, continued to carry on the full program of activities, and all regular meetings. The Daily Vacation Bible school opened the Monday following the close of school, for a two week session. Then there was the Tri-State Youth Bible Conference, sponsored by Ohio Presbytery, with eight folk from the chapel attending. As a result of popular desire, following this conference, the DVBS was resumed for two additional weeks. Sixty-seven were enrolled for the four weeks, and the daily average attendance was 29, with 14 having perfect attendance. This in spite of migrations down state which hindered attendance and advancement. A Chapel youth movement is being planned.

Pittsburgh, Pa.: Eight young people from Covenant Church attended the Seneca Hills Bible Conference in August. Attendance during the summer months at both Sunday school and worship services showed improvement over the previous year. Guest preachers during the pastor's vacation were Mr. Robley Johnson and the Rev. Messrs. L. B. Oliver, R. S. Marsden and J. P. Clelland.

Kirkwood, Pa.: The Christian School, sponsored by members of the Kirkwood Church, opened its second year with a total enrollment of 22 in four grades. Miss Charlotte Milling is again teaching in the school this year. The pastor, the Rev. J. P. Galbraith, has accepted the call to become General Secretary of the Home and Foreign Missions committees of the denomination.

Nottingham, Pa.: Bethany Church is looking forward to a series of Fall Evangelistic Services beginning October 31. The Rev. Herbert Hoeflinger of Mediator Chapel, Philadelphia, will be guest speaker. Addresses will center about the "Messages to the Seven Churches". The Missionary and Prayer Band began a series of studies in the Revelation in October, after having completed a series in the Epistle to the Hebrews.

Center Square, Pa.: Community Church held its first summer Bible school for two weeks in August. The school received considerable local publicity, and attendance ranged from 36 to 46. At the closing exercises nearly every seat in the building was occupied by the children and their parents. The parents were enthusiastic, and it is hoped next year will see even better results. The pastor, the Rev. Henry Tavares, is preaching on the Parables of Christ at the morning services, and on the Psalms in the evenings. On September 28th a member of the church who recently led a group of 25 college students in a tour of four countries of Europe addressed a social gathering at the church and showed pictures of the trip.

Harrisville and New Hope, Pa.: Twenty delegates from these churches attended Seneca Hills Conference in August. The pastor, the Rev. LeRoy B. Oliver, was chosen director of the conference for next year. The annual Homecoming service of the New Hope church was held August 29th, with over 250 persons in attendance. Speaker was the Rev. Robert L. Atwell, a former pastor. Faith Church of Harrisville is planning a series of special services in November, with the Rev. Edward L. Kellogg as speaker.

Fairlawn, N. J.: Prospects are good that in the near future adequate financial backing can be secured for the erection of a church building for Grace Chapel. Preliminary sketches of the building have been completed, and it is possible actual construction may start this fall. The Covenant Church of East Orange is receiving into its membership those who have been preparing for communicant membership at Grace Chapel. During August the pulpit was supplied by the Rev. William Austin, missionary to

Chile, the Rev. E. M. Stoeffels of Paterson, and the Rev. Edward Heerema.

East Orange, N. J.: The Rev. Charles H. Ellis was installed as pastor of Covenant Church on September 15, 1948. Participating in the service were the Rev. Messrs. Bruce Coie, Meredith Kline, Richard W. Gray, James Price, Edward Heerema and Donald Graham.

West Collingswood, N. J.: The Sunday school of Immanuel Church is challenging other Orthodox Presbyterian Sunday schools of South Jersey to an attendance contest beginning October 17th. The Crescent Park Sunday school is now being crowded out of its present quarters, but hopes to enter its new building soon. The Christian Day School began its third year with an enrollment of 75 pupils and three teachers. One section of the school is being held in the Fairview Baptist Church building. The other two units are in Immanuel's building. Miss Louise Crawford is teaching this year, along with Miss Betty Blakemore and Mrs. Bessie Walker. Cash receipts for the school building fund have passed the \$1,000 mark. The Eighth Annual Missionary conference was held October 8-10. The Rev. Donald Graham was scheduled as the guest speaker for the week of evangelistic services beginning October 11th. Group prayer meetings are being held preparatory to these services.

Franklin Square, N. Y.: Several young people from the Franklin Square church, together with the pastor and his family, attended the Deerwander Bible Conference the latter part of August. The Rev. Leslie W. Sloat, Managing Editor of THE PRESBYTERIAN GUARDIAN, supplied the pulpit during the absence of the pastor. Rally Day and Promotion day were observed on September 26th. Prizes were awarded to those who had successfully completed the Scripture memorization course during the past year.

