

February, 1950

VOL. 19, NO. 2

The Presbyterian
G U A R D I A N

Every good thing has its counterfeits, and evangelism is no exception. If Satan disguises himself as an angel of light, so also unbelief often decks itself out today in the garb of the Christian evangelist. True evangelism, as distinguished from counterfeit evangelism, preaches only the Christ presented to us in the Bible.

—J. Gresham Machen

J. Gresham Machen
Editor 1936 - 1937

Published Monthly
\$2.00 per year

Meditation

"Love Covers a Multitude of Sins"

Above all things being fervent in your love among yourselves; for love covereth a multitude of sins.

I PETER 4:8 (R.V.)

NO, this isn't conscience salve. How often these words have been employed in defense of friends whose sins have become conspicuous. "Yes, all you say about him is true, but you know, he had a big heart; he'd do anything in the world for you." So it is implied that if you have a big heart it sort of makes up for all your sins. Nothing could be less true.

The inspired author is not speaking of love covering *our own sins*. He is stating that love covers *the sins we see in others*. These words of Peter are a quotation from the book of Proverbs (10:12). The proverb quoted in part is given there in full and sheds most valuable light on the meaning of Peter's words. The full proverb is: "Hatred stirreth up strife, but love covers all sin." Hatred drags out of the closet, exposes, parades, exaggerates, and gloats over the sins of others. Hatred bites back and fights back. "Hatred stirreth up strife." Love covers over the sins of others. Love forgives, forgets, refuses to talk about the sins of others except to help the person who has sinned. "Love thinketh no evil; Rejoiceth not in iniquity" (I Cor. 13:5-6). Love thinks and believes the best about a person until there is infallible evidence to the contrary. In the words of Martin Luther "As God with his love covers my sins if I believe; so must I also cover the sin of my neighbor."

The supreme example of love covering a multitude of sins is the way God covers our sins through the precious blood and righteousness of Christ. Our sins are many and they are grievous. We deserve to have them not only exposed before God but condemned by God. But God in His mysterious and sovereign grace loved us. He so loved us that He gave His only begotten Son to die for us and to obey the law perfectly for us. Christ's obedience unto death completely covers all our sins. We can only sing:

"Cover my defenceless head
With the shadow of thy wings."

"Brethren, if God so loved us we ought also to love one another." Do you find it difficult to overlook the faults and the sins of your fellow Christians? A young husband was counseling his wife who found it impossible to forgive one who had wronged her. Quietly but firmly he reminded her how much more grievously she had sinned against God and yet God through Christ had forgiven her. When we realize how much God has forgiven in us and at what cost it should not be difficult for the Christian to forgive and forget.

When there is love in our hearts there will be forgiving grace upon our lips. Because the Pharisees loved not the woman taken in adultery they could only expose and condemn her sin. But Jesus loved the woman and said: "Let him that is without sin among you cast the first stone. . . . Neither do I condemn thee, go and sin no more." For those who were driving the cruel nails through His hands and His feet Christ prayed: "Father forgive them; He loved them."

Love seeks to save the sinner and to restore the sinning saint. When men out of Christ sin, love for their souls will compel us to confront them with their sin and its fearful consequences and to tell them of the wonderful Saviour who can save them from the guilt and the power of sin. When our fellow Christians fall into sin, love for those re-created in the image of God will impel us to seek to restore them. "If a man be overtaken in a fault ye who are spiritual restore such a one in the spirit of meekness." Recently the writer was reading of a son who was deposed from the ministry because of highly immoral conduct. The father, also a minister, labored at great length to lead his son to repentance. He then appeared before Presbytery and pleaded that his son be given another chance. Those present testified that they had never witnessed such a moving appeal of love. O that there were more of this in Christ's church. O for the love that exclaims "O Absalom, my son, my son! would God I had died for thee."

O Lord, "Teach me to feel another's woe and hide the fault I see."

C. K. CUMMINGS.

Grass Roots

Robert K. Churchill

IN our previous column, we mentioned the great city-wide revival meetings in Los Angeles, the evangelist being "Billy" Graham. Mr. Graham in his book "Calling Youth to Christ," p. 28, points to the following as indicative that a national revival may be on the way:

1. The recent movement toward Child-Evangelism.
2. Organizations such as Christian Business Men's Committee, The Gidcons, etc.
3. Such gospel broadcasts as the Young Peoples' Church of the Air, The Old-Fashioned Revival Hour, The Lutheran Hour, Jack Wyrzten's Word of Life Hour.
4. Bible Conferences and Bible Camps springing up everywhere.
5. New Christian Bible Schools being formed, and the rapid growth of the old Bible Institutes.
6. The Great Youth for Christ movement . . . claiming a million in attendance every Saturday night; at rallies even 75,000 have attended.

This enumeration is representative or typical of a very large part of Christian thinking today. What should we think of it? Think first of the tremendous need for a revival in America today. This is not an abstract theoretical question; the point is most urgent. God's judgments are now gathering—can our nation repent? Do you find comfort in this catalog of forces now at work in bringing a great national revival? In thinking of revival we should not think merely of the success of a meeting or even a city-wide campaign. We should think rather of turning a nation back to God. Are all the above named movements working effectually for this? Are there some which tend to defeat this great end? Has Billy Graham, and others like him, left out some most important elements? What are they? But after all, it is quite easy to find out what we think; we can voice our opinion quite easily, especially if we have little zeal for the lost.

The thing we must do is to find what God thinks about it—then speak and form a plan for action.

THE PRESBYTERIAN GUARDIAN

FEBRUARY, 1950

Should Conservatives Co-operate?

OUR readers are undoubtedly aware of the American Council of Christian Churches, and of the International Council. They have also probably heard of the National Association of Evangelicals. In addition to these, there are numerous other organizations of a conservative or fundamentalist character and interdenominational in scope, active on the American religious scene.

Those who read the conservative religious press will also know that there are tensions between some of these bodies.

Without being immediately concerned at present with the merits or demerits of any of these bodies, we do wish to consider the question of interdenominational cooperation among conservatives. Having taken the position, in the January *GUARDIAN*, that a general protestant unification is undesirable because of the basically non-doctrinal character of the plans proposed, we now ask whether, and to what extent, those who are not Modernists or Liberals in religion may on their part get together, cooperate, or actually unite.

There are conservatives (to use a broad and somewhat negative word) in all the major denominational categories—Calvinistic or Presbyterian, Lutheran, and Baptist. They have this much in common, that they take the Bible seriously, and consider the so-called "fundamentals" of the Christian faith as very important. Yet denominationally they are divided, and even the interdenominational associations they have formed are at odds one with another in many instances. Should we not seek a general unification of conservatives?

We find ourselves frankly troubled at the thought of such a program. Although there would undoubtedly be large and important areas of agreement between conservative Lutherans, Baptists and Presbyterians, for example, there would also be large areas in which serious differences of view would exist.

Hence any program of unification here would have to be on a least common denominator basis. And in the sphere of a church's testimony to the truth, which is its chief business, we do not believe that a church can or should operate on a least common denominator basis.

Any such program would really mark a retrogres-

sion in the church's mission work. The church may never forsake that which has become a part of its religious conviction and testimony, unless convinced its belief is contrary to God's Word. Any program of church unification, therefore, should be based, not on ignoring a part of a church's conviction, but on acceptance of and devotion to its total faith or system of doctrine. And whenever co-operation among conservatives results in reducing the resultant testimony to something less than the full truth to which individual participants hold, it is a mistake.

This does not mean that one conservative Christian group may deny the name of "Christian" to another conservative group which disagrees with it in some points of doctrine. It does not mean that one conservative church may prevent or denounce the activities of another conservative church. We should rather rejoice in the extent to which the gospel, even brokenly (to our way of thinking), is proclaimed in areas we are not reaching.

Nor does it mean that there can be absolutely no cooperation among conservatives in any sphere. There may well be areas where such cooperative endeavor should take place (though whether this is to be on a "church" or individual level may be a serious question).

It should be clear also that we do not accept the standard denominational divisions in America—Baptist, Lutheran and Presbyterian, for example—as static. Perhaps there ought to be both competent high level and popular discussion of denominational differences. Perhaps we should take our faith more seriously than we now do in this matter.

But we are convinced that where the public testimony of the church is concerned, there should be no compromise by any individual communion in its loyalty to the truth, the whole truth, the whole system of truth as given by God in His Word, and to which that communion is committed.

Well, then, should those who agree in their understanding of the system of truth, get together. For example, should Calvinists unite? Perhaps we shall say something on this next month.

L. W. S.

Mercy Killing

THE subject of euthanasia or "mercy killing" has been brought into prominence again through its admitted practice by a doctor in New Hampshire and a daughter in Connecticut. It is illegal under present law but societies have been formed to advocate revision of the law to permit it and moving humanitarian reasons have been advanced for such liberalization. It is a subject which will come up with recurring frequency and one which, as Christians, we must face.

The Scriptures say of man, "God . . . breathed into his nostrils the breath of life; and man became a living soul." The psalmist says, "Know ye that the Lord he is God: it is he that hath made us, and not we ourselves." We did not choose to be born. We have been brought into being by the will of God. Life then is the gift of God.

It is also true that God has determined the tremendous factors of our heredity and environment. He has determined the bounds of our habitation. We may have been born "on the right side of the tracks;" others have been born on the wrong side. The whole shape and direction of our lives is largely set by these circumstances. We should never be fools enough to talk of ourselves as self-made men.

Yet it does not follow that we are passively to accept our lot. As free moral agents we are called upon to labor for the improvement both of our lives and those of our neighbors. So in medicine we use modern discoveries to reduce the pangs of childbirth. When sick we call in the doctor. We gratefully accept the resources of surgery and drugs to relieve human suffering. We use whatever means we may for the improvement of our lives, all the while recognizing God's sovereign providence.

It may seem that euthanasia is just one more step in this modification of environment. If we give drugs to relieve pain why not a drug to end hopeless suffering? This argument overlooks the sacred character of life. Only God gives life. Only He has the right to take it. When a horse breaks his leg we shoot him but he is only a horse. Man is not a horse but the image-bearer of God, possessing an immortal soul. This life is our day of grace, our time of probation, and it

THANK YOU!

IN response to a letter sent to subscribers in December, an encouraging number of our readers assisted us with their contributions. Those we knew have received acknowledgment. But there were several anonymous gifts. We take this way of expressing our appreciation to these friends. You didn't identify yourselves, but we sincerely thank you anyway. You have helped the work we are trying to do through the *Guardian*.

must be lived before the Lord. When He wills He will call us to our eternal destiny and we dare not force His hand.

