

**February 15, 1956**

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# *The Presbyterian*

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## Meditation

### Profit and Loss

*"What things were gain to me, these have I counted loss for Christ. Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord."*

—PHILIPPIANS 3:7-8

Everyone is interested in profits. A lot is said and done about them, too.

Just about everyone knows that not every gain is profitable, and not every loss is damaging. Places of business consider it an advantage to hold sales every year. They may even accept a bad deal to hold a good customer. And they would not be considered reliable if they refused to accept a loss that fairness would require them to assume.

Paul once considered himself well off in spiritual gain. To put it in the terms of our times, he was born into a Christian home and was baptized as a baby. He was a member of an orthodox church, was well catechized, was conservative in theology, and was zealous and aggressive in his faith. And he lived a life that no one would want to condemn.

In this world, and according to popular standards, Paul passed for a millionaire in merits. Yet he hadn't a cent he could hope to spend in heaven. Not that what he boasted was necessarily evil in itself. But he was misusing it, and expecting from it what it could not produce. The soul that was alive unto God would be nourished by it. But he was trying to use it to buy that life. And he stood before God like a thirsty man surrounded by the briny sea. He had a lot of what he had. But it got him nowhere with God.

He saw his plight one day. He had built himself a fortune. But it was more worthless than fool's gold. There was but one thing to do, and he did it with pleasure and promptness. He junked his prized possessions. His self-righteousness he now saw as rags moth-eaten, tattered, and moldy. He had to have better dress. He found it in the righteousness God provides in Christ and hands out to the believer. No longer would he try to live on his fictitious earnings. He had found an inexhaustible inheritance.

Paul had been an empty shell. But

now in Christ he was alive and thriving. He was once the work of man, artificial and dead. But now as God's work of art, he throbbed with the life of Christ and reflected his beauty. He that had been a tomb whitewashed was now a temple of God.

This was solid gain. It was real profit. It is no wonder that the full enjoyment of his new treasure should have become the consuming passion of his soul. He bent every effort and directed all his energy to the job of tapping the source of his gain. Christ had made him rich toward God: Christ he was concerned to know. He was made rich through the crucifixion and resurrection of Christ: he would drive his shafts into the boundless resources of these tremendous events and draw on their blessings for his soul. And anything that was not pay dirt, he rejected. He was out for all he could get—from Christ.

It did not trouble Paul that Christ was despised and rejected of men. He rather was concerned to share his reproach. He well knew that no one is disgraced with Christ on earth who will not be honored with Christ in glory.

But there is no gain in the works of the flesh; not even when these appear in the garb of piety and respectability. And if in this form they are unprofitable, what shall be said for the impious, the blasphemous, the rude, the crude! Some may pride themselves that they are not religious. But it is hard to see how this is an advantage. If the sow that is washed and scrubbed is not acceptable, how shall one fare that comes in all the smell and muck of the sty!

There is profit only in Christ. And the man that will not part with the works of the flesh to be united to him and in him enriched is a poor man of business. He is certain to lose his shirt. But worse yet, he will eventually lose —*himself!*

### Dr. Young to Deliver Special Lectures

PROFESSOR EDWARD J. YOUNG of the Old Testament department of Westminster Theological Seminary is to deliver special lectures in the near future in two widely separated loca-

tions.

Beginning February 27 and for two Mondays afterwards he will lecture in the Third Christian Reformed Church of Paterson, N. J. Three of the lectures, delivered in the mornings, will be especially for ministers in the North Jersey area. The fourth lecture will be the evening of March 12, and will be of a more popular character. All the lectures are sponsored by the Westminster Alumni Association of the Northern New Jersey district.

The schedule follows: Monday, February 27, 10:30 a.m. — "Genesis One and the Doctrine of Creation." Monday, March 5, 10:30 a.m. — "The Fall as related in Genesis." Monday, March 12, 10:30 a.m. — "What is the Meaning of Isaiah 7:14?" And Monday, March 12, at 8 p.m. — "The Significance of the Dead Sea Scrolls."

On March 20, 21 and 22 Dr. Young will deliver a series of lectures in Covenant Orthodox Presbyterian Church of Berkeley, California. Last year Dr. C. Van Til was invited to lecture there, as an answer to lectures given earlier at the Pacific School of Religion by Dr. Emil Brunner. This year Dr. Young is to deliver three lectures on the general subject of "Inspiration." This series is sponsored by the Presbytery of California, and represents the determination of members of that Presbytery to challenge the modernism and unbelief of many in the area through a courageous and clear-cut presentation of the truth as it is held by competent Calvinistic scholars.

### Brazil Lifts Ban on "Martin Luther"

THE GOVERNMENT of Brazil has lifted a ban it imposed last July on the showing of the motion picture "Martin Luther." The action was hailed as a courageous step to right a wrong and a noteworthy milestone in the pursuit of man's freedom for expression, by the executive secretary of the Lutheran Church's film agency. The recall of the ban was attributed to publication of news about it in the press of the United States. The Brazilian press became aroused concerning the ban and urged the government to correct the situation.

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# Orthodox Presbyterian Church News

## General Assembly Date Set at July 26

THE REV. W. BENSON MALE, Chairman of the Committee on Arrangements for the 1956 General Assembly, has sent us word that the Assembly will convene on Thursday, July 26, 1956, at the camp grounds on the southern edge of Denver which were used in 1952.

Mr. Male writes: "The facilities have been considerably improved over four years ago. Those planning to come should make registration as soon as possible. The Rev. Laurence N. Vail, whose address is 9161 Vine Street, Thornton, Denver, Colo., will be in charge of assigning quarters. There will be twenty one sleeping rooms and more than twenty cabins available. Good tents will be used to house the overflow. (Those who wish better accommodations may obtain hotel or motel rooms near by.) All bedding, including sheets and pillowcases, must be furnished by the guests themselves. Meals will be served in the camp dining hall." For further information write the Rev. W. Benson Male, 1218 E. 31 Ave., Denver 5, Colorado, or Mr. Vail.

## Oliver to Begin with Committee March 15

THE REV. LEROY B. OLIVER, who has accepted the position of Associate Secretary for Home Missions, will begin his work for the Committee on March 15, at which time his pastorate of Grace Church, Fair Lawn, N. J., will terminate.

## Laurence Vail Ordained

MR. LAURENCE N. VAIL, Orthodox Presbyterian home missionary to Thornton, Colorado, was ordained on Monday, January 9, 1956, at an impressive service held in Park Hill Orthodox Presbyterian Church. The sermon was preached by the Rev. Reginald Voorhees of Omaha, Nebraska. The Rev. M. C. Ouwinga of Second Christian Reformed Church, gave the charge to the newly ordained minister, and the charge to the congregation

was given by the Rev. J. C. Mitchell of the First Reformed Presbyterian Church. Others participating in the service were the Rev. Benson Male and Elders Rollin Whitehead, Arthur F. Johnson and Daniel B. Stuke, all of Park Hill Church.

## Philadelphia Presbytery

THE WINTER MEETING of the Presbytery of Philadelphia was held January 16 at Mediator Chapel in Philadelphia, with about 22 ministers and elders in attendance.

After an examination continued from the previous meeting, Mr. Clay Duggan was licensed as a candidate for the ministry. The Rev. Robert H. Graham was received from the Presbytery of California, and arrangements were made for his installation as pastor of Calvary Church, Middletown, Penna. The Rev. Robert Thoburn received a formal call to become pastor of the new church at Hatboro, Pa., and plans were made for his installation there.

The presbytery appointed a committee to plan for and carry out a program that would celebrate the 250th anniversary of the beginning of the Presbyterian Church in this country, and the 20th anniversary of the organization of The Orthodox Presbyterian Church. Such an observance, to consist probably of a meeting or series of meetings the week of May 20, would be designed to emphasize the importance of historic presbyterianism as that presentation of Christianity most in accord with Scripture.

Approximately an hour was spent in discussion of the proposed Form of Government. The discussion was led by the Rev. Robert Marsden, who explained and sought to justify some of the features of his minority report. The general discussion is to be continued at the next meeting of Presbytery.

## Foreign Missions Committee

THE COMMITTEE on Foreign Missions of The Orthodox Presbyterian Church met in regular session on January 26, in Philadelphia. High points of the meeting were these:

The financial report showed a decrease in total contributions over the corresponding period of a year ago. This appears due to the fact that special contributions were received a year ago for the house for the Hard family in Korea. As of the end of December the Committee had more in its general fund than last year.

Some five thousand missionary "calendars" have been distributed in the churches, and have been enthusiastically received.

In Korea, Mrs. Theodore Hard has spent over a month ill with infectious hepatitis, and more recently Mr. Hard contracted the disease. He must remain unactive for two months, so that his language study will be interrupted for a while.