Portland, Me.: The Presbytery of New York and New England met at Second Parish Church September 7-8. A fellowship dinner, with members of Presbytery as guests, was held the first evening. The Rev. John Skilton brought the message, on "The Trium-

phant Gospel". The Rev. Arthur W. Kuschke spoke at a meeting in August sponsored by the Missionary Society. Fifty dollars was received for medical supplies for the Stanton family in Eri-

trea. During July and August outdoor services in front of the church following the Sunday evening services, were conducted by the pastor, the Rev. Calvin A. Busch.

The Greatness of God

A Seaside Meditation

By LESLIE A. DUNN

During the month of August the Faith and Life Hour program, normally heard from Vineland, N. J., was broadcast from the Boardwalk Chapel in Wildwood, N. J. The program was conducted by the Rev. Leslie A. Dunn, pastor of the Calvary Orthodox Presbyterian Church of Wildwood. This is one of the meditations included on this program.

FOR a number of mornings on the Faith and Life Hour I want to bring you from the Bible messages that speak about the sea. As I stand here I am listening to the roar of the ocean and watching the waves upon the shore just two or three hundred feet away from our Chapel. I wonder whether this microphone is picking the sound up so that you can hear it. It is an impressive scene indeed. Did you ever stand and listen to the roar of the ocean, and ask yourself the question, What are the wild waves saying? That is not too fanciful a question to ask. The Bible says in Isaiah 23:4 that the sea hath spoken.

The people of Bible times were impressed by the sea. True, they knew little of the Atlantic Ocean, but the Mediterranean came to the boundaries of their land, and the Sea of Galilee was familiar to them. And they likened God's greatness to the sea. The storms of life were likened to storms which often roused the sleeping waves. Our Saviour walked beside the sea, and he taught the disciples and spoke to the multitudes on the seashore. He called fishermen to be His disciples, and performed miracles on the mighty deep.

This morning I would have you consider the greatness of God, as suggested and illustrated by the sea. The Psalmist says (Ps. 93:4) "The Lord on high is mightier than the noise of

many waters, yea, than the mighty waves of the sea".

The sea is vast. One is overawed by its magnitude. Three-fifths of the earth's surface is covered by water. Out here in front of us is the Atlantic Ocean. But there is an expanse of three thousand miles of water between this and the opposite shore. That is a lot of water.

Miss Milling sang for us this morning. A few days ago she left San Francisco, California. There her home is ten blocks from the Pacific Ocean. She traveled three thousand miles across the country to get here. If you have ever made the trip from California to New Jersey you will have been amazed to discover how big our country is. Yet the Atlantic Ocean is just as wide as this fair land of the free and home of the brave.

The Pacific Ocean is even larger. Last week my sister-in-law and her family left Wildwood to go to Mobile, Alabama, and board a boat that will take them to Pusan, Korea, where her husband is a missionary. After the ship passes through the Panama Canal, she will still have nine thousand miles of water between her and her husband. That body of water, the Pacific Ocean, is greater in extent than all the continents of the earth put together.

The sea is vast. But our text says that God is greater than the noise of these many waters. He is greater than the combined symphony of the noise of all the waves beating upon all the shores around the world. Spurgeon speaks of a woman who saw the ocean for the first time. She remarked, "At last, here is something there is enough of". How much truer, in a spiritual sense, of God. He is greater than the great wide sea.

After a fashion man has measured the ocean. He can never measure the greatness of God. It would be like

trying to empty the ocean with a leaky bucket, pouring the water into a hole in the sand you have dug. Try to measure God's greatness and you have an impossible task. Define or discover Him in even one of His aspects, and you will soon learn that you know but very little concerning Him.

Here at Wildwood on the bay side of our island there is a body of water called Sunset Lake. I have taken color pictures of that lake with the sun setting beyond. I have fished in that lake, and gone crabbing there. I think I know much of the boundary of it.

But suppose I should undertake really to chart out the entire boundary of that body of water, so that I could say that I know all of its shores. I would fail. For that body of water is but an arm of the ocean, and to chart its boundaries I would have to circle the ocean itself, and walk along the shores of all the seven seas. God is like that. His greatness is inexhaustible. And our knowledge of Him is but finite, limited, imperfect, even as our knowledge of that lake.