In the agitation for "mercy killing" we see the terrible paganism of our time. Life is not God-given. Man is not the creature of God. His life is a natural something he happens to have which he, or his relatives or certain experts may end. So our modern pagans defy the living God and the sacred character of human life. What an abyss opens before us! What an opportunity for murder! What tyranny that the end of life's span should be determined not by the Almighty but by a panel of "experts!" What blasphemous denial of God's prerogative!

Let us humble ourselves under the mighty hand of God and live out our lives in health or pain until He calls us home. And God grant that this generation which wastes the life God has given it may not add to its sins the final one of casting itself unbidden before His judgment throne.

J. P. C.

Dr. Walter A. Maier

THE death of Dr. Maier brings to a close the most unrelenting personal battle for the faith which we have seen since Dr. Machen's day. Dr. Maier had the largest weekly audience in the history of the Christian Church. He fearlessly exposed the wickedness of modern society. He applied the law of God in its intended purpose to bring the knowledge of sin, and after striking blow upon blow on the hard-

ened conscience he would plead the love and mercy of Christ. *They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever.*

His vast audience was raised up by the power of the truth and the earnestness of his preaching. The Lutheran Hour, like the Back to God Hour of the Christian Reformed Church, stood on its own denominational feet. It needed no blessing from interdenominational agencies. Also like the Back to God Hour it was frankly denominational. It did not consider the fact of denominationalism to be a scandal. We wonder how Dr. Maier's message would have suffered if he had tried to scale it down to a level of "common evangelicalism" or to carry it into some foggy area between Lutheranism and Calvinism. We wonder how Dr. Maier himself could have been the man he was if he had not been an honest Lutheran.

A system of doctrine is sure to make a more lasting impression, from a practical point of view, than a dozen or so loosely assorted doctrines. There are only a few systems in Protestant Christianity. Dr. Maier was faithful to one of them. The differences between the systems are important enough to justify separate witness. But Lutherans and Calvinists, for example, are closer together when they frankly acknowledge the differences in their beliefs. It is necessary to have firm convictions about the gospel. To blur them over accomplishes nothing good. Our Christian love for Dr. Maier and our rejoicing in his testimony could be all the stronger because he did not hide his convictions.

A. W. K.

The Presbyterian **GUARDIAN**

1505 Race Street, Philadelphia 2, Pa.

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Religion In Schools Debate Attracts Large Audience

*Argument for Christian School
Given by Professor Kuiper*

Reported by **ROBERT S. MARSDEN**

THE spacious auditorium of the Paterson East High School was the scene of an unusual event on Wednesday evening, January 25th. A debate, or forum, on Christian education with nationally known participants, drew a crowd of about seven hundred under the auspices of the Christian Fellowship Club. The participants were Dr. F. Ernest Johnson, secretary of the Department of Research and Education of the Federal Council of the Churches of Christ in America, and professor of education at Columbia Teachers College, the Reverend Oswald J. Hoffman, director of Public Relations of the Lutheran Church, Missouri Synod, Doctor William H. Kilpatrick, emeritus professor at the Teachers College at Columbia University, and Professor R. B. Kuiper of Westminster Theological Seminary. A twenty minute presentation of his case was given by each of the speakers, with Doctors Johnson and Kilpatrick representing the public school position and Messrs. Hoffman and Kuiper representing the Christian school position. Following the presentation there was a half hour discussion period among the participants and then another half hour's question period from the audience.

Dr. Johnson led the presentation in a very able summary of the several possibilities for teaching what he considered to be Christian truth in the public schools. He said there was a wide-spread concern for more religious education than can be provided in the churches in their very brief time, particularly in their very brief Sunday schools, but he also recognized that there was a clash of opinion whether the public schools can have a part in the teaching of religion. He deplored the "secularism" which was making religion simply a marginal private affair. He conceded that the logical solution to the problem was the establishment of Christian or parochial schools, but he said that that provided insuperable difficulties. He then dis-

cussed released time and dismissed time classes, but said that neither was adequate and both ran the possibility of violating some recent United States Supreme Court decisions in the matter of the teaching of religion in the school buildings, and under school auspices. He then considered some possibilities as to what the public schools should do. He rejected the idea put forth by many that the schools should teach a fundamental theistic faith, common to all religions. He saw the weaknesses in attempting to present a common core that the vast majority of the people would accept. He conceded that probably no-one would be satisfied with this and he thought there might be difficulties if tax-supported schools were to adopt any theology, no matter how rudimentary.

Dr. Johnson found it equally impossible to accept the dictum that the separation of churches and state demanded the setting up of an irreligion in the schools and so, while he conceded that his solution was only partial, he made it clear that he thought that a guided free study about religion was all that the public schools could give. He felt that the public schools should certainly teach something about religion for he held that what the public schools ignored will be ignored by those it educates and certainly religion must not be ignored. He felt that, for instance, in the teaching of the classics the religious classics should not be left out, but that they should be presented for the information of the pupils.

Reverend Oswald J. Hoffman, an editor of the Lutheran magazine, was the next speaker. He was a dynamic speaker, but his material was not so well organized as that of the other lecturers. He contended that there were certain inalienable rights of mankind which the Government does not confer on man. He made it clear that the absolute separation of church and state which seems to be envisaged in

the recent Supreme Court decisions regarding Christian education in the public schools was not the real meaning of the Constitution. He said he would welcome any proposal by which the existence of God would be recognized in the schools. However, he held that even if all public schools were perfect schools, it still would be necessary to have parochial schools. Even if a large majority of the people were Christians, he would not want the public schools to teach Christianity which comes to the hearer only by the power of the Holy Spirit. He indicated that 92,000 Lutheran children were in 1,230 schools—about 33% of all the Lutheran children.

Dr. William H. Kilpatrick, a very widely known author and teacher, was perhaps the most interesting speaker. He showed himself to be purely a humanist and was most frank in his presentation of his case. He held that the public schools should certainly teach morality, but that morality could have no religious backing. He held it was improper to read the Bible, to pray, or to sing Christmas carols in school. He made it clear that he regarded the Golden Rule as a sufficient guide to morality and he asked the question whether, through the public schools, the right kind of morality can be built on that. His answer was a very emphatic "yes." He held that that was the best kind of morality, based not upon some command, but upon what one sees and understands the reason for and what one understands to be the best for all concerned. He said very emphatically that no authoritarian morality can go sufficiently into detail to take care of particular situations that arise. With reference to Dr. Johnson's proposal that the schools should discuss religion and should look into the several religions objectively, he did not feel that that was practical, since he thought that you would certainly have a row on your hands and that a row was certainly undesirable.

He was opposed to released-time classes, whether conducted in or outside the school building because they tend to separate some people from others and people just don't like to be separated. He said that if you have an hour of religious instruction you have indoctrination and that indoctrination is immoral, no matter what you indoctrinate them into.

Dr. Kilpatrick made it very clear that

he was against certain types of private and parochial schools, particularly those schools which separate people from the mass of the population. He claimed that these were undemocratic. He conceded that some private schools might do some good, but he thought that in general they did harm because they gave the pupils the impression that they were better than the rest of the people. He said that the public school system suffers because of private and parochial schools and that private and parochial schools hurt the public schools. With great emphasis he said that the parochial school was an "evil."

The last speaker was the Rev. R. B. Kuiper, professor of practical theology at Westminster Seminary. He presented a most able case for the parent-controlled school. He made it clear that as a Calvinist he thought that religion should pervade the whole of education and that everything taught in the school should be taught in a God-centered way. Since this religion cannot be taught in public schools, a parent-controlled school is the solution. He stated that Calvinists stress the fact that God wants to be served in every walk of human life and that there is no possible way of doing this in a public school. He made it clear that morality separated from religion does not deserve even the name of morality since it has no sound basis and that there is no sound basis of morality save that which God Himself ordained. He saw Constitutional bars to the teaching of the majority religion in the public school and scoffed at the idea that a core of religion, which would satisfy no one, was sufficient. He held that it was impossible, psychologically, to teach about religion in unbiased fashion and that certainly such teaching would not produce an education pervaded by religion.

Professor Kuiper then presented what he said was the proper solution to overcome dualism. That was the establishment of parent-controlled Christian schools. He said that this was certainly in harmony with the Constitution. He held that the education of children was not primarily a governmental function. He said that it was certainly the democratic and the American way to allow parents to decide what education their children must receive, the government, of course, to regulate the standards and certain of the externals of the education, to see that everyone went to school.

The discussion which followed the lectures was enlightening, indeed. The audience was largely made up of those who were friendly to the idea of Christian schools and an attempt was made to pin Dr. Kilpatrick down to admitting that his view that indoctrination was evil was actually a creed, and that it had just as positive presuppositions—wrong presuppositions to be sure—as did the Christian creed. Doctors Johnson and Kilpatrick, while they were representing, in general, the same position, disagreed in some very essential elements of their presentation, Dr. Johnson being unwilling to go nearly so far as Dr. Kilpatrick. Most of the questions from the floor were addressed either to Dr. Kilpatrick or to Professor Kuiper, who presented with great clarity the Calvinistic Christian position.

Not a few in the audience felt that the most effective speech made for

Christian schools was not made by either Mr. Hoffman or Professor Kuiper, but by Dr. Kilpatrick. He represented the ultimate of humanism in the schools and the ultimate to which public schools might well and logically come. He made it clear that the object of the schools was to hold on to a morality without God and without authority, a position which, to the minds of most in the audience, was manifestly impossible. The debate thus rendered a very valuable service to the cause of Christian education in the whole greater Paterson area, where Christian schools are strong, where they are also opposed by a number of earnest Christians who either do not think they are necessary or who think that somehow they are unAmerican and undemocratic. To our mind Professor Kuiper's presentation on that point was unanswerable.

The Reformed Synod and the Ecumenical Problem

By NED B. STONEHOUSE

LAST month I sought to give an over-all picture of the Reformed Ecumenical Synod which met in Amsterdam in August of 1949. Its background, constituency and theological character were briefly set forth. Something of its color and flavor was intimated. But little or nothing was said of the actual work of the Synod. Amends must now be made.

It has already been noted that the ecumenical question overshadowed all others at the sessions of the Synod. I shall therefore be concentrating attention upon that matter in this article, and a concluding one to appear in March. In the interest, however, of doing a measure of justice to other significant aspects of the program, I shall take account of several other topics which were discussed and evaluated.

The docket for the 1949 sessions was largely determined by the decisions reached at the meeting held in Grand Rapids in 1946. That meeting established several committees to consider various problems which had emerged in the African, American and European churches represented, and to prepare reports which might be reviewed or acted upon by the 1949 Synod. These

committees were on Inspiration, Evolution, Eschatology, the Church, Church and State, Christian Education, and Divorce. Evidently there was no lack of problems which were puzzling or disturbing the churches!