In Japan, the Uomoto family moved into their new home in Sendai in December. The address is 116 Otachiba Machi, Sendai, Japan.

The Rev. Egbert Andrews of Formosa, now in this country on furlough, is taking courses at the Harvard Divinity school. The work is in Old Testament, and is designed to help him prepare for teaching two courses in Taipeh Theological College, when he returns to Formosa.

The missionaries in Formosa recommended to the committee that it purchase a plot of ground in Taipeh, for the erection of a chapel building for a native congregation. The Committee replied that it did not consider it proper for the committee itself to purchase property for national congregations, but believed that such congregations should own property, and encouraged the Taipeh congregation in any arrangements it seeks to make for purchasing property.

There has been some indication by the missionaries in Formosa of their desire that the Christian Reformed Church might also send missionaries to work in that land. However the Director of Missions of the Christian Reformed Church had indicated that since the Orthodox Presbyterian Church had work in Formosa, he did not feel that their church should send missionaries there without a request from the Orthodox Presbyterian committee. The Committee informed the Christian Reformed Board of Missions that there is a large field of labor in Formosa and Korea, and that it would be happy to have them labor by its side in these

countries by sending missionaries there.

The Committee authorized the Rev. Clarence Duff of Eritrea to investigate the possibilities of missionary work in Syria, should he judge on the basis of information available to him that such an investigation was warranted.

### Walter B. Wenzel

**M**R. WALTER B. WENZEL, a charter member and ruling elder of Westminster Orthodox Presbyterian Church, Westchester, Ill., passed away unexpectedly at his home in Marina, Calif. on January 20.

Mr. Wenzel was janitor at the Britain public school in Westchester during the days when the Westminster Church, as yet unorganized, met in one of its school rooms. From that day on his efforts to advance the work of the church were ceaseless and untiring. When the church was organized in April, 1951, he and Mrs. Wenzel were among the seventeen members. Later that year he was ordained to the office of ruling elder.

In 1953 he left Illinois and went to California. He continued his membership in Westminster Church, and faithfully supported the church in prayer and sacrificial giving. He is survived by his wife and a son and daughter, and eight grandchildren. A second son was killed in World War II.

### IMMANUEL CHAPEL OF THORNTON, COLORADO

**T**HE FOLLOWING ACCOUNT of the work in Thornton, Colorado, was sent at our request by the Rev. Laurence Vail, who is in charge of this work.

A preliminary survey of missionary possibilities in Thornton was made in the summer of 1954, by the Rev. Robert Knudsen, then teaching in Rockmont College. At the end of the summer he began to hold services in a garage belonging to Reuben Waller, and located on 91st Ave. There was only one other Sunday school in Thornton at the time, and attendance increased rapidly.

In January 1955, however, as the days became colder, the garage proved unsuitable, and services were moved to the home of the Froman family on Fir Drive. Services continued here until May, when arrangements were made

for the use of a double garage at 1170 Oak Place.

Early in the summer Mr. Vail came and assumed the duties of a home missionary in Thornton. With the help of Mr. Knudsen and teachers from the Park Hill congregation, he conducted a summer vacation Bible school in the temporary school building of the town. Attendance averaged 45, with total enrollment at 71.

In June, 1955, an option was taken on a property at 9161 Vine Street. The property consisted of a house with an attached chapel, which was being used by the Southern Baptist Church. Immanuel Chapel could not occupy this property until December, and the work meanwhile did not progress as rapidly as had been hoped. Other churches began to hold services in Thornton, and attendance at the Sunday school dropped very low. But the situation is improving, and now there is an average of fifty children and adults attending the Sunday school. There are now seven or eight families more or less regularly attending the services. One of these families is taking a course in communicant membership, and looks to joining when a church is regularly organized.

In the fall a week-night Bible doctrine class for young people was started, and nine young people have attended regularly. The new catechetical materials of the Committee on Christian Education are being used, and serve our purpose admirably.

Negotiations for the property on Vine Street were finally completed, and services have been held there since December 11. This property has provided increased convenience, but there has been some attendant difficulty. The neighbors have become very upset at the idea of a church next door, and a petition is being circulated asking the zoning board to halt the services. It is imperative that Immanuel chapel find land and erect a church building as soon as possible.

At present there are nearly 8,000 people in Thornton. Eight denominations have already started work, and two others have indicated they intend to start soon. The community is over fifty per cent Roman Catholic. There is a real opportunity for a patient, teaching evangelism among these people. The response to The Orthodox Presbyterian Church has not been great as numbers go, but the interest of

those who do attend appears to be genuine and their faith well grounded.

The Park Hill church and Downing Street chapel have helped this work very materially, not only through their prayers, but by gifts of furnishings of various sorts. We pray that Immanuel Church of Thornton may continue to grow, to the glory of God and the coming of His Kingdom.

### Other Churches

**South Solon, Me.:** Sunday morning worship services in South Solon are now being conducted by Mr. Harold Dorman, while the Rev. Charles Stanton conducts worship Sunday evenings in East Madison. Sunday morning, January 8, Mr. Stanton conducted the first worship in Guilford.

**Bangor, Me.:** On December 28 the ladies of Pilgrim church sponsored an open meeting featuring a panel discussion on the subject, Christianity and Mental Health. Members of the panel were Dr. Joseph Memmelaar, a surgeon and a member of Pilgrim church, and Mr. Saburo Nakagawa, a graduate of Westminster Seminary taking graduate work in psychiatry at Temple. Chairman of the meeting was Mr. Gerald Nyenhuis, a graduate of Calvin College now a student at Bangor Seminary.

**Ludlow, Me.:** A loan from the Committee on Home Missions of the denomination has enabled the congregation at Ludlow to purchase church property, and the deed has been received. The Rev. Egbert Andrews visited the church in November, and not only spoke to the congregation, but also the following morning over the radio. Since October evening services have been held in Houlton in the American Legion hall.

**Portland, Me.:** The first "open house" for the Sunday school of Second Parish Church was held January 27. Evidences of the learning of the Bible and catechism were presented, along with handwork exhibits illustrating the teaching of Scripture. It appears that the Sunday school will reach its goal of \$600 for missions this year. Young people are being encouraged to read the Bible through during the present year.

**Franklin Square, N. Y.:** Morning attendance at Franklin Square Church has shown an encouraging increase

during the winter months, and is near an average of 140 at present. The pastor is conducting several classes with individual families for communicant membership preparation.

**West Collingswood, N. J.:** The congregation of Immanuel Church was saddened by the death, on January 4, of Mrs. Victoria Shields, oldest member of the church. She was over 90 years of age. Ten persons were received into communicant membership on January 1. On January 7 the Sunday school teachers and officers held their annual Christmas party at the home of the superintendent, Mr. Kenneth Avis. The group presented Mr. Avis with a gift of six L-P records.

**Center Square, Pa.:** Mrs. John Galbraith was guest speaker at a meeting of the women's missionary society of Community Church on January 26. Her subject was "Home Missions." Work is under way at present on renovating the pew cushions in the church. Mrs. David Kauffman, a member of the church, has contracted to do the work.

**Silver Spring, Md.:** The Rev. Egbert Andrews was guest speaker at church and Sunday school services of Knox Church on January 8. He also administered the rite of baptism to John Charles, infant son of Rev. and Mrs. Charles Ellis. A junior choir has been organized, under the direction of Mrs. Norman Balderson. Six persons were recently received into communicant membership.

**Valdosta, Ga.:** The Rev. George Marston visited Westminster Church for several days in January, in connection with his work for Westminster Seminary in Philadelphia. He preached at the Sunday services January 8, and was guest speaker at meetings of both the men's and the women's organizations. Thirty-five Bibles have been given to children who have attended Sunday school for 26 Sundays without missing.

**Harrisville, Pa.:** Faith Church held its nineteenth annual Deacon's Dinner in the social hall on January 28. The Rev. Wendell Rockey brought the message of the evening.

**Evergreen Park, Ill.:** Members of the congregation have adopted unique methods of raising money for the building fund of Westminster church. One family sponsored a rummage sale,

and also collects old newspapers. Another member cuts hair and donates the fees to the church. After a year of inactivity the men's club has resumed meetings. Teenagers in the congregation, trained by Mrs. Nuernberger, are proving successful as teachers of the nursery class during church service.

**Oostburg, Wisc.:** The congregation of Bethel church was saddened by the sudden death, January 18, of Mr. Audley Holle, a ruling elder and superintendent of the Sunday school. Mr. Holle was fifty years of age. . . . The pastor, the Rev. John Verhage, has completed a series of five sermons on the Second Coming of Christ. Weekly prayer meetings are being held, the group studying the prayers of the Bible.