The text also tells us that God is mightier than the mighty waves of the sea. Here in Wildwood for the past seven years I have been watching for some really big waves. They thrill me. During the hurricane, several years ago, I fought my way through the storm out here to the boardwalk to watch the mighty Atlantic when it was angry. I wouldn't have missed it for anything. The might of the ocean speaks to us of the infinitely greater might of our God.

There are mighty waves. One of our Wildwood boys came home from the Pacific area after the war. He had been serving with the Navy. He described a storm in which his squadron lost several ships. The waves had been forty and fifty feet high.

But God is mightier than the mightiest waves the sea can raise. His greatness is unsearchable. The Christian may at times feel that he is like a cork tossed to and fro on those mighty waves. Let him remember that God controls those waves and owns that cork.

In the Bible the sea and its waves are likened to a restless humanity. The noise of many waters can be the troubles and tempests of life. They can be the enemies of the Lord who boast vain things. Waves of distress and

multitudes of problems and doubts may threaten to overwhelm you. But God is greater than the noise of many waters, greater than a restless, seething humanity unwilling to bow before the Lord's Christ. God watches over His own, and every hair of their head is numbered.

The Christian delights in the greatness of God. A woman was once asked why she did not seem to be afraid in a storm at sea, when thunder and lightning surrounded the ship and it was tossed about upon the waves. She replied that she was not afraid

because a God great enough to send the thunder and lightning was great enough also to control such a sea and was using His power to care for His own.

God manifests His power for good to those who know and trust Him and His Son Jesus Christ as Lord and Saviour. As His mercy has been bestowed upon them, so His mighty power is exercised for them and for their good.

"The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea".

ignored, and fiction is proposed to replace fact.

Image of God in Man

But let us turn to the teaching of this Pilgrim Edition concerning the nature of man. The first thing to be considered is the meaning of the image of God in man. On the basis of such passages as Colossians 3:10 and Ephesians 4:24 the image of God in man has been held to consist in the personality of human beings and in their mental and moral capacities. Knowledge, righteousness, and holiness of truth are the expressions used in those passages.

The Pilgrim Edition, however, interprets this matter in terms of the Trinity. "Of all the creation," we are told, "only man was created like God, a trinity. Plants have only a body. Animals have a body and a soul. Man is a trinity who has a body, a soul, and a spirit . . .". It is interesting to be told that dogs, cats and pigs have souls apparently similar to the soul in man. But, in the first place the theory of "Trichotomy" has long since been removed from the field of respectable theology. Not even I Thess. 5:23, when carefully considered, supports the view. (For a discussion of this whole subject we suggest Machen: *The Christian View of Man*, pp.159ff).

More important, however, than the question of trichotomy itself, is the matter of the image of God in man. To say that three alleged distinct elements in man, none of them characterized by personality, image the distinctions in God which are essentially personal, is a serious error. And to omit the whole moral element from the image of God in man is to fail to understand the teaching of Scripture in a most important manner. The whole presentation of the Pilgrim Bible in its note at Gen. 1:27 is gravely defective.

Free Will

If this is serious, however, something yet worse appears at Genesis 2:16, in connection with the so-called covenant of works. There we read that God "wants those who love and obey Him of their own free will. Man was created *innocent*, that is, he had never yet sinned; but he was *not* created *righteous*; for righteousness implies *choosing not* to sin." In other words, man's character is determined

Pilgrim on the Wrong Road (2)

Ancient and Modern Errors Among Teachings of New Bible

By LESLIE W. SLOAT

IN the previous issue of the GUARDIAN we pointed out some of the Dispensationalism which characterizes the new Pilgrim Edition of the Bible. But this Dispensationalism regarding the church is accompanied by numerous other teachings which are equally or even more contrary to the true doctrine which the Bible sets forth. In particular the doctrine of man appears to us to be seriously in error, as it is unfolded in the course of these notes.

Before dealing directly with that subject, however, we wish to call attention to some more incidental items.

One seeking to comment briefly on the Bible is always open to the temptation either to be careless, or to discover something strange and startling that will attract attention. Both elements appear in the notes to this volume.

As for carelessness, aside from several typographical errors which should have been caught, there is a notable example in the number of the Israelites who came out of Egypt. According to the Book of Numbers, there were some 600,000 men of the war 20 years old or over in the nation at the time of the exodus. That being the case, there must have been some two million Israelites in all, counting children, the aged and infirm and the women.