The committees appointed to deal with the first and last topics did not succeed in completing their work, but all the others had reports available. Hence there was a full program of work facing the delegates when the 1949 Synod convened last August. And to the credit of the Synod it may be said that several subjects were dealt with in a very painstaking and conscientious fashion. Following the traditional procedure of Dutch Synods, the reports did not immediately come to the floor, but were first committed to synodical committees for preliminary consideration. The members of the Synod, the accredited guests and professorial advisors were assigned to membership in these sub-committees (or committees of *pre-advice*, as they have come to be known). There were four such committees.

Especially during the first week of the Synod, far more time was spent by the delegates in carrying out the tasks

of their respective committees than in the sessions of the Synod as a whole. This approach has the advantage that approximately one-fourth of the members of the Assembly has studied each topic rather carefully. A disadvantage that appeared at times is that, though the recommendations of such a preliminary committee would not necessarily reflect the majority judgment of the entire membership of the Synod, the very fact that the recommendations are definite and formal makes it exceedingly difficult to set them aside or even to amend them. I make special mention of this observation because in my judgment it was a factor influencing the final decision on the ecumenical question.

Several of the reports prepared by committees appointed in 1946 were of high merit, and the evaluation of them at the 1949 Synod was also noteworthy. Since I cannot undertake a survey of them here, I may express the hope that they will attract some attention when they are published as a part of the *Acts* of the Synod. Perhaps the Editor of the *GUARDIAN* may judge that some of these reports, or at least excerpts from them, will be of sufficient interest to our readers to warrant republication in future issues. The last word on these subjects was not of course pronounced. In certain instances, as in the cases of the treatment of education and eschatology, the Synod was not completely satisfied with the original reports, and either amended them considerably or referred them to a new committee.

Church and State

On one subject it was widely held that refreshing progress was made during the Synodical sessions. That was the question of the relation of Church and State. This has been a most pressing question for centuries, though it has emerged with special urgency in times when either the Church or the State has appeared to threaten the peculiar rights of the other. Political circumstances and views almost inevitably affect one's judgments on the question. Accordingly in one country and another quite different perspectives will appear — the thinking of the twentieth century is also certain to differ from that of the sixteenth and seventeenth. We are reminded in this connection that the form of the Westminster *Confession of Faith* in force among American Presbyterians generally accords to the state considerably

less power than was true of the original Confession. In Chapter XXIII, in particular, a radical change was introduced. The original article includes the stipulation that the civil magistrate has the authority and duty "to take order that unity and peace be preserved in the church, that the truth of God be kept pure and entire, that all blasphemies and heresies be suppressed, all corruptions and abuses in worship and discipline prevented or reformed, and all the ordinances of God duly settled, administered and observed." The American form, on the other hand, states, to mention but one point, that the civil magistrate may not "in the least interfere with matters of faith."

Similar differences have emerged in connection with Article XXXVI of the *Belgic Confession*, one of the historic standards of churches of Dutch origin. Within the present century both in the Netherlands and in America such churches have independently amended the original text, which maintains a position similar to that of the Westminster Confession. In South Africa, perhaps due partially to the differing political circumstances, there has been no comparable movement towards revision. Nevertheless, it has appeared that some difficulties in the sphere of interpretation were apparent. And in any case the divergent evaluations on this basic matter, especially among "sister" churches, were generally acknowledged as presenting the very type of problem which called for consideration in an ecumenical gathering. No complete agreement was indeed arrived at, nor was a revision of the *Belgic Confession* formulated. But the approach which was thought to give good promise of progress was one in which, independently of the historic formulations, certain basic principles were stated.

ARTICLES ON CHURCH AND STATE

The statement included the following four articles:

"1. The Synod declares that, in accordance with the Confessions of the Churches represented here, it maintains that the magistracy is ordained of God and is vested with authority to promote . . . the maintenance of human life and its development in accordance with both tables of the Law of God;

"2. That accordingly the magistracy is called to protect with all God-given means the preaching of the gospel and the entire worship of God in order that freedom of conscience to serve God according to His Word may be guar-

anteed, and all anti-Christian forces in so far as they interfere with the Church in the exercise of its worship may be opposed and frustrated:

"3. That the Church shall recognize and honor the magistracy in this divinely conferred power and ministry; that she shall faithfully proclaim the full requirement of the gospel both as regards the life of the magistracy and that of those subject to it; and that she shall remember the command of the apostle 'that supplications, prayers, intercessions, thanksgivings, be made for all men, for kings, and all that are in high place; that we may lead a tranquil and quiet life in all godliness and gravity.'

"4. That the magistracy, at the peril of forsaking its sacred office and of lapsing into tyranny, must refrain from infringing upon the rights and power of the only King of the Church, Jesus Christ, who from heaven rules and protects His Church and one day shall completely deliver her; and thus that it shall be recognized that the Church with her office-bearers is subject and accountable to Him alone in all things entrusted to her as her task and privilege, and that the Church shall place its expectation of the coming of the kingdom and the destruction of the kingdom of the Antichrist alone in the power of His Spirit and the revelation of His glory."

Just how influential and valuable this formulation will be remains to be seen. Churches faced with the problem of revision of the *Belgic Confession* are still confronted with difficult questions of interpretation and formulation. And others will have important questions to raise regarding interpretation and application. But it is of some moment that representatives of such widely diverse political backgrounds as the Dutch and British and South Africans and Americans appeared to be in substantial agreement regarding certain basic principles on this thorny problem.

The Question of Ecumenicity

Sufficient has perhaps been written to indicate something of the scope of the interests of the Synod. I now turn to the controversial issue of the world ecumenical movement. The urgency of this matter had not been foreseen at Grand Rapids. But both Dutch and South African synods overtured the Ecumenical Synod of 1949 to advise them with regard to the World Council (See "*Stonehouse*," p. 37)

Orthodox Presbyterian Church News

CHURCH NOTES

Pittsburgh, Pa.: The Rev. Egbert W. Andrews was guest at Covenant Church on the last Sabbath before he sailed for Mission work in the China area. Mr. Andrews spoke to the Sunday school, and preached at the evening service. Following the evening service, a farewell gathering was held. Four adults were recently received into the membership of Covenant, and two infants baptized. New families continue to move into the area around the church.

Gresham, Wis.: The Rev. and Mrs. John Davies are starting a new Sunday school among the Menominee Indians, in a new location. They are for the present using a so-called community hall, which is used by the Indians chiefly for pagan celebrations and ceremonies. Some of the older pagans are objecting to the building being used for Christian services, but most of the people have been willing to help, and send their children.

Franklin Square, N. Y.: Christmas season at the Franklin Square church was featured by a sacred concert by Mr. Eivin Bjornstad, a cantata presented by the combined choirs, and the Bible school program. The Rev. Edwards Elliott of Baltimore recently preached, in the absence of the Rev. Robert Vining, pastor. Three persons were received into communicant membership of the church at the January Communion.

Nottingham, Penna.: The Junior and Senior choirs are now practicing for the Easter services of Bethany Church. Mrs. Delbert Goodnow is training the older group, and Mrs. Phillips the younger. Mr. Leonard Kirk has been elected superintendent of the Sunday school.

Hamill, South Dakota: Since last April nine adults have been added to the roll of Westminster Church, and nine covenant children to the roll of non-communicants. A men's society meets twice each month during the winter for study of the essentials of our Christian faith. A class in Christian doctrine is held each week at Winner, 25 miles distant, for young people of the church who attend school

there and return home only on weekends. A number of improvements have been made to the church building recently, through the help of the Ladies' Aid Society.

San Francisco, Calif.: A men's Group has been organized at First Church, with Jack Julien as President, William Rich as Vice-President and Robert Kreiss as Secretary-treasurer. The program includes regular community visitation, and a monthly men's dinner. On January 19th a dinner was held at the church. Speakers were the Rev. Egbert W. Andrews and Chaplain Lynne Wade.

Waterloo, Iowa: At a special congregational meeting of First Church Mr. Harold Roskamp was elected elder and Mr. Clarence Roskamp became a deacon and trustee. The men were installed in office on January 29. During the winter months Sunday school has averaged 60 in attendance, and plans are under way to arrange individual classrooms in the church basement, and to build a kitchen. Mr. and Mrs. Jack Canady and two baptized daughters were recently received into the church. During 1949 six communicants and 8 baptized children were added to the church roll.

Cedar Grove, Wis.: Newly elected elders and deacons were installed at the old-year's eve service of Calvary Church. During 1949 the church gave over seven thousand dollars to missions. Plans are under way to erect highway signs advertising the church, on roads coming to Cedar Grove. The high school Catechism class has been studying the great doctrines of the Westminster Confession on Monday evenings.

East Orange, N. J.: The men's missionary society of Covenant church conducts a gospel service once each month in the McAuley Water Street mission in New York. The men are also sponsoring a home visitation evangelism program in the neighborhood of the church. In this connection the American Home Bible League film, "Bearing Precious Seed," was shown on January 25. On January 18 the missionary societies of the church had the Rev. and Mrs. Richard B. Gaffin as

guest speakers. Indebtedness on the church property has been reduced to less than \$1,200.

Day in the Life of A Busy Pastor

THE Rev. Melvin B. Nonhof has sent us the following sketch of a more or less normal Sunday.

"Mrs. Nonhof and I left the house at 9 a. m. to go to Manchester for a 9:30 service. En route we left our two children at the George Perry home so they might attend Sunday school in Bancroft. After service at Manchester we returned ten miles to Bancroft for service there at 11 a. m. Ate a hurried lunch after 12:30, to leave again at 1:30 for Huron, 32 miles away. En route stopped at Manchester to pick up some folding chairs and S.S. material for the meeting at Huron Chapel, a new endeavour started the first Sunday in December and temporarily meeting in a private home. This family moved from Bancroft last year, and have continued their membership in the Bancroft church. After a Sunday school, had a worship service, during which one woman and her two children were received, the children being baptized. Elder Cooper of Yale assisted the pastor, and also helped administer the Lord's Supper. After the service the elder and pastor went to the hospital and administered the sacrament to two patients there. Leaving Huron at 6 p. m. we rushed to the Glenn Goote home near Yale for another hurried meal, and then to the Yale church for Sunday school at 7 and then evening service. Returned sixteen miles to home following service. Mrs. Nonhof played the piano for all four services and two Sunday schools. Children had attended three Sunday schools and services, but not weary of it all. We are happy that we might serve the Lord in His Kingdom."

Stanton to Albany

THE Rev. Charles E. Stanton, recently returned from missionary service in Eritrea, has accepted an appointment as stated supply of the Church of the Covenant, in Albany, N. Y. Former pastor of this church was the Rev. Herman T. Petersen.

Mr. Stanton moved with his family to Albany the first of February.