**Volga, S. D.:** The Moody science film, "Time and Eternity," was shown at a special year's end service December 30, at Calvary Church. The young adult fellowship meets each month, and is studying a course on "Interpreting the Scripture," prepared by the Rev. Peter DeRuiter. A teacher's training course

is being held in conjunction with the midweek Bible study.

**Los Angeles, Calif.:** Beverly Church was host to the ministers and elders of the Los Angeles area for a dinner meeting which gave special recognition to the candidates for the ministry under the care of the presbytery. Six men under the care of Presbytery attended and told of their present activities and future plans. The Rev. Louis Knowles was guest speaker for the evening.

**Manhattan Beach, Calif.:** Eleven persons were received into communicant membership of First Church on January 1. Mr. Paul Lovik has been engaged on a part time basis as Youth Director, as part of an effort to assist in the growing youth work of the church. Plans are under way for enlarging the Sunday school wing of the building. The pastor, the Rev. Wilson Albright, is working with the Rev. Robert Nicholas in an effort to establish an extension work in the Palos Verdes area.

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## Should Ministers Hold Local Church Membership ?

By ROBERT S. MARSDEN

**I**N THIS BRIEF ARTICLE it is proposed to discuss more particularly the second important difference between the *Minority Version* and the *Committee's Version* of a Form of Government, which are now before the church for study. As stated in the covering letter accompanying the *Minority Version* as it was sent to each of the ministers and ruling elders of the church, the second important difference is that the *Minority Version* retains the provision that ministers are members of Presbytery only and does not give them dual membership as does the *Committee's Version*.

This is perhaps the most radical change which the majority of the Committee proposes, for it provides that ministers shall be members of a local congregation of The Orthodox Presbyterian Church. Most people in our church know that when a man becomes a minister in a presbyterian church he is no longer a member of a

local congregation. His membership in the church is through his membership in a presbytery. In a sense, he is a member of every congregation of the church. He, for instance, has a right to the sacraments of any congregation, and I believe such a right has never been challenged. However, he does not have a vote as a member of the congregation, and has not been held to be eligible for the office of ruling elder in any congregation.

The Form of Government proposed by the majority of the Committee (called, for convenience the *Committee's Version* in contrast to the *Minority Version*) would change all this. Since this is so important, it seems well to quote the relevant section in its entirety.

2. *A teaching elder, in whatever capacity he is called to serve, shall be a member of a particular congregation of the Orthodox Presbyterian Church. If he is a pastor of an*

*Orthodox Presbyterian congregation he shall be a member in that congregation. If he is not a pastor of an Orthodox Presbyterian congregation his membership may be in any congregation under the jurisdiction of that presbytery in which he shall exercise Presbyterial functions. As a member of a particular congregation the teaching elder is entitled to all the privileges which belong to other communicant members and is subject to the jurisdiction of the session in all matters which concern his membership in the congregation. If he is not a pastor he may be elected by the congregation to perform the functions of ruling elder as a member of the session of that particular congregation. (Committee's Version, IV:2)*

Thus, a minister as a member of the church would be under the jurisdiction of the session, and he would be subject to its discipline. The *Committee's Version* makes a distinction between "matters which concern his membership in the congregation" and other matters, but it does not define where the distinction lies.

The biblical provision now in force makes the minister responsible to the Lord alone. He is not the servant of the session, and is accountable for his conduct initially to the presbytery of which he is a member. The presbytery has original jurisdiction over him. In consistency with this arrangement, he, by virtue of his ministerial standing, has a vote only in the presbytery, not in the congregation. The new provision would give him dual membership, and while, on the one hand it would greatly diminish his ministerial freedom to labor, in accordance with the Form of Government, "wherever God in his providence may call" (Ch. XVII:9), on the other hand it would greatly increase ministerial influence in the local church. No longer would he be silent in congregational meetings, but it would become his right and duty to speak on all subjects of which he may have knowledge. He would have a duty to speak for or against candidates for the eldership or for the pastorate in the congregation of which he is a member. He would have a right to vote on all matters, including those which concern arrangements between the congregation and himself, as pastor. If he

were not the pastor, he would be eligible for election to the session, and, under ordinary circumstances he would be the logical person to elect to the office of ruling elder since he might well be the best educated person in the congregation and would be presumed to be the best trained theologically. In a small church this would virtually mean that the congregation would be ruled by ministerial members, and the position of the non-ministerial ruling elders would greatly be weakened. Couple this condition with the proposal of the *Committee's Version* which would greatly weaken the ruling eldership by establishing an ordination that may be but temporary, and that expires when an elder may become inactive for a time, and you see how enormously the *Committee's Version* would increase the influence of ministers in the church!

This provision is apparently put forth on the assumption that the congregation is the only basic unit allowed in the Church of Christ. If this is so, then everyone who is a member of the church must be a member of a particular congregation. This minority can find no such provision in Scripture. In accordance with the Westminster *Confession of Faith*, Chapter XXV, the church exists anterior to the existence of the local congregations. This seems clearly indicated in Scripture for certainly it was upon the church that the Holy Spirit came on the Day of Pentecost, and the local congregations were formed later by members of the church. There is not one shred of evidence that the apostles and those who founded the several local congregations mentioned in the Book of Acts became members of the congregations which they founded and over which they exercised the office of the ministry. The ministry, in the New Testament, is not a local office, although it may carry with it local responsibilities. But, it is a universal office with direct responsibilities throughout the whole church, and most particularly within the presbytery of which the minister is a member. The minister is thus answerable to the whole church, as it is represented by the presbytery.

This doctrine of the church which underlies the whole of the present Form of Government, and the *Minority Version*, has always been assumed in

The Orthodox Presbyterian Church. One has but to recall the first General Assembly of the church. A re-reading of the Minutes of that assembly would be profitable in this connection. That assembly was not called by a local congregation, but the local congregations were later admitted to the church through the presbyteries. I have never heard the validity of such procedure challenged.

In the mind of this minority, this shift in emphasis which the *Committee's Version* provides has broad implications for weakening the unity of the church. In my opinion, it was behind the effort made at the most recent general assembly to outlaw the Communion service which has been traditional in Presbyterian churches from time immemorial. There had never been specific provision in the Form of Government for such a service, and apparently very few commissioners were aware that none existed. The move to abolish it thus gained considerable support, and it might be mentioned here that the *Minority Version* deliberately provides for such a service (XIV:5).

Something more should be said about the practical results of the *Committee's Version*, Chapter IV:2. As has been intimated, it will greatly strengthen the influence of the ministers within the church. But in a church like ours it is also practically unworkable, and ministerial membership in a local congregation might often become a farce. What about foreign missionaries—just exactly how will a local session exercise jurisdiction over them? How will they fulfil their vows as members of a local church? Through some sort of reports? Or, what of ministers of non-Orthodox Presbyterian congregations. The proposed Form of Government of both majority and minority make elaborate provisions for such relationships (Chapter XX). But just exactly how would such ministers carry out their obligations to a local congregation of The Orthodox Presbyterian Church when they may never be able to worship with that congregation and certainly never be able to partake of the Sacrament of the Lord's Supper with the congregation of which they are members? Or, how can the provisions

(See "Marsden" p. 30)

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## Considering Segregation

As reported in our news columns, a Religious News Service bulletin states that a leading theologian of the Dutch Reformed Church in South Africa, in a book entitled, *Whither South Africa?*, has attacked the government's policy of segregation and has criticized his Church for supporting it. The author is identified as Dr. B. B. Keet, head of the theological seminary in Stellenbosch.

While it would be premature to evaluate this pronouncement in a final way, it is clearly of considerable interest and significance. Dr. Keet is indeed not the first Christian minister of the Dutch Reformed Churches to speak forth in criticism of governmental policy and ecclesiastical attitudes on this subject. In view, however, of the prominence of the author and the forthrightness with which his thesis is stated, it appears that his impact may be extraordinary. A nationalist newspaper characterizes the book as "a frontal attack on apartheid in the light of Christian principles," and expresses the opinion that it is certain to cause "a great upheaval" in the Church and political circles. If, as seems likely, widespread notice of it will also be taken in this country, it may serve to modify substantially the

impression commonly given that the Calvinists of South Africa are supporting with religious sanctions a policy of ruthless exploitation and suppression towards all who are not of pure European stock.