The note in the Pilgrim Bible at Exodus 1:7, however, states that the Israelites numbered at the time of the

Exodus about 600,000. This is obviously a careless mistake for the number of men of war as indicated in Numbers. But worse than this, is the note on Numbers 2:4. The second chapter of that book gives the numbering of the men of war by their camp groupings, while the first chapter of that book gives the numbering of the men of war by their tribes. These two numbers are exactly the same, totaling 603,550 (Cf. Nu. 1:46, 2:32). Yet the note at Nu. 2:4 tries to tell us, "The numbers here are the total numbers of the tribe, while those given in chapter 1 were the fighting men". The numbers in each case are exactly the same.

An example of an attempt at a strange interpretation appears in the note on Genesis 2:25. That verse tells us that Adam and Eve were both naked "and were not ashamed". The clear intimation is that, since sin was not in them, the fact of nakedness itself did not produce shame. But the comment at this point tells us that Adam and Eve were not naked at all, but clothed—with light! God dwells in a glorious light so bright that no eye can see Him. Therefore, suggests the note, "As Adam and Eve were made in the likeness of God, it is possible that such a light shone from their bodies. This of course took the place of clothing. They were clothed in light". Thus the precise point of the Biblical verse is nullified, certain distinctions between God and man are

by his acts, and his acts are the product of a free will. This, to those even slightly trained in Biblical doctrine, is nothing else than the ancient heresy of Pelagianism, against which the church struggled so energetically, and of which St. Augustine was one of the great opponents. To find it restated as an innocent "note for young people" is most disconcerting. Has the church learned nothing through the centuries? Is the current Bible school movement taking our young people back into the heresies of the past? People who publish annotated Bibles would do well to acquaint themselves with the history of Christian theology before siding so blithely with views long since discredited.

Man's acts are conditioned by His nature. While this may involve a mystery in connection with the fall of man, it is a clear teaching of Scripture. "Out of the abundance of the heart, the mouth speaketh." "A good tree cannot bring forth corrupt fruit, neither can an evil tree bring forth good fruit". There is no such thing as a "free will" in man, as distinguished from free agency. His will is an expression of himself, and is conditioned by his nature. Man, we are told, was created good. That expression does not mean that he was morally neutral. It means what it says. When God saw a creation that was "good", He did not see in it a man who was neutral or indifferent regarding questions of morality. How it came about that man's nature changed, resulting in his fall, we are not told. But that it did change, and that his act of transgression was the result of that change, is clearly involved in the whole teaching of the Word of God. A will which acts in independence of the being to which it belongs can no more give character to that being, than it can derive character from that being. The doctrine of a free will and a neutral man has no place in Christian theology.

That the notes of the Pilgrim Bible do teach free will appears also, for example, at Romans 8:29. In a note there, attempting to explain the term "predestinate", we are informed that God "made plans for 'whom He foreknew'". He looked ahead from the beginning of time to the end of time, and saw His Son, and in Him all believers. *This does not in any sense whatever take away from the fact that*

each person who is born into the world has a free will to receive or reject the Lord Jesus Christ as Saviour". (Italics ours.) In other words, according to this teaching, the man who is "dead in trespasses and sins" has a free will to accept Christ as Saviour. But that only means that the effectiveness of the glorious work of Christ as our redeemer is conditioned upon the fickle activities of a free will. How, under such a doctrine, is God humiliated and man exalted! The Creator is made the servant of the creature. For ourselves, we will have none of this. We prefer the Bible!

An incidental fruit of this idea of free will appears in connection with the choosing of Israel to be God's people. In a note at Gen. 28:10 we are told, "Although Israel did not come into being as a nation as soon as the Gentile nations, it has a place in God's favor Gentiles do not have because they did not want it". It wasn't that God chose the Israelites, you see, but that the Israelites chose God and the Gentiles didn't want to! According to this note, the ultimate decision was with men, and not with God.

But the editor who prepared the comments on Amos had a better idea. At Amos 3:2 we read, "By an act of free choice and sovereign grace God chose Israel to be His own peculiar people". Of the two interpretations, this is the Biblical and Christian one. This exalts God. This agrees with the things "which are written".

Election

In view of what we have already said, it is not strange to find that this Bible in its notes denies the facts of sovereign predestination and unconditional election. In accordance with a certain tradition often found in Fundamentalist circles, predestination is first conditioned on advance information, and then made to refer not to salvation, but to the sanctification of the saved. We have already quoted from the note at Romans 8:29. The note at Romans 9:11 says, "God's choosing is always based on His foreknowledge (I Pet. 1:2). Nowhere does the Bible say that God chooses to save some and to damn others . . ."