Sunday-School Suggestions

Shorten Those Opening Exercises!

By BETTY COLBURN

"CENTERVILLE, February 8. A serious interest lag in the opening session of the Centerville public school was revealed here today. It is now a known fact that nearly every day one of the teachers fails to arrive on time. Many pupils are often one to twenty minutes late. Although recognized as highly undesirable, this situation is reported to have existed for several years. The superintendent expressed a desire to find in the near future a workable solution to the problem."

"Ridiculous!" you say. "What kind of a school can that be?" You want to feel that public education is thorough in its scope and is properly administered.

But wait! Let's take inventory, not in the hypothetical Centerville school, but in **your** Sunday school where **spiritual** education is to be given. Can you name one constructive thing which the opening exercises of your Sunday school accomplish each week? (Aside from allowing time for most people to arrive before classes begin?)

Do your opening exercises present a clear thought to those who sit in the Sunday school? Is your program so interesting that no one wants to miss even the first minute? Or are the exercises merely "filler"—something which you've always had and now take for granted as a necessary part of the program. Before you read farther, answer these two questions: "Why does your Sunday school have opening exercises?" "What benefit is actually derived from them?"

The Sunday school is primarily an evangelistic agency. All of its activities are to be of a positive educational nature. We often bemoan the fact that we have only one hour a week for its purpose, and we then proceed to waste a good part of the hour. No one answer will meet the needs which arise due to the varying age groups, church arrangements, number of adults or children involved, etc. However, these may be guiding suggestions:

1. Be thoroughly familiar with the characteristics and needs of each age group in the Sunday school.

2. Wherever possible, separate adults, young people and intermediates from

the lower age groups. The young business person simply is not reached by the type of program which is suitable for the five year old and vice versa.

3. Have a definite aim for every opening period. Be thoroughly familiar with key lesson points. Your aim should be to prepare the pupils (young or old) for the lesson which follows.

4. Relate any song, prayer, etc., to your aim and the coming lesson, but *do not tell the lesson!* One phase of the hour should prepare the student for and lead him into the next phase of activity. (Till the ground!) The Sunday school should in turn point adults and children toward the morning worship service.

5. Make the opening session as brief as possible, a clear cut call to study the Word of God.

6. Allow the longest lesson periods possible according to the varying attention spans. Adults may be given the whole hour for classes.

7. If announcements must be read, read them only once and at the end of class periods when everyone will have arrived and announcements will not have to be reread. Other announcements, plus attendance records, etc., can be posted. (Train your Sunday school with a centrally placed and conspicuous bulletin board for which they can help be responsible.)

8. Study your own opening program carefully. Cut it down, improve it, pray about it.

9. Above all, Shorten those opening exercises!

Keep Teen-Agers Interested!

By MARGARET H. DUNN

TWEEN-AGERS are leaving childhood behind and entering adulthood. They are not just growing tall, or growing fast, but they are growing *up*. Things they used to enjoy are now "kid stuff" to them, and unless care is taken Sunday school will be among those things discarded as being childish.

By the time a child becomes a teen-ager he has certainly reached the age of accountability to God. He makes his decisions during this period—for Christ, or for the world. The urgency

of holding teen-agers is apparent. For Christ's sake, we must keep them interested.

But in order to keep them interested, teachers, teaching method, and class work must all meet their particular needs. The teacher should *like* teen-agers, and like teaching them. It requires time, energy, initiative, and plenty of study, but it pays great dividends.

The teaching method must be different from that employed for younger children. Teen-agers have probably had the "stories" time and time again. Now they must be challenged to see the *purpose* of the story, and the practical application of it to their own lives.

Here discussion is very profitable. But use it wisely. Direct the discussion with pointed and thoughtful questions. Plan in advance the main questions which will cause the discussion to develop in conformity with the aim of the lesson.

Teen-agers may challenge the teacher's position many times, and may ask questions which sound flippant, bold or shocking. But don't be unnerved by them. The teen-ager is trying to do his own thinking. He no longer takes things for granted. Help him along by giving a serious answer to his question, and winning or keeping his respect.

Probably one of the biggest problems in keeping a teen-ager interested in Sunday school, lies in the fact that his crowd at school isn't interested. He must feel he's one of a crowd. So keep that "gang" spirit in your class. When one of the "gang" is absent, teacher and class should both let him know he is missed. Combat the pull of the world with lively socials for the gang and their friends. Plan projects and have them together often to work on these projects.

Give teen-agers responsibility. Let them do the ushering, take part in assembly by reading the Scriptures. Let them have charge of a missionary program, or conduct a quiz during assembly.

For special programs, such as Christmas, include the Teen-agers but be sure to avoid "kid stuff." Give them parts with dignity. Let them, if they will, give testimonies in their own words.

(See "Teen-agers," p. 37)

The Glory of the Christian Church

By the REV. PROFESSOR R. B. KUIPER

XXIX

PREACHER OF THE GRACE OF GOD

THE glorious message of the Christian church has numerous aspects. It is like a precious stone with many sparkling facets closely resembling one another. To name but a few of these facets: it is an urgent and loving call to repentance; it brings the glad tidings of what God has done in human history for sinners; it is the gospel of salvation by grace.

Christians do much talking and singing about salvation by grace, but not nearly all of them have a clear conception of its meaning. A very simple and correct definition of salvation by grace is *salvation by God*. No more urgent question confronts the race of sinful men than this one: how they may be saved from sin and death. Every religion under the sun gives an answer to that question, but only one religion gives the correct answer. Christianity alone replies that salvation is of God; all other religions reply that the sinner must save himself. In brief, only Christianity offers salvation by grace.

Exceedingly sad to say, the churches that preach the gospel of salvation by grace in all its Scriptural purity are few and far between. There are churches so-called that deny it altogether. They boldly substitute salvation by works or character for salvation by the grace of God. But by so doing they forfeit every claim to Christianity. A great many churches compromise this issue. They would divide the work of salvation between God and man, ascribing certain parts to each. Such churches detract immeasurably from the beauty of their God-given message.

It is the glory of the Christian church that it has been commissioned by its divine Head to proclaim the unadulterated gospel of the grace of God. A few glimpses of that gospel follow.

God the Father Planned Salvation

"According as he hath chosen us in

him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will" (Eph. 1:4, 5). On this passage of Scripture, together with a great many others, is founded the doctrine of divine election. Modernists will have nothing of it, and many Fundamentalists strongly dislike it; but it is unmistakably taught by God in His Word.

Admittedly election presents great difficulties, even unfathomable mysteries, to the mind of man. Yet a number of statements can be made concerning it with complete certainty.

God did the electing, not man. Scripture affirms that in so many words, and the fact that election occurred "before the foundation of the world" leaves no other possibility. Man did not yet exist except in the counsel of God. A rather widespread popular conception of election must here be refuted. There is an election going on, it is said, concerning the salvation of men. God votes for the salvation of every individual, and Satan votes for the damnation of every individual. So the vote stands a tie in the case of each individual, and it is for him to break this tie. If he votes with God he is elected. That presentation of election is far from innocent. In transferring election from God to man, it flagrantly contradicts the Scriptural teaching of salvation by grace.

God was under no obligation to choose unto eternal life any member of the lost human race. If God had permitted all sinners to perish everlastingly, all would have received their just due. The popular notion that God owes every man at least a chance of salvation is an expression of human arrogance and dishonors God. The only thing that God owes sinners is damnation. It follows that God's choice of some to life eternal was a matter of purest grace.

Why God elected certain persons to everlasting life we cannot say. But

this we know: the reason lay in God, not in man. God did not choose a given individual because He foresaw that that individual would believe, but God chose him "according to the good pleasure of His will." That can only mean that He chose him sovereignly. Faith is a consequence of election, not its ground. This too we know: God chose a certain person because He loved him, for Scripture tells us: "Whom he did foreknow, he also did predestinate to be conformed to the image of his Son" (Rom. 8:29). *To foreknow* here means *to love from eternity*. But why God should have loved him from eternity is far beyond our comprehension.

It may not be inferred that God brings the elect to glory by external force and that likewise by force He thrusts the non-elect into perdition. That is not at all the case. God does not lift men up to heaven nor cast them down to hell as so many "stocks and blocks." Contrariwise, He deals with them as rational and moral, hence responsible, beings. Impossible though it is for our puny minds to reconcile human responsibility with divine sovereignty, the Word of God upholds both uncompromisingly. Therefore, when a sinner perishes, he perishes because he is unwilling to be saved, and he himself must bear all the blame; and when a sinner is saved, he is saved by the grace of God alone, which has made him willing to be saved, and God gets all the glory.

God the Son Merited Salvation

The third chapter of Galatians contains two quotations from the Old Testament in both of which occurs the word *cursed*. The tenth verse says: "Cursed is every one that continueth not in all things which are written in the book of the law to do them." That applies to sinners. The thirteenth verse says: "Cursed is every one that hangeth on a tree." That applies to Christ crucified. Between these curses there exists the closest relationship. On Calvary's cross Christ bore the curse that was due to sinners. A famous Reformed catechism states: "He bore the wrath of God against the sin

of the whole human race." More particularly, by His accursed death Christ designed to deliver the elect from the curse of God. And that design He accomplished.

Christ did much more than that for the elect. Not only did He deliver them from the curse of God, He also gained for them the divine blessing. Not only did He pay their debt, He also procured for them infinite riches. It is this that theologians have in mind when they say that Christ not only delivered the elect from eternal death by His passive obedience, manifest in His suffering, but also procured for them eternal life by His active obedience, manifest in His perfect observance of the divine law.

Some one has no assets whatever, let us say, but is in debt to the extent of a million dollars. A good and rich friend pays that debt. Surely, he has reason for profound gratitude. But just how rich is he now? Obviously he is still as poor as the proverbial church-mouse. Christ not only paid our great debt to the last farthing but, in addition, He merited for us the infinite riches of life eternal.

It is clear that Christ has merited full salvation for sinners and that there is precisely nothing left for them to merit.

That precious truth is denied by the teaching of Rome that the sinner is saved by a combination of Christ's merits and human merits. It is denied even more emphatically by the teaching of Modernism that the sinner is saved not by the merits of Christ at all but solely by his own works and character. And, sad to say, even some Fundamentalists are inclined to compromise this truth. In fact, we all are, for not one of us is without the heinous sin of self-righteousness.