This development is also of interest because the denomination with which the Stellenbosch seminary is associated is the larger of the two Reformed denominations which are members of the Reformed Ecumenical Synod. This Synod is scheduled to convene again in 1958, and the place is to be South Africa. Moreover, as the result of an overture emanating from the Orthodox Presbyterian Church the subject of segregation especially as it affects the policy of Christian Churches is to be on the docket. At the Edinburgh Synod of 1953 an international committee to study this subject was erected, and this committee is to report at the 1958 assembly. At the Edinburgh assembly a spokesman for the denomination of which Dr. Keet is presumably a minister welcomed the proposal and decision in the hope that Calvinists generally might aid one another in helping to solve this grave problem. In the face of the publication of Dr. Keet's book there is good hope that the subject of segregation may be considered in South Africa in 1958 in an atmosphere where nations will not necessarily stand over against each other. It would be surprising if there were not differences of judgment and even some tensions as this explosive issue is considered. But the commitment of the Synod to maintaining the authority of Holy Scripture, and the evidences that constituent bodies are seriously concerned to test their policies and practices by the standard of the Word of God, offer hope of a constructive approach.

Far be it from us, however, to give the impression that the problem of segregation is distinctly South African. It has reached an acute stage in the Southern states, as the recent projection of the policy of interposition has emphasized. In the North it may not be so sharply political in its implications, but it is hardly less acute as a social problem in Chicago, Philadelphia and other Northern centers of population. And so far as the religious and ecclesiastical aspects of the subject are concerned, it appears that the Churches have hardly begun to ad-

dress themselves to solutions which will give consistent expression to Christian principles.

The problem, whether it manifests itself in South Africa or America, cannot be solved in a vacuum. More is required than the enunciation of Christian principles. Only if all the complex factors which make up and explain the present historical situations are kept fully in view and taken into account in the application of principles can there be any hope of progress towards a solution.

Nevertheless, the basic challenge confronting us as Christians and Churches is that we enunciate without compromise what our principles demand of us. While we tend to discount the practical aspects of situations at a distance, we also may magnify their significance if our own lives are immediately involved. And there is the subtle temptation to conclude that what *is* must be the will of God, thus adopting an essentially pragmatic rather than a Christian view of history.

A Calvinist will not simply ape the Liberal in his approach to this and other similar questions. His view of the Bible, of God and man, of life and the world, will not permit him to pattern his approach uncritically after that of the Liberal. At the same time he should not display less zeal than the Liberal for righteousness and compassion in every sphere and relationship of life. And so there is an urgent call upon Calvinists everywhere to focus their attention upon this grave and perplexing problem and to sound forth and apply the teaching of Scripture as it relates to the life of men of other races whether they reside in distant regions or next door to us.

N.B.S.

## On Evangelizing Roman Catholics

**T**HE SHORT ITEM by Lawrence Eyres in this issue points up a problem which constantly faces those who seek to promote the cause of evangelical Christianity, and in particular for us the efforts to establish new congregations of The Orthodox Presbyterian Church. That problem is the predominance, often found, of Roman Catholics in developing suburban neighborhoods.

The Roman Catholic Church is in-

tolerant of evangelicals, where it has the ability to be intolerant. Reports recently received tell of the persecution of the protestant minority in Colombia, of the closing of the Evangelical Seminary in Spain, and of like situations in other areas.

In Colombia, for example, there is alleged to be a methodical campaign openly directed by the Catholic clergy and abetted by the government, to suppress Protestantism. This is the substance of a report by New York *Times* reporter Ted Szulc, which was published in the *Times* January 24. In Colombia there are some 12 million inhabitants, and 99 per cent are Catholics, with only about 25,000 Protestants. There have been killings and beatings of Colombian Protestants, assaults on missionaries, burnings of churches and closings of schools. The pressure is said to be on the increase, though the actual violence last year was somewhat less than formerly. But the Colombian Evangelical Confederation has reported that in 1955 eleven persons were killed, twenty-three injured, seven churches burned, twelve churches closed, 181 primary schools operated by missions closed, and 82 Colombians of Protestant faith jailed for varying periods.

The violence usually occurs in small interior villages, where Catholic priests are in fact the supreme authority. But in the larger cities the pressure takes other forms. Since last October entrance visas have not been granted to missionaries. Presbyterians in one instance have been waiting over a year for permission to build their own church. In another instance parents of children attending any protestant school (and Catholic children do attend such schools) have been warned they face excommunication.

General Rojas, President of Brazil, in a New Year speech, followed the line which has been developed, that Protestants and Communists are working together. He said Protestant and Communist propaganda had been found on captured anti-government guerillas. It is claimed that the Catholic religion provides the only unity the nation really has, and any disruption of this unity would severely affect the national welfare.

All of this simply illustrates the Catholic consciousness. And that con-

sciousness in one form or another exists in any Catholic group. The problem faced by the Protestant church is how to break through this consciousness, this wall, with the gospel message. No answer to the problem has been provided. Often it happens that if a community survey shows a large Catholic population, that area is ruled out as a prospective area for Protestant church extension.

Some way must be found for breaking through this wall. We have a responsibility to bring the gospel to all peoples. Recently the National Association of Evangelicals has been providing a series of advertisements, comparable to those run by the Knights of Columbus, designed to refute the Catholic claims concerning Scripture, the church, etc. How widely these have been used, and what their response has been we do not know. Certainly there is a field here for a wise use of carefully prepared tracts. Such tracts must not deal in terms of church vs. church,

but should rather gently seek to lead the thinking of a man in the direction of the true Christian faith. We should have a great concern for the fact that Catholicism perverts Christian truth. And we must be able to set forth the truth in such fashion that it will be read, praying that the Holy Spirit will use that truth to pierce the hearts of men and bear fruit according to His will.

In our judgment this is one of the fields where there is the greatest need of study and labor, of cooperative effort and understanding. Many elements entered into the Reformation movement, when Biblical faith broke the stranglehold of Rome in large areas of the world. But without the presentation of the Biblical faith that stranglehold would not have been effectively broken. The challenge today is even greater than it was in the 16th century. We do not profess to possess the answer. But the problem is there.

L. W. S.

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## Modernism Strikes Again

By ROBERT L. VINING

THE MILLIONS of Americans who troop to Sunday School each Sunday study a wide variety of materials, graded and ungraded, sound and unsound, Biblical and non-Biblical. Many years ago the major denominations adopted the outlines of the Uniform series, the *International Sunday School Lessons*. While denominations often offer their own materials, particularly for the children, the International S. S. Lessons are still widely used. In recent years the National Sunday School Association, an affiliate of the National Association of Evangelicals, has introduced the National S. S. Association Uniform Lessons Outlines, and it is estimated that three million people (including the Christian Reformed and many Orthodox Presbyterians) make use of these outlines. The American Council of Christian Churches sponsors a third set of outlines.

While the International S. S. Lessons have far more competition than they once had, they are still used by millions of people. Not only do the larger de-

nominations publish quarterlies particularly for adult classes using these lessons, but also independent publishers have brought out commentaries, especially for S. S. teachers, on the International Lessons. *Peloubet's Select Notes* is now in its 82nd year; Arnold's *Commentary* its 62nd; Tarbell's *Teacher's Guide* its 51st; *Douglass S.S. Lessons* its 35th. One publisher makes an "educated guess" that such commentaries sell in the aggregate 225,000 copies a year.

A new commentary in this field has been launched this year, bearing the title, "*The International Lesson Annual*." (Abingdon. 440 p. \$2.95) Fifteen persons are named as contributing to this volume, and several denominations are represented. The commentary is designed to serve the ecumenical church. An examination of the names of the contributors reveals that a majority are Methodists. By far the largest single contribution to the volume is by Dr. Roy L. Smith, a retired publishing agent of the Methodist Church. His



comments on the lesson set the tone for the entire volume. While various denominational book stores advertise the book, the Methodist Publishing House in its catalog advertises it as "The Methodist Commentary for Leaders and Teachers of Adult Classes."

Is this new lesson annual faithful to the Word of God and to the historic Christian faith? By no means. We would not venture to say that all the contributors are modernists but surely a majority of them are.

While Dr. Roy Smith recognizes the importance of theology there is nevertheless an undercurrent of hostility to creeds and to orthodoxy. Witness this viewpoint, page 39, "We have long been inclined to think of the Christian fellowship as consisting of a group of people who believe certain things approximately alike. This Scripture indicates that Jesus (and Luke, in his own day half a century later) thought of it as a group of people who did not stress uniformity of belief but who emphasized humility, selflessness, consideration of others, and indifference to slights and affronts." Commenting on Acts 11:2, he says, on page 172, "... it appears that a group had come up inside the Jerusalem congregation which assumed the right to classify all their fellow Christians according to their orthodoxy. In spite of their claims to right belief, they were probably disagreeable souls who took a certain delight in controversy."

It is obvious that Roy L. Smith does not believe in the infallible, inerrant Word of God. Commenting on Genesis 1, he writes, page 342, "It was believed, for example, that the earth was flat, that it floated on a body of subterranean water, that the firmament was hung above it in the form of a vast dome in which there were windows through which rain might fall upon the earth. Seizing upon the commonly accepted science of the age, and telling a story somewhat similar to the Babylonian epic of creation, the authors of Genesis carried the proposition several steps further." It will be noted that he does not accept Moses as the author of Genesis, for he speaks of authors. Also, his description of Genesis 1 is not a faithful representation of what the Bible teaches, but a caricature.