Concerning this whole idea, certain things should be said. In the first place, even if the term "foreknow" be taken in the general sense of merely

to know beforehand, or have advance information, that does not help in the least. For unless a thing is definite and determined, it cannot even be known beforehand. If a matter is wholly contingent at the point of the action, then not even God can have advance information concerning its outcome. The condition of foreknowledge is pre-determination. And if a thing is pre-determined, than the whole problem is right back in our laps again, more confused than ever. Such pre-determination must be attributed to God, who created all things and so brought into actual existence that which He "foreknew".

But in the second place, the term "foreknew", when applied to God, does not mean merely advance information. That is clear certainly in Romans 8:28f. So far as having advance information is concerned, God had advance information, and so "foreknew", those who perish as well as those who are saved. But the word contains also the idea of 'God's favor. He "foreknows", or "knows" those who are His, and only those. (See, for example, the words of Christ in Matt. 7:23.) It is because, by His sovereign act, God views certain people as His own, that in time the various steps in the plan of salvation are wrought out in their case—calling, justification, glorification. Those who are saved are those whom the Father "hath given" to the Son. (See the high priestly prayer of John 17). The work of redemption was not wrought in a vacuum, in the hope that someone would choose to be saved by it. Christ laid down His life for the sheep. And all that the Father hath given Him shall come unto Him. It is because of that fact, that the statement can be added, "him that cometh to me I will in no wise cast out". No one can come, except the Father "draw him". (John 6:36ff). In salvation, as in everything else, we must honor God and exalt His holy name. To condition His sovereign purpose upon the whims of sinful men, is to destroy the Christian faith.

Let not the reader mistake us. In asserting the divine sovereignty we are not denying the human responsibility. Man is entirely responsible. When he is condemned, the sentence is just, he is condemned because of his sins and guilt. But it is only because man exists in a universe which as a

whole is under the sovereign God, and in which the divine purpose is operative, that the choices we make have significance. The fact that we love God has importance because, and only because, He first loved us, and sent His Son to be the propitiation for our sins.

In closing, just a word about perfectionism. In a curious parody of a well-known analysis usually remembered in its Latin form, we are told at Gen. 2:16, "Man in Eden was *able to sin*. After the Fall man was *not able not to sin*. After he is saved, a man is *able not to sin*. When he is glorified, man will be *not able to sin*". Points one, two and four are correct. Point three is wrong. Even when a man is saved, he is not able entirely to avoid sinning. Perfection characterized our Lord. But if we say we have no sin, we deceive ourselves, and the truth is not in us.

In our review of the Pilgrim Edition of the Bible we have confined ourselves largely to the more significant features of its doctrinal teaching, matters we consider most important in a Bible designed to help young people and immature Christians. The Bible will doubtless have a large sale. We cannot help but feel that the commercial angle may have been involved in its preparation. There are many notes which are informing and useful, but actually the number of cross references is probably smaller than in a usual "cross reference" Bible. The distributing of comments on various subjects at various points throughout the notes and in the index is confusing rather than helpful.

As we said in the previous article, we cannot help but feel that the publication of such a work as this is most unfortunate. It will contribute to confusion and error, rather than to peace in the church and growth in the knowledge of Christ. We consider it almost tragic that such a work is being offered to the public in the deceptive terms of a "Bible with notes for young Christians". May the people of God be warned, and not misled by this volume!

Councils

(Continued from p. 228)

churches ridiculed and denounced by the advocates of the World Council.

It dared to call a meeting in Amsterdam in advance of the gathering of the World Council in order to seek to make clear that the World Council could not presume to speak for the whole of Christendom. A call was issued to Bible-believing churches to establish their own council in order that churches standing for the Word of God and holding fast to the principles of the Protestant Reformation might protect their special interests. Various churches which were invited did not have the opportunity of selecting delegates in advance of the Congress; others did not feel that they were sufficiently informed to make a decision.

In spite of such disadvantages and obstacles, a company of earnest Christians who were members of widely separated church bodies gathered together. A remarkable unity of viewpoint was reached as the result of patient and thorough discussion of basic matters. The work done was no doubt imperfect, and time will disclose blemishes which were not immediately apparent. But the way remains open for improvement and correction at future meetings. The important fact is that the way was prepared for Bible-believing churches to act upon their common faith in the face of apostasy and the threat of interference with the free course of the gospel.