No one is saved by doing his best, for "all our righteousnesses are as filthy rags" (Isa. 64:6). Tears of repentance are no substitute for the blood of Christ. Could our tears forever flow, they would not atone for one of our transgressions. The most zealous worker in Christ's church is not saved by his labors. Men are saved not by works but by faith, and not even their faith merits salvation. As a beggar reaching out his hand to receive an alms does not thereby earn the alms, so the sinner merits nothing by the acceptance in faith of the offered salvation. The Christian's so-called evangel-

ical obedience, consisting of a life of faith and love, can never take the place of the smallest part of Christ's passive or active obedience. To repeat one of Spurgeon's illustrations, he who would get to heaven by his works or his character is like a man who tries to climb into the sky on a ladder of sand. The same preacher of the grace of God has said: "If there be but one stitch in the celestial garment of our righteousness which we ourselves are to put in, we are lost."

"Nothing in my hand I bring; simply to Thy cross I cling" is the cry of him who has learned to trust for salvation solely in the grace of God in Jesus Christ.

God the Holy Spirit Applies Salvation

On the basis of the finished work of His Son, God in all sincerity offers eternal life to all to whom the gospel comes, and all who accept that offer in faith are saved.

That not all believe is nothing strange. The total depravity of natural man explains it. He loves death rather than life. The wonder is that any believe. How to account for that is a question of prime importance.

Here a great many churches that claim to be conservative depart far from the truth. They say that at this point salvation is no longer of God who shows mercy, but of him that wills. Here, it is asserted, God's part of the work of salvation ends and man's part begins. Even unregenerate man is said to have the ability to receive Christ in faith, and whether or not he will make the proper use of that ability is said to depend on himself alone. In other words, God has made salvation possible for every man by the death of His Son, and now it is for each man to make his salvation actual by accepting Christ of his own free volition.

That teaching, which is of the essence of Arminianism, is emphatically contradicted by the Scriptural doctrine of salvation by the grace of God. Having identified coming to Him with believing on Him, Jesus said: "No man can come to me except the Father which hath sent me draw him" (John 6:35, 44). Lydia, one of several women who heard Paul preach at Philippi, believed the gospel. What accounted for her doing so? The Word of God answers that question by saying not that she opened her heart but that the Lord

opened her heart (Acts 16:14). Paul told the Christians at Philippi that it was *given* to them both to believe on Christ and to suffer for His sake (Phil. 1:29). And he informed the Corinthians: "No man can say that Jesus is the Lord but by the Holy Ghost" (I Cor. 12:3). According to Scripture faith does not precede the new birth but follows it; and that means that faith is a gift of God the Holy Spirit before it can become an act of man. Here too salvation is of God.

Salvation is not merely a momentary occurrence, it is also a process that continues throughout the sinner's earthly life. Is it true, perhaps, that the sinner is dependent on the grace of the Holy Spirit to set him on the way of life, but that, once on the way, he can travel onward in his own strength? Not according to the Word of God. It insists that he remains completely dependent on the grace of God to his very last step. Significantly, that is taught in a passage which strongly emphasizes the responsibility of believers. Paul enjoined the Christians at Philippi: "Work out your own salvation with fear and trembling, for it is God which worketh in you both to will and to do" (Phil. 2:12, 13). The exact sense of the second clause is: for it is God who right along keeps working in you both to will and to do. The continued operation of the grace of the Holy Spirit within him both obligates and enables the believer to work out his own salvation.

Conscious of his utter dependence on the grace of God in the whole process of salvation, the Christian prays with Augustin: "Command, Lord, What Thou wilt; give what Thou commandest." And he sings:

"I sought the Lord, and afterward I
knew

He moved my soul to seek Him,
seeking me;

It was not I that found, O Saviour
true;

No, I was found of Thee."

"Thou didst reach forth Thy hand and
mine enfold;

I walked and sank not on the storm-
tossed sea;

'Twas not so much that I on Thee took
hold,

As Thou, dear Lord, on me."

(See "Kuiper," p. 37)

MISSIONS

By MRS. RICHARD B. GAFFIN

Bible Study

THE MISSIONARY OUTLOOK OF
THE PROPHETS

Introduction:

We have studied a few of the incidents and lives of the Old Testament that show God acting to bring salvation down to man. In the Psalms we have seen that the sweet singers of Israel told about this salvation and praised God for it. Now we come to the books written by the prophets. What is a prophet? Ex. 4:16; 7:1; Jer. 1:5, 6. The prophet's business lies in the sphere of speaking, not as in ordinary life one man might speak for another. It is a divine speaking. "Jehovah touches the mouth and puts the words there, and they acquire the effect of divine word." (*Biblical Theology*, Vos, pp. 211 and 230).

The Lesson:

In the books of the prophets God is truly speaking. What is it that God says to men? He declares that He is the author of salvation and that His salvation is to all men irrespective of clime or color. The prophet Isaiah while speaking as a true prophet of God was also a missionary. He recognized himself to be a sinner living in the midst of sinful people. When he looked unto the Lord, his sin was purged. Therefore when the call of the Lord came for some one to go, Isaiah answered, "Here am I; send me" (Read Isa. 6). Isaiah went forth, speaking boldly against the sins of the day. 1) Idolatry, (2:8, 9; 30:22.) He pled with the people, "O house of Jacob, come ye, and let us walk in the light of the Lord." (Read chap. 2). 2) Intoxication (5:11; 12:22; 22:2, 13, 28:1, 3, 7.). Pride. (2:11, 17; 5:14, 21; 9:9, 10). Avarice and oppression, (3:12, 15; 5:7, 8, 23). See Vos, pp. 300-303.

Jonah and Daniel were foreign missionaries. The Prophecy of Jonah is a foreign missionary book. It shows that God is the God of the Gentiles as well as of the Israelites. Daniel witnessed for God in the courts of four successive heathen monarchs, so effectively that these peoples recognized God to be the most high God. (*The Bible and Mis-*

sions, Glover, pp. 20, 21.) (Note: Look up the names of the prophets in the index and study from Davis Bible Dictionary, The International Standard Bible Encyclopedia, or Hendricksen's Bible Survey.)

Conclusion:

The Prophets warned men to flee from the wrath to come. They presented a personal Saviour as their hope and hiding place. (See Vos, pp. 317 and 318.)

Planning the Program

OUR topic for this month is our Home Mission work in the Presbytery of New Jersey. It is interesting to note that statisticians estimate that less than 25 per cent of this state's population are members of any Protestant group. When we deduct from this all who are probably in liberal church groups, we can see the tremendous need for a true gospel testimony in New Jersey.

In preparation for the meeting, collect the following material:

FAIR LAWN MISSION FIELD

The First Ten Years, pp. 56, 57.

The Messenger, June and November, 1949.

GUARDIAN News Columns, February, March, May, September, October (p. 198), November, December 1949 and January 1950.

CRESCENT PARK MISSION FIELD

The Messenger, January 1948, November, 1949.

THE PRESBYTERIAN GUARDIAN, December, 1948, February, 1949.

GUARDIAN News Columns, March, May, October, November, 1949.

WILDWOOD BOARDWALK CHAPEL

The First Ten Years, p. 45.

THE PRESBYTERIAN GUARDIAN, June, 1949.

Follow the suggestions and program outlined in last month's issue. For variation, one person might give the history of the Fair Lawn work and tell of its missionary, while another could give news from Fair Lawn based on the news items listed above for the past year.

Beautiful slides of the work in New

Jersey may be obtained through the Committee on Home Missions. If you have no projector, invite Mr. Galbraith to visit your group and show slides of the work. In your prayers, remember the regular churches, as well as the mission work. The Pittsgrove church especially seeks your prayers, that it may soon call a pastor.

A Word to the Wise

"He that winneth souls is wise."

Proverbs 11:30.

(Here are two short stories from experience in personal visitation, submitted by Miss Emma C. Crawford who served as church visitor for Immanual Orthodox Presbyterian Church of West Collingswood. If you have had the experience and joy of doing personal work, won't you share it with others through this column? Please send your material to Mrs. R. B. Gaffin, 209 E. Davis Ave., Wildwood, N. J.)

It was late in the afternoon when I knocked at the door of this trailer home. The woman responded pleasantly to my invitation to attend our church services; she was more interested when she learned that we had a second preaching and worship service every Sunday evening. She explained that she and her husband had been attending another church in the vicinity which has only a morning service. As I tried to do in every call, I mentioned the importance of our reading the Bible for ourselves, emphasizing that we in America have no excuse for ignorance of God's truth, for, if we do not own a copy of the Bible, we can buy one in the ten-cent store. She agreed and spoke of her own habit of reading a portion of the Bible daily.

She mentioned that a missionary had spoken in the Church she attended the previous Sunday. I encouraged her to tell me in some detail what had been the message of that missionary speaker. I listened carefully and asked her, when she had finished, if that was all he had said. She thought for a moment and said that she felt that that was all. I then mentioned the great tragedy that has taken place in

many churches where the missionaries are going out to heathen lands, telling the people how to become better educated and more healthy, and not telling them of the God of the Bible who loves them and has provided in Christ the only one who can save their immortal souls. She was shocked and said surely no missionary would fail to teach what the Bible tells us! I then asked her to think back to what she had told me the missionary speaker had said the week before. She rehearsed his main points again and was more shocked to realize that he had not even mentioned sin or the fact that the people of the heathen land needed the Saviour.

Although it was time for her to be preparing the evening meal, she wanted to talk more about this matter which had obviously started her thinking. She evidently continued to think as she read her Bible daily. She and her husband were in church the next Sunday and continued to come until they moved from the community several months later.

* * * *

It was shortly after the noon hour. The wife must do the weekly laundry at the community washroom of the trailer camp just now, as scheduled, so as not to inconvenience the others who waited their turn. The husband was at home because his work was done at night. The little girl, who was not in school that day, had been attending our Sunday School. The husband had not been attending any church recently. He was attentive but only mildly interested when I extended the usual invitation to attend our church services, morning or evening, or both. An incidental mention of the local Christian Day School aroused his interest. What was a Christian Day School? Why should we have such a school when we have such fine public schools today? I must come in so that we could say more on this subject.

From the starting point of Matthew 22:37, "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind," the necessity of the Christian Day School was pointed out—not without the usual objections.

Here, it developed, was a person of education and talent, not without knowledge of the Bible, yet with problems to which he wanted to find the answer for his own soul. I felt so very inadequate; but of one thing I

felt assured: God had wonderfully opened the doors of so many homes in the visitation work, surely He had led me to this home and He would help me now. When I left an hour and a half later, it was after touching upon many of the fundamental teachings of the Bible, including without the use of these terms: the Sovereignty of God, regeneration, repentance, salvation, sanctification, election and predestination. The man seemed deeply moved and said that he would be in church on Sunday morning (although he did not get home from work until near dawn). The pastor called promptly—and this man and his wife were received into the membership of the church a few months later.