Dr. Smith throws doubt on the existence of a personal devil. He writes,

page 308, "It makes little difference whether the devil is an actual personality—an outcast spirit—or not; there can be no question as to the reality of evil in our world and in our lives . . . Whether the evil that is within us is the work of a personal devil, or the result of our own spiritual mismanagement, is relatively unimportant." Bible believers have often retorted that one of the cleverest devices of Satan is to delude people into doubting his existence.

What are Dr. Smith's views with respect to the death of Jesus? Does he believe that he died a sacrifice to satisfy divine justice? In the lesson for November 4 on Isaiah 53, "Wounded For Our Transgressions," there is in Dr. Smith an absence of teaching about the substitutionary atonement of Christ. In fact, it is quite amazing how little he says about the Lord Jesus Christ in his two and one half pages of comment.

On the other hand, Kyle M. Yates in his notes on "Exploring the Bible Text" has some excellent comments. He writes, on page 373, on Isa. 53:6, "God has allowed the full guilt of sinners to fall squarely on him. Substitution is clearly and powerfully pictured." We wish that Roy Smith could have followed in the same vein.

Dr. Smith, in fact, emphasizes the life of Jesus rather than His death. Commenting on the resurrection he says, page 124, "The Resurrection represents the endorsement of God. In raising Jesus from the dead, God said, in effect, to the world, 'This is the kind of life I endorse' . . . He chose that one who has said, 'I am among you as one who serves' (Luke 22:27), and upon him laid his divine endorsement." Why didn't Dr. Smith quote Romans 4:25, "Who was delivered for our offences and raised again for our justification?" We submit that the resurrection is God's endorsement of the death of Jesus. In the lesson on "The Meaning of the Lord's Supper" he remarks, page 105, "He could give thanks, however, even in the face of death, for the kingdom of God had been launched among men, and it would never go out of existence (Luke 21:33)." Again, it seems, his emphasis is on the life rather than on the death of our Lord.

Several lessons during the year have some reference to the second coming of

Christ. It is perfectly obvious that Dr. Smith does not believe in the personal, visible, glorious coming again of Christ. For him the cataclysmic "end" has however "at least two vital spiritual truths": "(1) There is a day coming when no man will have anything left except that which he, himself, is. (2) The truths upon which the kingdom of God is built are the only enduring facts in all our universe" (page 96).

J. Carter Swaim, in a special article for Pentecost, writes, page 178, "Whitsunday is the festival of God's abiding presence. When Dr. William P. Merrill was pastor of the Brick Presbyterian Church in New York, a parishioner said to him, 'Dr. Merrill, when do you think Christ is coming again?' 'Why,' said Dr. Merrill, 'I don't know that He had been away.' Since Pentecost He has not been away." Truly we rejoice in the outpouring of the Holy Spirit at Pentecost but the same Lord Jesus Christ who was received up into heaven will one day come again in like manner.

The volume is experience-centered. Truth and verity are found in man's experience rather than in the infallible, inerrant Word of God. Dr. Smith writes, page 349, "There is a sense in which it can be said that the experience of the race produced the Ten Commandments. But the time came, also, when someone had to put into understandable language those principles upon which all right-minded men agreed. This is the service Moses rendered to the race. Under the guidance of God, and directed by the Spirit of God, he formulated the code of morals which has become a world document upon which all modern legislation rests."

In a special article for Easter, Chester Warren Quimby writes, page 118, "The goodness of God, the power of prayer, the vitality of the Bible, the living Christ, cannot be proved by argument. They are experiences within oneself. A young man found this out when he asked a white-haired saint, long 'in Christ,' 'Sir, do you believe in the resurrection of Christ, and that He is alive?' 'Certainly, I do,' the answer came simply. 'Because I talked with Him this morning.'" The Bible speaks of the many infallible proofs of the resurrection but, of course, Quimby does not believe in an infallible Bible, and so prefers to rely on experience.

In the lesson on John 14:1-14, with its many mansions, one might have expected Roy Smith to say something about heaven, but instead he stresses Christian peace of mind. In a lesson on Revelation 21 his interest lies not in the new heaven, but in the new earth.

Each lesson has a brief section, "For Group Discussion and Action." This is commendable. The gospel should be translated into action. But Dr. Machen has observed that before Christianity can be put into action there must be some Christianity with which to begin. Herein lies the great weakness of the book.

This volume speaks out strongly in behalf of the social gospel. It voices strong opposition to military madness, to racial prejudice, to child labor, and to the use of liquor. The plea is made for sanity in labor relations. There is said to be a substratum of economic interest and problems in the Old and New Testaments. Interest is centered in the here and now, not in the hereafter.

This volume may well be hailed by modernists as a welcome addition to their arsenal. Historic beliefs will be further undermined. So "the new knowledge" will be spread among laymen. Thus modernism seeks to penetrate ever more deeply into the lives of churchmen in America.

**A SURVEY OF WORLD MISSIONS** by J. C. Thiessen; Inter-Varsity Press, Chicago; 1955. 504 pp.; \$5.95.

Here is a much-needed book. As stated on its jacket, "the world has changed a lot since 1939. . .but no comprehensive missionary survey has reflected these changes. . .from a distinctly Evangelical Protestant viewpoint." The classic survey of world missions has for many years been R. H. Glover's *The Progress of World-Wide Missions* (1928, and revised to 1939), but in the intervening years some doors have been closed, others opened; existing missions have expanded, new missions have been born. So what is the extent of Protestant missions today?

The author, John Caldwell Thiessen, is a graduate of Moody Bible Institute and Northern Baptist Seminary. He served as a pastor for 25 years, and is now Professor of Missions at the Detroit Bible Institute. As a result of his studies in the field of missions Pro-

fessor Thiessen came to feel the need of such a comprehensive missionary study as this volume presents.

*A Survey of World Missions* is not an exhaustive history of Christian missions—nor is it meant to be, for that would require a multi-volume work. It does aim to touch on all parts of the world except North America and Great Britain—Africa, Asia, Europe, Central and South America, and Oceania. So to Mr. Thiessen "world missions" is "foreign missions."

The book's format is most attractive, with prominent titles of chapters and subheadings, and easily-read type face. It contains a helpful bibliography for supplementary reading, and a good index, which, among other things, enables the reader to discover in which fields any given mission is working.

The author says that the book was seven years in preparation. This not only speaks well for the care of preparation, but perhaps also explains a few rather small inaccuracies which we have noticed (e. g., the population of Formosa is given as 6.3 million, whereas recent estimates place it between 9 and 10 million; Coptic Christianity is

not mentioned as one of the principal religions of Eritrea; and the important language work being done by the Orthodox Presbyterian mission in Eritrea is not cited, though our evangelistic work is described). We also think that future editions of this book (which we hope there will be) should take into account the progressive march of Roman Catholicism and Modernism, both of which are obstacles in the way of true Christianity. But these failings are not meant to deprecate the general value of the book.

This book aims (1) to give the origin of missions in all parts of the world, (2) to give geographical and historical information, (3) to tell of the "great pioneer," (4) to name the missions (denominational and independent) working in the various fields, and (5) to give some idea of what has been done and what has yet to be done to "make disciples of all nations."

*A Survey of World Missions* should be very useful for missionary societies and individuals, and we urge our churches to obtain it for their libraries.

J.P.G.

## Are We Forsaking a Heritage ?

By PAUL WOOLLEY

THE Orthodox Presbyterian Church has come to the point, after nearly twenty years of growth, where it is accomplishing a large amount of positive good. Through the efforts of unselfish and unwearied pastors a great and effective work of evangelism is being done. The foreign missionaries are doing a splendid job of representing the Christian gospel abroad. The home missionaries are constantly extending the work at home.

A sizable volume of literature for Christian Young People, for non-Christians of all ages, even for adult Christians is being produced. The Church aids in the circulation of THE PRESBYTERIAN GUARDIAN. It encourages students to attend Westminster Theological Seminary. Its generous rate of per capita giving has resulted in national publicity. Its testimony to the gospel, in other words, is in some degree effective.

Moreover, service in the Church is not easy. Salaries are exceedingly low.

Often there is little understanding in a community of the real aims in the heart of the minister or missionary. He is looked upon with suspicion, with distrust. A few weeks ago a minister of another denomination asked me what the theological specialties were which the Orthodox Presbyterian Church existed to emphasize. I had a difficult time convincing him that it wished to stand for historic and well-rounded presbyterianism, not for a few peculiar specialties.