The movement got off to a good start in many important respects. At the basis of it was a largely sound view of the nature and task of the Christian church. It is not a non-descript organization of individuals, but a movement of churches which stand sharply over against the World Council. The movement stands, moreover, on a clearcut doctrinal position. Here on the one hand the danger was avoided of formulating a brief creed which might be regarded as a proper substitute or summary of the Christian faith. The Biblical truths enunciated were set down as being only some among other equally Biblical truths. On the other hand, the ambiguity and vagueness of the World Council's declaration were also avoided. It is noteworthy that the necessity of maintaining church discipline was affirmed. Another salutary feature of the Congress is that caution was exercised with respect to social and political questions. Those present seemed to be fully alive to the Christian calling to apply Chris-

tian principles to every area of life, but care was taken that the Council would not transgress the proper bounds of ecclesiastical functions by dealing with concrete social and political issues.

There remain many pitfalls and dangers in the path of the infant movement. Perhaps the most subtle will be the temptation, in the interest of unity and united action, to fail to be completely loyal to the whole counsel of God. In meetings of evangelicals one hears rather frequently statements to the effect that the things that unite them are the really important doctrines. Thus supposedly less important doctrines are disparaged directly or by implication. Not all doctrines indeed are equally central in the system of truth, but one dare not minimize the significance of any truth of Scripture. It would be tragic if, in opposing the doctrinal indifference shown in the modern ecumenical movement, conservatives themselves contributed to the modern minimizing of Biblical truth.

It will also be necessary to exercise great care to resist the temptation to engage in activities beyond the ecclesiastical sphere. The modernist churches and the Federal Council have been busy with all kinds of activities except the proclamation of the Word of God. The World Council likewise gives promise of doing the same. It has seemed to many that the American Council has allowed its program to be shaped too much as a counter-program to the activities of the Federal Council, and thus has not always taken due care to confine itself to its proper sphere as a council of churches. It will be vital that the International Council avoid being merely a counter movement to the World Council.

It will be greatly to the advantage of the International Council if the somewhat preliminary character of its organization be fully acknowledged. Under the constitution approved at Amsterdam churches can become members only by action of their major assemblies. Hence it will be some time before the organization can be perfected. Moreover, the way has been left open to facilitate rather substantial changes in the Constitution at the second congress, perhaps to be held in 1950. If this degree of tentativeness is kept before the churches and the public, church bodies which will need to give earnest consideration to the ques-

tion of membership affiliation will be encouraged to enter the movement.

Meanwhile, we believe that Christian churches throughout the world and Christians in churches where the Christian faith is not maintained should give serious thought to their responsibilities in the present situation. Zeal for the maintenance of the truth, and concern to testify against error wherever it is found, do not free the churches from acting with other denominations where there is a significant measure of unity. The modern ecumenical movement which has reached a climax in the World Council falls far short, we believe, of providing a possible rallying point. There is good hope that the International Council will take definite form in such a manner as to meet this need. We hope that our readers will pray for its success and will contribute to its financial support.

N. B. S.

Philadelphia Presbytery

THE Presbytery of Philadelphia of the Orthodox Presbyterian Church met on September 20th in Philadelphia. Business included the election of officers and consideration of a number of communications. The Rev. Leslie W. Sloat was elected Moderator, and the Rev. Edwards E. Elliott Stated Clerk.

A request from the Gethsemane Church for a statement of the reasons why its pastor elect was appointed as stated supply, rather than installed as regular pastor, was referred to a committee with power to write a letter expressing their opinion as to why that action was taken.

Presbytery was informed that the Rev. C. Alan Tichenor, former pastor of Knox Church in Philadelphia, had accepted a call to become pastor of a United Presbyterian Church in Ohio. The Rev. George J. Willis was, on request of the congregation of Knox Church, appointed Moderator of that congregation. Three elders of other churches were constituted a temporary session to act for Knox Church, since the only elder there had resigned his position.

Elections were made to the various standing committees of the Presbytery, and reports were heard from Moderators of vacant churches.

Presbytery adjourned to meet October 4th at Wilmington, to consider the request of the Rev. John P. Galbraith and Kirkwood Church for a dissolution of the pastoral relationship there, in order that Mr. Galbraith may assume the duties of General Secretary of the denomination's mission committees. Mr. Galbraith explained that it had not been possible for the Kirkwood congregation to hold a congregational meeting in time for the September meeting of Presbytery.

An invitation from the Bethany Church of Nottingham for the November meeting of Presbytery to be held there was accepted. The date of the meeting is November 15th.