If you and I are not witnessing to those in darkness around us here in our so-called Christian America, we are not only unfaithful stewards, but we are missing one of the very richest joys of knowing Christ the Saviour, namely, the joy of realizing that the Sovereign God has chosen to use even such a sinner as I for the glory of His name. Joy such as you have never known before can be yours in the community where you now live—in personal visitation work.

EMMA C. CRAWFORD.

Special Prayer Request

THIS month we present another of the Chinese Christian workers who serve among the students of Shanghai. She is Miss Rosa Loong. Miss Loong comes from a family of some influence in Shanghai. Her college training was at Ginling College in Nanking from which she graduated. She took her Christian training at the Ling-liang Theological Seminary in Shanghai. During the years 1946-48 she was one of the workers of the China Inter-Varsity Christian Fellowship among the students of the forty colleges and universities of greater Shanghai. Her connections and knowledge of the city, together with her executive ability, made her an invaluable worker and of great assistance to our missionaries when they were in Shanghai. The fact that she herself had a college education made her especially effective in gaining new openings for Christian witnessing in the schools of higher learning. She is deeply concerned about the need for the Gospel among the thousands of high school students in Shanghai and the millions throughout China. Dur-

ing the year 1948-49 she took graduate work in Christian Education at Wheaton College. She has now returned to China and to Shanghai where she is once again bringing the Gospel to the students of Shanghai. The latest reports from some of the Christian students tell of the suffering because of the food shortage and from the cold. With every indication being that it will be a long time until China will be free from the Communist tyranny we should thank God for the native Chinese Christians who are there, and pray for them that they may be kept true to God's Word and stand strong as they trust in the Lord to supply their every need according to His riches in glory by Christ Jesus our Lord.

Fair Lawn Church Dedicated

THE Grace Orthodox Presbyterian Chapel of Fair Lawn, N. J., was formally dedicated to the service of God on Friday evening, January 6. Assisting in the service were neighboring ministers of the denomination, including the Rev. Charles Ellis of East Orange, the Rev. Robert Vining of Franklin Square, the Rev. Donald Graham of Westfield, the Rev. James Price of Morristown, Dr. William Bordeaux of New York, and the Rev. Edward Kellogg of West Collingswood. The Rev. John P. Galbraith, General Secretary of the Committee on Home Missions, brought greetings. The sermon was preached by the Rev. Glenn R. Coie of Silver Spring, Md., brother of the Rev. Bruce Coie who is pastor of the Chapel. Greetings from the Borough of Fair Lawn were brought by its Mayor, Mr. J. K. Pollitt.

The new building was first occupied on Christmas Day last year, though not yet entirely finished.

Although the contract price was figured at about \$20,000 the final bill when submitted was only \$18,000, the saving reflecting economies in construction, but also the generosity of the contractor, Mr. William van der Eems, who besides this furnished a number of unstipulated items which help make the building more serviceable.

First services looking to the establishment of a church in Fair Lawn were held in 1945. The Rev. Bruce Coie has been in charge of the work since the beginning, and until the new building was completed services were held in the home he occupied.

The Machen League Meeting

IN most of our Machen Leagues we are faced with a problem: solve this problem and overwhelming success is assured. How can we win and hold the teen-age young people so they will eagerly come to the meetings week in and week out? The temptation (always with us) is especially strong to use worldly methods. Whatever the outward and immediate response, the end result can be nothing but tragic. Perhaps a glance at the *aim* of the meeting, and then a discussion of the *means* to accomplish that end, will suffice to show how unnecessary are the theatrical and other worldly expedients so common in youth work to-day.

The aim of the meeting is to glorify God through bringing young people to a saving knowledge of Jesus Christ and building them up in the faith, thus channeling them into the very life-stream of the Church. This is a tremendous task—worthy of all our youthful zeal and patient endeavor. This is doing the all-important missionary work of the church on the highest possible level. To “go light” on the great principles of our holy faith and substitute for it the froth of a program that appeals to worldly instincts is to give chaff for wheat, stones for bread.

The attainment of this goal requires careful, prayerful preparation of every element of the meeting so as to bring the entire group consciously into the presence of the holy God. This does not rule out informality. Our meetings are not a substitute for the worship service of the church, else they would convey the impression that they are *our* church service, whereas the regular worship service is for our elders. Nevertheless, a sense of God’s holy presence rules out all frivolity. The elements of our meetings should be saturated with a spirit of earnestness. If we, the leaders, are radiant with such an earnestness we need not worry about “dull” or “dead” meetings. Hence the *singing* should be worshipful. Choruses, if used at all, should be chosen carefully. The great hymns of the church should be freely used with a view to our becoming familiar

with them. All the music should be carefully selected. If we lead our own meetings, it might be well to have the singing led by another than the leader of the rest of the meeting: it is a big task. All our songs should pass these three tests: Are they true to the Bible? Is the music both singable and reverent (not “jazzy”)? Is it suitable for *this* meeting. The *prayers* should be most reverent. Prayer objects may be presented briefly, and not the same ones each week. Our own home and foreign missionaries, the needs of our own church, personal needs of individual members and their families. Above all, while none should be denied the opportunity, neither should others be embarrassed by being asked if reticent. Remember, it is adding sin to sin when unbelievers petition God as though He were their Father as well as the Father of His children. There will be unsaved young people in our meetings. We want them there, but we do not want them to presume upon the privileges of being sons of God until they come to Him through faith in our Saviour and repentance from their sins.

L. R. EYRES.

Youth and the Lord's Supper

PRESBYTERIANISM insists that the children of believers are members of the church and subject to its discipline. They are dealt with by the session if they become lax in their conduct or fail to study the Bible. Yet they are denied the privilege of partaking of the Lord’s Supper until they pass the sometimes dreaded examination before the session. No doubt many small children have a correct knowledge of the basic facts of the gospel, and firmly trust in the Saviour. Is it right that they should be denied the privilege of the Lord’s table simply because of their age?

We say that they should not partake until such time as it is reasonably clear to the church that they are not merely following the example of their parents or other members of the church. Most of us did not begin to think carefully

for ourselves until we reached the high school age when body, mind and spirit start to develop rapidly.

The Apostle Paul says, in effect, that in order to eat and drink the Lord’s Supper in a worthy manner we should do two things: prove (or examine) ourselves, and discern the Lord’s body (I Corinthians 11:27-29). This means, very simply, that, after much prayer and Bible-centered thought, we must see ourselves as miserable sinners worthy of God’s wrath, we must rest for salvation wholly upon the merits of Christ, whose redeeming death is set forth in the holy sacrament, and we must firmly resolve with all our heart to forsake sin and, with the power of the Holy Spirit, live a life well-pleasing to God.

Baptized members in their ’teens should think seriously of this blessed privilege. The Lord’s Supper is an outward sign of the inward grace that God freely gives all believers in Christ, namely eternal salvation. It signifies that we have blessed fellowship with Christ and with each other, and is God’s pledge that we have a right to all the benefits of Christ’s redemption. But it is also an occasion when we repent of our sins, deny ourselves and humbly indicate our purpose to follow Christ in gratitude for His great salvation. And as a means of grace, the Supper provides an opportunity to feed upon Christ, for, although Christ’s body is not *physically* present, it is nevertheless *really* present as we feed upon Him by faith.

Remember this one thing: the sacrament is not for those who are free from sin (none of whom exist on earth) but for those who repent and humbly trust Jesus Christ for salvation and heaven.

Your minister will gladly explain this sacrament to you more fully. But just now, be reminded of your solemn obligation, as a growing Christian, to confess Christ in the manner prescribed by our church, and come to the Lord’s table, thus signifying your trust in the Saviour, your fellowship with the saints and your desire to feed upon Christ for the everlasting nourishment of your soul.

EUGENE BRADFORD

Eyres to LaGrange

THE Rev. Lawrence R. Eyres, pastor of the First Orthodox Presbyterian Church of Portland, Oregon, has been released by his congregation in order to accept the invitation of the Committee on Home Missions to work in the LaGrange — Westchester area near Chicago.

This work has been under the direction of the Rev. Edmund P. Clowney. As was announced last fall, Mr. Clowney has agreed to devote his time to writing and editing materials for the Committee on Christian Education. It was at first hoped Mr. Clowney might begin his new work at the start of the year, but he was unwilling to leave LaGrange until his successor had been secured.

Mr. Eyres expects to move to the LaGrange area in March, and Mr. Clowney will then be free to assume his duties with the Committee on Christian Education.

Dr. Brown Installed At Santee

DR. James B. Brown was installed as pastor of the Valley Orthodox Presbyterian Church of Santee, California, on January 17, 1950. For a number of years he has been acting as home missionary of the Presbytery of California of the Orthodox Presby-



Dr. James B. Brown

terian church. A graduate of Hastings College, and of Princeton Seminary with the class of 1906, Dr. Brown taught three years in the Syrian Protestant College in Beirut before his Seminary work, and later returned there as a missionary. While there he married Miss Jane Beekman, a trained nurse and missionary. They have three grown daughters and one son, the Rev. Robert B. Brown.

The Rev. David Calderwood, Moderator of California Presbytery, presided at the service of installation. Other members of Presbytery participated.

"Christians must be boosters of the Church, and as enthusiastic as people are in worldly things," said the Rev. Wilson Albright of Manhattan Beach, in his charge to the congregation. In the charge to the new pastor, the Rev. Henry Coray of Long Beach urged him "not to be a man pleaser, but to please God." The Rev. Dwight Poundstone, of Los Angeles, in his sermon pointed out that "We must be sure to serve the Lord in truth and sincerity."

A pre-installation dinner was served in the home of Mr. and Mrs. Joe Franken, with the participating ministers, and the officers of the Santee Church, in attendance.

Bible School at West Collingswood

FOLLOWING a program in use for several years, the Immanuel Orthodox Presbyterian Church of West Collingswood is again conducting a Bible school for a ten week period. Three classes are held, one after the other, on Thursday evening at the church. Members of the faculty this year are the Rev. Robert Eckardt of Crescent Park, the Rev. Professor Edward J. Young of Westminster Seminary, and the Rev. John P. Galbraith.

On Monday evening, January 30, a rally on behalf of the Christian Day School was held at Immanuel Church. Over 200 persons were in attendance. The program, in addition to a brief business meeting of the School Association, included group singing by children of the school, and a forum discussion on the subject: "Is the Christian School worth while?" The forum "panel" consisted of Mr. Stratton of the Vineland school, and Mrs.

Richard W. Gray of the Willow Grove school, with the Rev. Robert Eckardt as chairman. Several members of the local association also took part.

Must Use Name "Orthodox"

THE Rev. George W. Marston, home missionary in charge of Westminster Orthodox Presbyterian Church in Evergreen Park, Illinois, reports that he recently was visited by an extension man of the Presbyterian Church U. S. A. The visitor stated that Mr. Marston, in publicity concerning his work, should always use the term "Orthodox" with the word Presbyterian. Mr. Marston wondered whether the U. S. A. Church was always careful to use its full denominational name in references to its churches in various places.