Under these conditions it is important that every means be employed to make the message of the Church as intelligible as possible, to make it clear that it is not dedicated to some special enthusiasms that are out of balance with the other elements of the faith, to make as easy as can be the approach to the unbelieving and the indifferent. In the light of this I regret particularly that the Church appears to be increasingly departing from the purpose for which it was founded, that is, "to continue what we believe to be the true

spiritual succession of the Presbyterian Church in the U.S.A." This statement of purpose is taken from the original enabling act and declaration by which it was constituted in 1936. It appealed then, and appeals now, as an excellent objective.

The evidence for the abandonment of this aim is cumulative. Let me review some of it.

The General Assembly of 1955 showed considerably increased minorities for the positions of singing no uninspired hymns in worship and for removing the celebration of the Lord's Supper from the sessions of the General Assembly.

The committee of the General Assembly which has been at work for some years is proposing the adoption of a new *Form of Government* which has many objectionable features. One of the worst is the abandonment of the major part of the first chapter of the present *Form*, entitled "Preliminary Principles." One of the principles thus abandoned is "That truth is in order to goodness; and a great touchstone of truth, its tendency to promote holiness; according to our Saviour's rule, 'by their fruits ye shall know them'." This was a foundation principle of the struggle in the 1930's which led to the founding of the Orthodox Presbyterian Church. It had stood in the *Form of Government* since 1788 and apparently its origin at that time is one of its faults (cf. *Presbyterian Guardian*, September 15, 1954, p. 172).

In this proposed new chapter the statement is made that "Christ has ordained for the church" "the presbyterian form of government." This is defined as government by presbyters. We are then told that "other forms of church government are without warrant or sanction from the Scripture." This is bound to create the impression that the government of the church in Massachusetts Bay, say for example, in 1640 was completely without any support or warrant in Scripture. Such a position is neither defensible nor is it wise or politic. That government is usually described as congregational. Yet the Massachusetts Church had elders; it had advisory synods. Is this "without warrant or sanction from the Scripture?" It is too late in the day to create the impression that we have returned to the divine right presbyterianism of the seventeenth century.

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**T**HE ACCOMPANYING ARTICLE is at points somewhat violent in tone, and will produce varied reactions among our readers. In publishing it the editors do not express agreement with it, but only indicate their judgment that the author has a right to express himself in his own terms, and their willingness for this expression to appear in the *Guardian*.

Certain things should be noted. In our opinion *The Orthodox Presbyterian Church* was not founded to maintain any tradition as such. It was founded rather to have a church that would as far as possible in doctrine and practice conform to the Word of God. That the fulfillment of such a purpose should require a re-examination of various aspects of doctrine and practice is not strange. Such a re-examination of church government is now taking place. Whether or not one agrees with the proposals of the Assembly Committee on this subject, one is bound to support one's position by Scripture.

In this connection the discussions taking place in Presbytery are extremely important. It is to be regretted that Mr. Woolley, whose views would be carefully considered in Presbytery, has so largely isolated himself from its deliberations for a number of years.

As for the specific criticism against the Presbytery of Philadelphia contained in a paragraph of this article, the *Form of Government* provides for persons who consider any particular action unconstitutional to force a review of that action. Such a review must, however, be requested within a reasonable time if it is to accomplish any useful purpose. There is probably not a minister in the church who has not, at some time or other, felt that his brethren erred seriously in some decision reached by a majority vote. Yet we believe there has been a determination on the part of all to be honestly true to Scripture, and it is in this conviction that the church has gone forward and must continue to go forward.

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This new chapter states that it "is incumbent upon . . . the whole church to censure or cast out the ignorant." How wise and learned must a man be to enter the narrow way that leadeth unto life? Paul said, "Where is the wise?", "God chose the foolish things of the world" (I Cor. 1:20, 27). In the second century, we gain the impres-

sion from Celsus and others, the church was not largely composed of philosophers.

In the proposed new *Form of Government* we not only lose the magnificent statement about truth and goodness mentioned above, we are also deprived of the basic statement of principle that points out that no religious body should receive preferential aid from the state, nor, in fact, any aid beyond that required "for protection and security." Are we preparing to fight the battle of the separation of church and state all over again? What an anachronism.

It would also be of value to retain the statement that ecclesiastical discipline should be "moral or spiritual in its object, and not attended with any civil effects." This is a church which holds to that principle.

Here, then, is evidence that the Church is being asked to abandon principles which guided the Presbyterian Church in the U.S.A. for a century and a half, although it was founded to preserve those principles.

I know the presbytery of Philadelphia better than any other presbytery of the Church. Let me refer to some of its history. Its standards of admission are much narrower than is justified by the Constitution of the Church. The presbytery has, in effect, become a private club. A presbytery should be a court of the universal church, willing to receive any minister who meets the constitutional requirements. The presbytery of Philadelphia is not willing to do this. In one case it refused to admit an applicant although he met both the constitutional requirements and the special requirements set up by the presbytery illegitimately in this case. He should not, of course, have met these latter requirements, but, in fact, he did so. What do the men who faced extra-constitutional requirements in the presbyteries of the Presbyterian Church in the U.S.A. twenty years ago think of such requirements?

I fear, then, that the trend in the Orthodox Presbyterian Church is against a church appealing to the genuine Christians of America and engaged in preaching the gospel to the sinners of America. Rather, it seems to be tending to become an exclusive church cultivating exotic theological specialties and more concerned with

the minutiae of tradition than it is with the basic principles of Christian ethics. The gospel cannot be preached to the American people on a specialty basis. Such a basis often causes temporary excitement but in the long run it is fatal.

I take a rather grey view of the prospects of a church that operates on these principles. However, it has not yet fully adopted these principles. Possibly, if the trends in the Church were more generally recognized, there might be more hope of reversing them. Persons with evangelistic interests should be particularly concerned, and is there anyone who is a true Christian who is without them? I urge, therefore, that readers who may be members of that Church consider this situation and make their views known to the officers of the Church, and that officers take appropriate action in the courts of the Church.

I also think some positive forward action is required. The Orthodox Pres-

byterian is an unnecessarily isolated church. It ought to be working toward a better balance in the public proclamation of what it stands for among the Christians of America. It could enter into immediate technical cooperation with other evangelical Christians in the fields of relationships with the state, of media for proclamation and publicity, of information concerning governmental and legislative developments, of missionary technique, of educational technique (in fields where instruction by the church is proper, of course).

I do not believe that a church fulfills its function by becoming a theological curiosity. Rather "truth is in order to goodness." I do not believe that imitating the faulty ethics of fundamentalism is going to profit us at all. Rather "truth is in order to goodness."

I suggest that we refuse to be cheated of our heritage and instead proceed more actively than before to use all the means available to propagate it.

and free-flowing spirits, are set up in parish buildings. It is reported that \$10,000 was grossed at one of these in a single night! And all this in the name of the holy Jesus! This is only one direction in which the paganizing leaven of the new Rome is permeating the very life of our communities in this area.

Yes we feel hemmed in by the new Rome just as the early Christians were by the old. The antithesis does not seem so sharp now as then, but appearances are illusory. In the end Christ triumphed over the Caesars. It is my prayer that history will repeat itself: we, too, must conquer. And I suppose we are holding our ground after a fashion, but that is not the way the early church conquered. Then, Romans everywhere became Christians till there was not a soul in all the empire that did not know personally and intimately at least one Christian. Are we conquering after that fashion? I think not.

How to get through to the average Roman Catholic with our soul-satisfying message — that is the question. Catholics are by the hierarchy well fortified against the likes of us. But that our heavenly commission tells us that we must get through to them should be above dispute. An adequate battery of literature is needed: one that is psychologically beamed at the glaring weaknesses of the Romish claims to speak and act for Jesus Christ. And there is the heart approach, for ceremonies never did give the guilty conscience rest. Evangelical and Reformed Christianity is very lacking in such literature.

And our approach to the Catholic layman must be initiated by the Christian layman. Catholic laymen are rendering yeoman service to the hierarchy in their program to win Protestants to their position. We have nothing like it, but this battle will not begin to be won till an assault is launched from the grass roots. We read of "higher life" convocations, conferences on prophecy, theology and Biblical literature. Why not direct our best talent to training our own members in the art of witnessing to Roman Catholics. Yes, we are surrounded, hemmed in. But is there not a cause? Could it be that the sovereign God has placed us here to be a leaven for righteousness in this corrupted world?

L. R. EYRES

## THAT HEMMED-IN FEELING

FROM A RECENT CONTACT on whom I made several hopeful calls I finally got the unique excuse for not attending our small, though doctrinally sound, church. And this was judged sufficient reason for attending a large and exceedingly liberal church instead (though the individuals in question should have known better). The excuse was that this man and his wife were both afflicted with claustrophobia and would be miserable if shut up in so small a sanctuary. Fortunately the members of our small congregation are not thus afflicted. But there is such a thing as spiritual claustrophobia. It consists in the overpowering sense of being hemmed in on all sides by varieties of "Christianity" which have little or nothing in common with the "faith of our fathers," which is everything to us.