Mrs. Hunt Reports on Trip

A LETTER from Mrs. Bruce F. Hunt, mailed from Honolulu, tells of their trip thus far, on the way to Korea. They left Mobile, after some delay, on August 13th, Saturday. On Wednesday they reached the Panama Canal, which was traversed the same evening. At the time the letter was written they were four days out in the Pacific.

The ship was well loaded with cargo, but the forward part of the deck had been kept clear, and "makes a wonderful place for the children to run and play. It is about 150 feet long, with a clear space about 20 feet wide on either side of 'amidships' . . . The crew are below us and the officers above. We have a nice little deck to ourselves, two small lounges and a dining room, where the officers also eat."

Indications are that the family should be in Pusan by the time you read this. At latest report the ship had left Manila, but possible rough weather lay ahead, which might slow it somewhat.

Road Signs

DRIVING back to Philadelphia from a vacation in Indiana recently, I was approaching "that dreadful Pittsburgh area". Coming down on Route 19 from New Castle I was anxiously looking for turnpike signs that would enable me to avoid something of the metropolitan district. But for the keen eyes of my wife I would have missed them. Nor was I drowsy

or tired. The signs were poor. They were small and dirty. Do you suppose that the proper authorities would put up some better signs if I wrote them about it? Perhaps they would repaint or at least wash some of the most needed ones. I do not know.

I do know that as ministers of the gospel we have the responsibility of washing or painting with pure white paint the signs that lead to the turnpike of the Reformed Faith. And we must help our people to be on the alert for signs that we ourselves have failed to keep clean and bright. Perhaps we should put up a few new and larger signs at critical points. Failure to do so will at the least result in great loss of time and energy on the part of the people of God.

May I wash one such sign in this little article. I was in my home town church recently, where *The God of Creation*, a picture prepared by the Moody Institute of Science, was being shown. The unfolding of the flowers and the development of the caterpillar into a beautiful butterfly were presented on the screen. The whole picture was a pleasure to see. But at the end there came a thoroughly Arminian invitation to accept the gospel. The almighty God of creation was said to be not almighty to save. He was presented as powerless to save unless man himself should see fit to open the door of his heart, by his own power. What a pity! Surely the sovereign God of creation is also the sovereign God of salvation.

But did the audience by and large notice the fact that if they followed the road suggested at the end of that picture, they would miss the turnpike of the Reformed Faith? Most of them were trained in Reformed homes. Most of them hear Reformed preaching every Sunday. Many of them, no doubt, attended a Reformed Christian day school. Not a few attend a Reformed high school. All that should help them to distinguish the truth from error readily. Yet I am not fully at ease but that some of them might have missed the right road and landed in an Arminian blind alley unless they had been warned by a newly painted sign arresting their attention at this specific turn in the road. But perhaps I am too pessimistic. Am I? How would the people in your church react under similar circumstances?

C. VAN TIL

The GUARDIAN NEWS COMMENTATOR

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

World Council Sequel

IT was hardly to be expected that the report presented to the World Council of Churches concerning capitalism and Communism would go unchallenged. The report denounced both Communism and "laissez-faire Capitalism", and expressed the opinion the church should seek some other solution of the economic problems confronting the world.

Nathan L. Miller, former Governor of New York and now counsel for the United States Steel Corporation, said he was profoundly shocked by this coupling of communism and capitalism. "Those who condemn what they call capitalism", he declared, "are in fact rejecting the right of everyone to possess and enjoy the fruits of his own toil and frugality. Yet the right to private property is one of the most sacred personal rights guaranteed by

the Constitution of the United States . . .".

Also Robert W. Johnson, Chairman of the board of the Johnson & Johnson Company, assailed the World Council for its "irresponsible" denunciation of capitalism. He declared that the basic problem in the economic system was moral, not confined to matters of expediency or profit.

America, a Catholic weekly published in New York, declared there is no doctrinal obstacle to Protestant-Catholic cooperation in reconstructing modern society, if the World Council report on the disorder in society represents Protestant thinking. The weekly did take exception to the manner in which capitalism and communism were condemned, holding that communism is by far the more serious obstacle. The editorial pointed to similarities between statements in the Protestant report and the language of numerous Papal encyclicals.