Calvary Church Plans for Building

AT a special congregational meeting of Calvary Orthodox Presbyterian Church of Philadelphia, it was determined that the church incorporate under the laws of Pennsylvania, in order that it might proceed with plans to purchase land and erect a church building.

A building committee was authorized to proceed with plans looking to the purchase of a 200 x 300 lot near the campus of Westminster Seminary. Some tentative plans concerning the type of church structure desired, were considered.

The lot to be purchased is located on two bus routes which reach into the Germantown, Oreland and Glenside areas, and is on the edge of a local housing development of considerable size. Members of the congregation, under the leadership of the pastor, the Rev. Eugene Bradford, are eagerly looking forward to having their own church building. At present services and Sunday school are held in facilities of the Seminary.

Westminster Changes to B. D. Degree

IT was announced early in January that Westminster Theological Seminary will henceforth grant the B.D.

(Bachelor of Divinity) degree instead of the Th.B. (Bachelor of Theology) degree which has been used up to the present.

According to Professor Woolley, registrar of the seminary, the Th.B. degree is being conferred by colleges for work in Theology on a level with A.B. and B.S. degrees. The degree granted by Westminster and other seminaries requiring a college degree for entrance, represents work on an advanced academic level. More and more seminaries are adopting the policy of granting the B.D. degree for work at their academic level.

New Building Helps Church Attendance

SINCE the dedication of the new building of Covenant Church of Rochester, attendance at both church and Sunday school services has shown a definite upswing, according to the pastor, the Rev. Herbert Van DuMont. New all time highs have been registered for both.

The building was dedicated on November 20, at an afternoon service. Those taking part in the service were the Rev. Messrs. Raymond Meiners, John DeWaard, Millar Crawford, Frederick Seyfert and John Betlem, with the pastor. A feature of the service was the dedication of the Communion Table and Chairs, presented in memory of Miss Florence Handyside, and of the pulpit furniture, presented

in memory of Mrs. Alexander Muir.

Construction of the building was begun in May, 1949. Plans were prepared by the father of the pastor, and Mr. Dirk Heuseveldt of Memorial Church of Rochester was the contractor. Members of the building Committee were Louis H. Jacobs, John Garland, Mrs. Howard M. Stone, Miss Mary G. Clement, Mrs. William C. Kurtz, Mr. Alexander Muir, Mr. Edward Wanjon and Miss Doris Hull.

Landscaping of the new building is to be done in the spring by the men's society. This newly formed organization meets twice each month, and the program includes a period of Bible study, work about the building, and refreshments.

Chaplain Wade on New Assignment

CHAPLAIN Edwin L. Wade, U.S.N., has been detached from the U.S.S. Henrico and assigned to the Military Sea Transportation service. The following is from a letter just received:

"The army is turning over its overseas transportation service to the Navy, requiring 10 per cent of our whole Chaplain corps immediately, so I was suddenly detached December 31 from the Henrico and assigned to this new M.S.T.S. After a short time here in San Francisco on "orientation," I was assigned as an "observer" aboard one of the biggest and finest of these ships, the U.S. A. T., *General William O.*

Darby, a beautiful ship, carrying some 1,000 troop passengers and 400 cabin class passengers, plus a civil service crew of over 200 and a "staff" of 50 or so, to all the various Pacific bases, Manila, Honolulu, Guam, Okinawa, Yokohama, etc. On this trip we leave tomorrow (February 3), go directly non-stop to Yokohama, then return to San Francisco via Honolulu. Next time we go to other ports, etc. And next time I'm to be the ship's chaplain . . . as the Navy takes over. But think of the tremendous opportunity—over 1,600 souls, many many children, mostly different each trip—to sow the Word, daily children's classes, personal work, preaching, etc. Daily services and several on Sunday. No limits whatever. . . ."

Chaplain Wade asks the prayers of his many friends in the Orthodox Presbyterian Church and others, as he undertakes this new work with its large opportunities.

Mrs. Katharine S. Donley

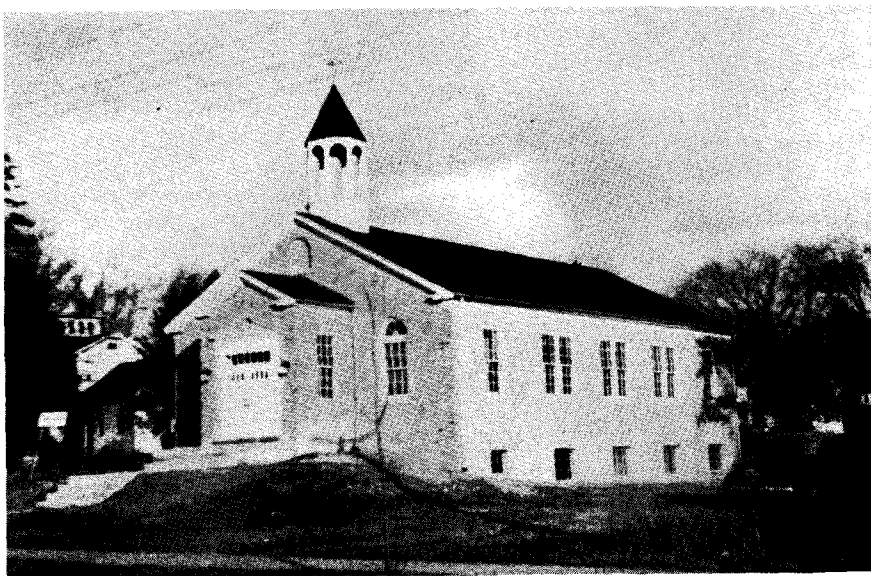
MRS. Katharine S. Donley died on Sunday, February 5, in a hospital in Norristown, Pennsylvania. Mrs. Donley has, for a number of years, been at Westminster Seminary, serving as cook for the dining hall used by the students. Although she undertook the work again when the Seminary opened last fall, illness forced her to discontinue about December 1.

During the summers, when not employed at the Seminary, Mrs. Donley lived in Wildwood, and though not a member frequently attended Calvary Orthodox Presbyterian Church. A pious Christian woman, she will be remembered by the many students who have recently attended Westminster.

Funeral services were held in Conshohocken, Pennsylvania, on Wednesday, February 8.

Day of Prayer at Westminster

THE annual Day of Prayer was observed at Westminster Seminary in Philadelphia on Thursday, February 9. During this day classes are suspended, student and faculty prayer meetings are held, and there are special services with a guest preacher. This year the Rev. John P. Galbraith was the visiting speaker.



Covenant Church of Rochester

Stonehouse

(Continued from p. 27)

and their ecumenical stand generally. The crystallization of the ecumenical movement in the formation of the World Council in Amsterdam in 1948, and the establishment of the International Council of Christian Churches at the same time and place, had served to raise the issue in an acute fashion.

The development of thought and action on this matter in the large Dutch denomination known as the "Reformed Churches" is of special importance for the proper evaluation of the action of the ecumenical Synod. As the Assembly of the World Council was approaching, this Church was urged by the Ecumenical Council of the Netherlands to participate, and it became evident that there were ministers and others within the Church who advocated favorable action upon the invitation. The question was taken up at the Synod of Zwolle in 1946, and it was determined not to join, chiefly on the ground that the doctrinal basis of the projected World Council—the confession of Jesus as God and Saviour—was not being maintained in the full Scriptural sense. It was decided, moreover, that the Church should not even be represented at the World Council by an official observer. At the same time, however, it was determined to ask the Reformed Ecumenical Synod to consider the broad question of ecumenical unity and cooperation. And a committee of seven was set up which, among other things, was to advise the regular Synod of the Church when it convened in August 1949, shortly after the close of the Ecumenical Synod.

There was some further agitation for the World Council, and when a special Synod convened at Eindhoven in 1948, the matter was again considered. But the position taken at Zwolle was reaffirmed. In the meantime, however, this church had received the invitation issued by the American Council to participate in the establishment of the International Council. This invitation was not accepted, but it was decided to have a representative present as an official observer. The man eventually chosen was Professor Aalders of the Free University, who had been elected chairman of the Committee on Ecumenicity.

This step failed to achieve unity of viewpoint. Dr. Aalders was indeed present at the Congress which brought

the International Council into being, and took an active and influential part in its proceedings. Several other ministers and members of his church participated, somewhat more informally, and it appeared that this movement had won significant support from many leaders in the Netherlands, including especially those who were vigorously opposed to the World Council. The situation was complicated, however, by the fact that about the same time the American N. A. E. initiated activity in Europe, and also gained some supporters among ministers of this denomination. And though the Synod had twice rejected membership in the World Council, its advocates continued to carry on vigorous propaganda on its behalf.

This divided state of opinion was clearly reflected in the report of the Committee appointed by the Grand Rapids Synod of 1946, which was published in the late spring of 1949. The Committee had not been able to come to unanimity. Five members supported a report (though because of the illness of one member it was signed by only four) which argued vigorously against membership in the World Council, and advocated membership in the International Council. The N. A. E. was also briefly reviewed, and though the consideration that the Christian Reformed Church as a "sister" church had joined it was a fairly weighty point, it was judged that the I.C.C.C. was strongly to be preferred, because of its more distinctly ecclesiastical character and because of the general stand that had been made at the time of its origin in Amsterdam in August 1948.

A minority report, signed by a professor at Kampen and by a minister, however, came out definitely for a quite different evaluation of the World Council. Although allowing that there might be sound practical reasons for delaying participation in the World Council, it insisted that there was no objection in principle to such membership. In support of its stand on the principles involved, the minority report maintained that the World Council intends to be a community of Churches accepting Jesus Christ as God and Saviour and claiming to be Churches of Jesus Christ; that many churches are to be considered as churches of Jesus Christ even though they manifest a sinful deformation; and that it is more necessary than ever before for all

churches to submit to the criticism and discipline of the Word of God in order to discover their sins and realize more adequately what the Church should be with a view to the fulfillment of its mission of preaching the gospel of salvation through the blood of Jesus Christ.

Thus the lines were rather sharply drawn in Holland when the Reformed Ecumenical Synod convened. And because all or most of the delegates from other lands had been compelled to face the issue raised by the World Council, and could not fail to regard it as raising or as constituting the most burning question facing modern Christendom, they likewise did not approach this issue in a merely academic spirit. What actually developed at the Synod in terms of debate and decision will have to be reported in my final article.

(To be concluded)

Teen-Agers

(Continued from p. 29)

Let them help with the music, or plan their own program. Let them know you realize that they are growing up.