A few statistics will serve to illustrate what I mean. In November and December, 1955, ninety-two new families moved into our Chicago suburban village of Westchester (population: 4,308 in 1950, 12,000 unofficially now). Of this number 65% are Roman Catholic. The remaining thirty-two

families are as follows: 13 Lutherans, 4 Presbyterians, 3 Jewish, 2 Congregationalists, 2 Christian Reformed and one each of Episcopal, Methodist, Christian Science, Unity, Mormon and a "nothing." These are two typical months, and this sort of thing has been going on, with increasing tempo, for most of the post-war years. And there isn't the slightest suggestion of its slackening in the near future. It is conservative to say that our village is at present at least 60% Roman Catholic. And the non-catholic remainder is of little comfort to us since even the Presbyterians evince little interest in historic Presbyterianism!

But to return to the major problem — Rome. We feel a little like the Christians of the second and third centuries must have felt who were surrounded and all but smothered by pagan Rome. The Rome that is with us today has a Christian veneer, but its pagan core is becoming increasingly evident as its dominant position in this entire area becomes more and more secure. To finance its multi-million dollar sprawling institutions, every device, legal and illegal, that can be bent to its ends is employed. Little children come to our doors selling chances for a quarter. Simulated night clubs, with gambling

# The Reformed Faith and Dispensationalism

By H. WILSON ALBRIGHT

**S**IMPLY because there are many who see no essential difference between the Reformed Faith and Dispensationalism, this study has been undertaken. For example, the writer heard the statement made in all seriousness that three churches, a baptist, a congregational, and an independent, all hold the Reformed Faith. Our purpose shall be to present information in order that thinking may be clarified on this subject.

The difference can be stated quite accurately as the difference between unity and diversity. The Reformed Faith finds unity in God's purpose, in the Scriptures, in the Covenant of Grace, in the Way of Salvation, and in the Church. The Dispensationalist looks for and emphasizes diversity in these matters.

## God's Purpose

Think first of God's purpose in the world. What is God doing? Dr. Louis Sperry Chafer, late president of Dallas Theological Seminary and recognized exponent of dispensationalism, states the difference in his little book "Dispensationalism" page 107: "At the beginning of this thesis it was stated that the doctrinal differences herein discussed are due to the fact that the two schools of interpretation involved stand on widely divergent premises. The dispensationalist believes that throughout the ages God is pursuing two distinct purposes: one related to the earth with earthly people and earthly objectives involved, which is Judaism; while the other is related to heaven with heavenly people and heavenly objectives involved, which is Christianity . . . Over against this the (one who holds the Reformed Faith) . . . bases his interpretation on the supposition that God is doing but one thing, namely, the general separation of the good from the bad, and . . . contends that the earthly people merge into the heavenly people; that the earthly program must be given a spiritual interpretation or disregarded altogether." The slanted character of the statement is evident, but it states the main point, that of the

difference between unity and diversity of purpose.

It is very possibly for the same reason that the notes of the Scofield Reference Bible, another recognized source book for dispensationalism, state that "in approaching the study of the Gospels the mind should be freed, so far as possible, from mere theological concepts and presuppositions." (Page 989.)

We shall observe later, when we speak of the church, the error of such a sharp separation between the "earthly" and the "heavenly" people.

We believe that the Shorter Catechism admirably summarizes scripture teaching. "Q. 20 Did God leave *all mankind* to perish in the estate of sin and misery? A. God, having, out of his mere good pleasure, from all eternity, elected some to everlasting life, did enter into a covenant of grace, to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation, by a Redeemer."

## The Scriptures

The dispensationalist and the adherent of the Reformed Faith share a common conviction of the inspiration and infallibility of the scriptures. They differ, however, in their approach to the Bible. "Distinguish the ages, and the Scriptures harmonize" is the method of the dispensationalist. (S.R.B. p.iii, Chafer p.11) (Their use of these words of St. Augustine is unwarranted, however, as shown by the Rev. E. E. Elliott in THE PRESBYTERIAN GUARDIAN, December 25, 1942) Consequently, distinguishing the ages they find seven dispensations, periods of time "during which man is tested in respect of obedience to some specific revelation of the will of God". (S.R.B. p.5, Chafer p.9) We only mention an analysis of this structure by Albertus Pieters in a little pamphlet, "A Candid Examination of the Scofield Reference Bible" published by I. C. Herendeen of the Bible Truth Depot. He demonstrates its

forced and arbitrary character.

Our present interest is in what this method does to the Bible in the Christian's hand; it severely limits the portion intended for him. While granting that other portions have "moral application," Chafer says, "The Scriptures addressed specifically to this company (Christians) are: the Gospel by John, especially the Upper Room Discourse, the Acts, and the Epistles." (p.34)

Scofield implies the same when he says "The doctrines of grace are to be sought in the Epistles, not in the Gospels." (p.989)

What are the results? We cite only one example: "The Sermon on the Mount in its primary application gives neither the privilege nor the duty of the Church. . ." (S.R.B. p.1000)

Why is it not for the church? "The Sermon on the Mount is pure law . ." (S.R.B. p. 1000)

Of the petition, "Forgive us our debts as we forgive our debtors," we read, "This is legal ground. cf. Eph. 4:32, which is grace." (S.R.B. p. 1002)

Consequently there are thousands of Christians who do not use this prayer. Nor do they recite the Ten Commandments.

The Shorter Catechism gives a brief but excellent interpretation and application of both to the Christian.

"The fundamental error of Dispensationalism is . . . that its attitude toward Scripture is divisive, and consequently destructive of its essential unity and harmony. What is needed today is a return to and a hearty recognition of the fundamental importance of that great doctrine regarding Scripture of the 'consent of all the parts.'" (Oswald T. Allis, "Modern Dispensationalism and the Doctrine of The Unity of Scripture", p.16)

Only the Reformed Faith gives full weight to 2 Timothy 3:16-17: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works."

## The Covenant of Grace

It is hardly surprising that with such an approach to Scripture, there follows in dispensational teaching a disruption in the unity of God's dealings with His people. In the Reformed Faith this is expressed in The Covenant of Grace.

It cannot be emphasized too strongly that salvation is and always has been by grace through faith. On this point the *Shorter Catechism* speaks with greatest clarity: "God having, out of His mere good pleasure, from all eternity, elected some to everlasting life, did enter into a covenant of grace, to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation, by a Redeemer." (S.C.20) The *Confession of Faith* amplifies this in stating in Chapter 7:5, "This covenant was differently administered in the time of the law and in the time of the gospel. . .", and in Chapter 7:6 ". . . There are not, therefore, two covenants of grace differing in substance, but one and the same under various dispensations."

Dr. Chafer is violently critical of the reformed doctrine. He says, "The term *The Covenant of Grace* implies that there is but one such covenant, whereas the Scriptures, as demonstrated above, present various, wholly independent, and diverse covenants which are both sovereign and gracious to the last conceivable degree." (p.88)

Elaborating upon these covenants, he explains that they are of two sorts: primary covenants which deal with the nation-of-Israel, and secondary, which deal with the individual Israelite. The promises to the Christian are something else again. "The national covenants with Israel do not extend to the individual; they guarantee the perpetuity of the race or nation and its final blessing. When under the Mosaic Law, the individual Israelite . . . was on an unyielding meritorious basis." (p.90) "For faithful observance of the law which included the remedial value of the sacrifices, they were promised immediate prosperity and tranquility . . . (and) a share in the future glories which Jehovah . . . had covenanted to the nation." (p.91)

We may wonder where there is any grace is such a concept. Chafer explains, "Since human faithfulness of whatever degree could never be the exact compensation or exchange for the values of eternal life or for unending blessings in the kingdom, there is a very large measure of divine grace to be seen in the salvation of the elect earthly people." (p.91)

Thus, with a multiplicity of covenants, and with an emphasis upon human merit, the doctrines of grace and

faith are tragically obscured. We would direct attention to Romans Chapter 4. "Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works, Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin."

We see then that the widely divergent premise from which dispensationalism takes its start results in a system which objects to unity of purpose in God's works, which gives rise to a new approach to the Bible, and which finds in God's promises "wholly independent and diverse covenants."

This new system can be supported only by strained exegesis when one turns to the Scriptures. This appears at many points and in many details of Bible interpretation which we cannot even begin to consider in the compass of this article. We cite only one example found in Chafer's explanation of Matthew 25:31-46, the judgement of the sheep and goats. He says that the "basis of this judgement and its disposition of each of these groups. . . will be meritorious to the last degree." Verse 46 reads, "And these shall go away into everlasting punishment; but the righteous into life eternal". Since this would teach that there are some who would enter into "life eternal" on the basis of merit, and would be salvation by works, Chafer insists that this is not "a description of a last and final Judgment. . ." The interpretation presented in the Scofield Reference Bible is substantially the same. We submit that this is strained exegesis in the extreme.