Religious Education Ends in Champaign Schools

THE Circuit Court of Urbana, Illinois has ordered the Champaign school board to prohibit all religious instruction in the public schools in the district involved in the famous "Champaign case". Because of a change in the local school districts, there was some delay in issuing the order, and it is specifically limited to the area of the original district involved. However its force will probably be recognized generally. The ruling forbids the religious instruction in the school buildings, and the use of the school machinery to help enroll pupils in religious classes. The order makes no reference to classes held outside the school buildings.

New Mexico School Case Opens

THE legal suit to bar Catholic nuns from teaching in New Mexico public schools has gotten under way in Santa Fe. First witnesses were several Sisters who have been teaching. They acknowledged that catechism was taught, that Catholic prayers were said during a half hour period before school officially opened, and that religious pictures were on the school room walls. Although it was claimed that without including the local parochial school in the public schools system the Belen schools would not be able to accommodate school age pupils, it was also learned that the school district had nearly \$200,000 on deposit for a new school building. Thirty schools in New Mexico are involved in the suit.

Tons of Scriptures for Korea

ONE hundred tons of Scriptures, printed in the Korean language, have reached Korea, most of them coming from the American Bible Soci-



Religious News Service

New Modernism in Old Amsterdam: Swiss theologians Alphons Koechlin, Adolf Keller, Karl Barth

and Emil Brunner relax between sessions at the World Council Assembly, held in Amsterdam during August.

ety. Included were 50,000 Bibles, 200,000 New Testaments and 250,000 Gospels.

The American Bible Society has also reported that it plans to increase its normal distribution of Scriptures over the next five years by about ten million copies. The increase will be in order to meet the requirements of a five year expansion program of overseas mission work.

Psalm Tune Competition

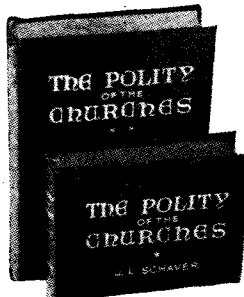
MONMOUTH COLLEGE in Illinois has announced the Sixth Annual Psalm-Tune Competition. A prize of \$100 will be awarded for the best setting of a prescribed metrical version of Psalm 90 in four part harmony for congregational singing. The contest is open to all composers, and closes on February 28, 1949. Information will be sent on request by Thomas H. Hamilton, Monmouth College, Monmouth, Illinois.

Sunday School Competition

CHRISTIAN LIFE magazine has announced a Sunday school increase contest with prizes totaling more than \$1,000. Any evangelical Sunday school in the United States may enter. Schools will be classified according to size. The basis of the contest will be the increase in Sunday school attendance for six Sundays in the fall of 1948, as compared with the attendance on similar Sundays of 1947, together with a statement concerning initiative and effort used to bring

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about this increase, the statement to be prepared by the superintendent or pastor.

Dr. Jones on Crusade for United Church

DR. E. STANLEY JONES has begun his second crusade for a United Church of America. Speaking in a number of the larger cities, Dr. Jones claims 99 per cent of his audiences favor his plan, and that union will come within 10 years. According to his plan, denominations would become "branches" of the United Church in a "federated" system. No doctrinal basis has been proposed.

Lutheran Leaders in Hungary Arrested

EARLY in September, reports were received that two bishops of the Hungarian Lutheran Church had been arrested by the government on charges of currency abuses. They were Bishop Louis Ordass and Baron Albert Ravanszky. The government claimed that the men had acquired several hundred dollars from abroad without notifying the National Bank of Hungary, and had sold foreign currency on the black market.

Leaders of the Lutheran Church in America, however, declare that the charges are without foundation. Bishop Ordass was in the United States some time back, but received here only small sums to cover his personal expenses. It is also said that contributions forwarded to Hungary by the Lutheran World Federation were sent through the National Bank.

Bishop Ordass has been a strong opponent of the attempts of the Hungarian government to encroach upon the affairs of the church. In particular, he has outspokenly opposed the recent nationalization of the church schools.

Norwegian Lutheran leaders have charged that the trial was based on false charges and was a violation of democratic Christian principles of government. It is said that currency regulations in Hungary are of such a nature that it is possible to accuse almost any one of violating them.

Latest information is that Bishop Ordass has been sentenced to two years in prison by the workers' court. No appeal is possible, though the President is empowered to grant amnesty.

It is interesting that the Hungarian government immediately renewed negotiations with the new head of the Lutheran Church, looking to an understanding, as soon as Ordass had been put in prison.

We in this country have little understanding of what it means to try to maintain the church in a country controlled by a Communist regime. Let us pray earnestly for those in such lands who seek to be true to the sovereign Lord.

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