The teen-age period is critical. The greatest loss in Sunday school pupils comes at this time. Let's do everything in our power, with prayer and perseverance, that we may not experience this loss in our Sunday school. Let's keep them until they develop into young adults, "thoroughly furnished unto every good work."

Kuiper

(Continued from p. 31)

"I find, I walk, I love; but O the whole
Of love is but my answer, Lord, to
Thee!

For Thou wast long beforehand with
my soul;
Always Thou lovedst me."

What an honor to proclaim such a gospel!

It is the one and only gospel that meets the sinner's needs, for he cannot possibly save himself. And it honors God as does no other gospel, for it ascribes to Him all the glory for man's salvation.

It alone is gospel.

The GUARDIAN NEWS COMMENTATOR

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

Brooklyn Supreme Court Rules Against Congregational Merger

Calls Plan of Union a Congglomeration of Confusion

JUSTICE Meier Steinbrink of the Brooklyn Supreme Court has ruled in favor of the plaintiffs in the suit of the Cadman Memorial Congregational Society *et al.*, against the merger of the Congregational Christian and Evangelical and Reformed Churches.

His decision may have far reaching effect on all churches organized after the Congregational pattern. The Court ruled that the General Council of the Congregational denomination "has not now and never had power or authority" to make any commitments binding upon Congregational churches. The Court also declared that no acts taken thus far, by either the Council or individual churches, commit the latter in any regard in the matter of the proposed union. The association of Congregational churches for fellowship and cooperation is without ecclesiastical authority.

The Court pointed out that individuals and individual congregations which desired to unite with the Evangelical and Reformed Church might do so. It was also held that the constitution and by-laws of the E and R church disclosed views, beliefs and practices that were basically different in some points from the Congregational position.

And in a summary statement the Court declared that the "Basis of Union" document was a "conglomeration of confusion and conflicting statements with a cacaphony of ideas."

The Court also issued an explanation concerning the role of civil courts in church matters. Said the jurist, "It has been expressly held that controversies over theological questions and matters ecclesiastical in character are to be determined by the authorities of the particular church involved according to its laws and usages and that

ordinarily the civil courts will not take jurisdiction to review or control the decisions of duly constituted church authorities. On the other hand, it has been repeatedly recognized and the rule applied, that where such controversies involve civil or property rights, the civil courts will take jurisdiction and decide the merits of the case for themselves."

The decision, rendered in court, is to be followed by a declaratory judgment. If this judgment contains all points made in the decision, it will rule out the possibility of the Congregational Christian church ever uniting with any other denomination, through action of its General Council. The decision will undoubtedly be appealed, if this proves to be the case.

If the merger were to be consummated, the resultant United Church of Christ would have had some 2 million members.

Flynn's Book Causes Furore in Federal Council

THE book published last fall under the title, *The Road Ahead*, and summarized in the February 1950 *Readers' Digest*, has caused no little furore among leaders of the Federal Council of Churches. The book, by John T. Flynn, claims to describe various procedures whereby America is being unconsciously led down the road of "Fabian Socialism," after the British pattern.

In one chapter of the book Flynn describes the role of the churches in this development, and singles out the Federal Council for particular consideration. In doing so he quotes frequently from a book by Carl McIntire.

Leaders of the Federal Council have

been quick to denounce Flynn's charges, and have been especially quick to criticize his apparently heavy dependence on McIntire. To these attacks upon him Flynn replies that he has personally investigated the references of his book and is ready to stand back of it. In a long statement published in the Cincinnati *Times Star* of January 5, he clarifies his position and gives numerous citations in support of the claim that "a clique of Christian ministers were using the machinery of the Council to promote a Socialist revolution."

The editor of *The Christian Century* was especially incensed at the book's criticism of the Council. In the January 4 issue he denounces Flynn as a prolific pamphleteer, and then proceeds more particularly to use McIntire as a "whipping-post." His ire seems to have been as much aroused by McIntire's recent visit to Bangkok (He says the press there "gave its space to the rump ruction created by McIntire and his planeload of would-be wreckers from America") as by Flynn's charges.

It is somewhat surprising, but not unexpected, to discover the leading Modernists of the country suddenly casting off the cloak of "gentlemanliness" and descending to name-calling. They have usually charged that this was the program of the conservatives. But *The Christian Century* would be more effective if its writer was not so obviously angry. He has made no effort to answer the charges brought against the Council. Perhaps he knows full well that he cannot answer them.

Undoubtedly McIntire can be severely criticized at numerous points. But criticizing McIntire is not going to prove an adequate defense for either the Federal Council or *The Christian Century*. The religion advocated by the *Century* is not historic Christianity, not Biblical Christianity, either in matters of doctrine or of ethics. The quicker the *Century* is willing to admit that fact, the clearer the whole situation will become.

Southern Presbyterians Face Segregation

THE Presbyterian Church U. S. (Southern) is still a member of the Federal Council of Churches. Despite attempts to sever that relationship at recent Assemblies, the relationship stands, and the church has two representatives on the Council's Executive Committee.

But recently these two representatives found themselves unable to go along with an action of the Council. For the Council filed with the U. S. Supreme Court a so-called *amicus curiae* brief, supporting a negro student attempting to be admitted to the University of Texas.

The laws in many southern states require that negro students shall be granted "separate but equal facilities" in education. In this case the student sought admission as a graduate student in the law department of the University. Admission was denied, and instead it appears that he was to be given the same teachers, the same courses, and the same library facilities, but in separate classes and without regular status.

The student refused to accept this arrangement as providing "equality" of education. When the case reached the Supreme Court the Federal Council, in the first instance of its kind for that body, entered a brief supporting the claims of the student. The two representatives of the Southern Presbyterian Church, J. M. Richards and J. M. Alexander, dissociated themselves and their church from this action, and this fact was duly reported by the Council.

The reason for their disassociating themselves seems to have been primarily one of legal principle. It is the business, they said, of the courts to interpret the laws which exist, not to decide whether those laws agree with certain moral principles. If the law is wrong, it is the legislature, not the courts, which should make the correction. The Federal Council, they claimed, was not asking the Supreme Court to interpret and apply the law in question, but was instead asking the court to declare on the moral principles involved in the law. With this action the Southern representatives could not agree.

One of the Southern representatives also stated, what is probably true, that the Southern Presbyterian Church as

a whole is not in favor of the abolition of segregation, and therefore he as a representative of that church could not support the Council in what was in effect a demand for just that.

Lutheran Groups Agree on Confession

A REPORT from New York states that the unity committees of the American Lutheran Church and the Lutheran Church, Missouri Synod, have agreed on a common confession of faith. The document stresses the authority of the Scriptures as the only source of Christian teaching. Particularly noteworthy are the articles of agreement on doctrines of election and conversion. The doctrinal statement will be presented for approval to the national conventions of the two church bodies this year.

In contrast to most modern programs of church union, the Missouri Synod group has always insisted that agreement in doctrine was essential for any church union in which it might engage. If such agreement has now been reached, there appears a possibility that these two branches of Lutheranism may now implement that agreement in some external way.

Revision of Old Testament

SEVERAL years ago there was published a Revised Standard Version of the New Testament, prepared by a group of scholars under the chairmanship of Dr. Luther P. Weigle. It is now announced that the first draft of a companion Revised Standard Version of the Old Testament has been completed. Scholars have been working on this for twelve years. Publication of the work, however, is not expected before September, 1952.

Graham Invited for Numerous Campaigns

THE Rev. William (Billy) Graham who became prominent in connection with a series of evangelistic services in Los Angeles recently, has received invitations from some 800 communities, to conduct evangelistic services in them. He has just finished a series of services

in Boston. These services were ended prematurely, when no place adequate to meet the demand for space was available there. One of his invitations is from Dallas, Texas, where a group offered to build a huge aluminum portable tabernacle seating 25,000 persons, if he would agree to spend a year preaching in Texas.

According to an R.N.S. news report, Dr. Graham said in a recent interview that in theology he is "definitely conservative." But at the same time, unlike some evangelists, he says he is "ecumenical" (cooperative) in his fellowship, does not attack the Federal Council of Churches and similar groups, and avoids all controversial doctrinal subjects that have been used to divide denominations and groups.

Agency for City Church Planning

SPONSORED by the Federal Council of Churches and other liberal interdenominational groups, a permanent national agency to deal with Protestant city church planning has been formed. In connection with the formation of this Commission, certain recommendations were adopted. Included were these: That steps be taken to end competition among Protestant denominations in cities, that children be taught to be loyal to the Protestant church rather than to a particular denomination, and that evangelization be on an interdenominational basis.

In all of these recommendations we see a threat to the freedom of orthodox and Bible believing Christians in carrying on their church work.

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Barden Education Bill Re-introduced

THE bill sponsored by Representative G. A. Barden, for federal aid to public but not private or parochial schools, has been re-introduced in Congress. Offered last year, it was bottled up in committee as a result of Romanist opposition, and has been the occasion of much discussion.

Revival at Wheaton College

NEWSPAPERS on February 10 carried reports of a revival among the students and faculty members of Wheaton College in Illinois.

Apparently the week of February 6 had been devoted to the subject of evangelism. At an evening service on Wednesday, before a scheduled address by visiting evangelist Dr. Edwin S. Johnson of Seattle, the president of the College, Dr. V. R. Edman, asked if any of the students wished to give testimonials. A number came forward for this purpose, and the number increased and the testimonials and confessions continued throughout the night.

The revival continued for nearly forty hours, before it was brought to a close by the President, who feared that the publicity it was attracting might prove harmful.

A report in the *New York Times* states that a similar movement was under way at Northern Baptist Seminary in Chicago, and that several other institutions throughout the country had been reached by revivals.

In an editorial in the college paper, Dean Voskuyl of Wheaton said, "The Spirit of the living God is brooding over Wheaton's Campus."

Publication News

BAKER Book House has issued a third edition, revised and enlarged, of William Hendricksen's *Bible Survey*, in a new and attractive cover. The enlargement consists of some 22 pages of a Study Manual, in the form of questions for students on each of the chapters, an addition valuable when the book is used in class room study

or young people's groups. Price is \$4.50.

Zondervan has announced another winner in its international ten thousand dollar fiction contest. This book is *Until the Day Break*, a novel of the time of Christ, by Sallie Lee Bell. The book is scheduled for publication February 20.

A sermon by Professor Ned B. Stonehouse of Westminster Seminary is included in the 1949-50 edition of *Best Sermons*, edited by G. Paul Butler. The Volume includes sermons from preachers of all types of theological position and ecclesiastical connection. Included in the current volume are sermons by Fulton J. Sheen, John Baillie, Henry P. VanDusen and Walter A. Maier. The sermon by Dr. Stonehouse is entitled, "The Ministry of the Son of Man, a Ransom for Many."

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