#### Conclusion

Our purpose in this study has been to draw certain contrasts between the Reformed Faith and Dispensationalism. This has been done only in outline in the hope that the reader may gain a broad perspective from which to view these teachings. The details will have to be filled in for himself as he reads the Word of God.

We have undertaken this because we have a genuine affection for every child of God. It is our desire that each might come to know the great doctrines of grace which are taught in the Word of God. We believe that only the Reformed Faith truly brings them to light.

In a second article we shall consider the tragic omission of an emphasis upon faith and complete grace in what dispensationalism teaches concerning salvation, and the disruption of the unity of the people of God.

#### Marsden

(Continued from p. 22)

of the Form of Government regarding the calling of a minister through the presbytery be carried out if certain local sessions must also be taken into account?

The argument has been advanced that the present system somehow makes it impossible for a minister who is not a pastor to fulfill his primary obligations as a father and head of a household because he has no voice in the government of the church which he attends and of which his family are members. But he does exercise jurisdiction over such a congregation through the Presbytery, and neither of the proposed Forms of Government provides for any special status of a head of the household.

#### Bordeaux Resigns American Council Post

THE REV. DR. W. HARLEE BORDEAUX, for ten years general secretary of the American Council of Christian Churches, has resigned from that position. His resignation became effective February 1.

In his letter of resignation Dr. Bordeaux gave no specific reason for his decision, and intimated that he had made no commitment to other work. It is known that he has frequently been at odds with Dr. Carl McIntire, titular head of the Council, and recent developments affecting this and other movements with which Dr. McIntire is associated undoubtedly raised the pressure to the breaking point.

Dr. Bordeaux is a minister of The Orthodox Presbyterian Church though that church has never been officially affiliated with the American Council.

## "Segregation" in South Africa

THE SUBJECT of racial separation, or "apartheid," as it is called there, is constantly receiving public notice in South Africa. The policy of apartheid is an official policy of the government, maintained by almost every conceivable kind of force.

Now a leading theologian of the Dutch Reformed Church of South Africa, Dr. B. B. Keet, head of the theological Seminary at Stellenbosch, in a book newly published, has made a "frontal attack on apartheid in the light of Christian principles." He condemns all forms of apartheid as "an escape from our Christian duty," and charges that the Dutch Reformed Church in South Africa is out of step with all other Christian denominations in its approach to race relations. He chides his church for attempting to justify its stand on Biblical grounds. "Let us openly acknowledge," he says, "that Holy Writ draws no dividing lines or walls between the races of the world, either in the Old or in the New Testament." Admitting that complete abolition of apartheid is impossible immediately, he calls for a partial apartheid as an interim solution. Commenting on the book, Capetown's nationalist newspaper, *Die Burger*, said the volume was certain to cause an "upheaval" in the church and political circles.

The day after the book appeared, however, an official of the same church launched a "one-man crusade" to achieve total segregation in the country. He is the Rev. W. A. Landman, the church's secretary and chairman of its race relations bureau. Addressing a crowded meeting at Caledon near Capetown, Mr. Landman said that South Africa's only hope of solving its racial problem lay in territorial separation. He called on the whites to expedite this complete segregation by carrying out themselves the many menial tasks now assigned the natives. "In this process of segregation," he said, "the native will need our help as we need his. The Church and our missionary work will have to help overcome hatred and create good will between races."

At the same time the Anglican Bishop of Johannesburg, Dr. Richard Reeves, denounced the apartheid policy of the government as degrading, suicidal and a "fantastic flight from reali-

ties." He indicated his agreement with the views of Dr. Keets.

## Lutheran Pastors Found Guilty

A SPECIAL CONVENTION of the Northwest Synod of the United Lutheran Church met in Minneapolis the later part of January to consider the appeals of two pastors charged and found guilty of heresy by lower church courts.

The Synod, by a very large majority, upheld the decisions rendered in the lower courts, and deposed both men from the ministry. The men are the Rev. Victor Wrigley of Brookfield and the Rev. George Crist of Durham. In a third case, where the lower court had found the Rev. John Geberding of Menomonee Falls, Wisconsin, not guilty of heresy but confused and immature, the Synod refused a further review of the case.

Mr. Wrigley's congregation kept him on as pastor, in spite of the decision of the lower court. Synod authorized legal action, if necessary, against the congregation, if it continued to resist the decision of Synod.

## U. S. Russian Church Leaders to Exchange Visits

DR. EUGENE CARSON BLAKE, Stated Clerk of the Presbyterian Church in the U. S. A. and President of the National Council of Churches, has announced that a delegation of eight church leaders selected by the National Council will visit Russia this spring, for a period of about ten days, and that a similar delegation of Russian Churchmen will visit this country. Dr. Blake himself will head the American delegation going to Russia.

Reporting on the program, Dr. Blake said, "We cannot say what effect the establishment of closer relations between Christians of the two countries will have in improving relations between the United States and the Soviet Union. We believe that improved relations between nations require a frank and honest recognition of the differences that prevail between them."

On the same day that the announcement of this interchange was made, C. L. Sulzberger, special reporter for the *New York Times*, wrote and the

*Times* published a column dealing with the problem of church and state in the Soviet Union. After describing the persecution and suppression of religion in Russia, Sulzberger said that since the Revolution there has been a 75 per cent drop in the number of Orthodox Bishops and a 90 per cent drop in the number of priests. He says that church organizations supervised and infiltrated by Communists, are used for propaganda purposes and are called on to endorse state political positions. Sulzberger concludes his comments by saying that there has been no real let-up in the Soviet anti-religion bias. The basic campaign against religion seems to have been won and only mopping up remains. But meanwhile Soviet propaganda carefully employs the church hierarchies which are still permitted to exist, and spreads their "spiritual poppy seeds abroad for highly material purposes." (See *N. Y. Times*, February 1, 1956, page 30.)

## Dead Sea Scrolls Continue To Arouse Controversy

THE FAMOUS "Dead Sea Scrolls," a group of manuscripts the first of which were discovered in caves near the Dead Sea in Palestine in 1947, continue to arouse controversy and heated debate over their merits and their relation to New Testament Christianity.

Translation of the scrolls is now nearing completion, with the discovery of a method to unroll one of them, a copper scroll, which had for years resisted attempts to make it readable. Others of the scrolls included a complete copy of the Book of Isaiah, and portions of practically every book of the Old Testament, along with non-Biblical material. Evidence seems clearly to place the manuscripts in the first century B.C.

It is rather generally being held,

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though with some doubters, that the scrolls belonged to a Jewish sect called the Essenes, about whom not too much is known. Some of the manuscripts brought to light describe a teacher of righteousness and tell of what happened to him. A scholar from Great Britain, who has worked on the manuscripts, claimed that this "teacher of righteousness" was a prototype of Christ, and that he was supposed to have been delivered to the Gentiles and crucified, and was to appear again. Others however have asserted that the documents provide no basis for such an interpretation.

It has also been claimed, especially by the publishers of the Revised Standard Version of the Bible in some of their advertising, that these documents have opened a new field in understanding and interpreting the Bible. Again this is disputed, other competent scholars asserting that the manuscript of Isaiah, for example, substantially confirms the text of that book as it is now received in the Massoretic text. The New Testament part of the RSV was published in 1946, before the discovery of the scrolls, and the Old Testament portion was well along in the process of translation. There is little if any evidence that specific discoveries in these scrolls had any influence on the translation contained in the RSV.

A Jewish scholar at Dropsie College in Philadelphia continues to insist that the documents are not as old as claimed, but that they may come from the "middle ages" which means not earlier than the second century A.D. However he is practically alone in this claim.

The scrolls will doubtless continue to provide a field day for Biblical scholars and students for many years to come. But it will be some time before any definite conclusions can be reached concerning them.

## Anglican Schools in South Africa Closed

THE GOVERNMENT of South Africa has ordered the closing of Christ the King School, a private school conducted by the Anglican Church for Negro students. This action is in line with the government's policy of taking over control of educational facilities under the Bantu Education Act, and is one aspect of the apartheid policy of the government. The school is to be closed in two months, and the government will prepare in the meantime substitute facilities for the pupils.

Anglican Bishop Ambrose Reeves of Johannesburg charged that the closing was direct attack on the Anglican Church. He had earlier indicated his agreement with the criticism of apartheid by Dr. Keets of Stellenbosch Seminary.

## Spanish Government Closes Protestant Seminary

THE SPANISH GOVERNMENT has closed down the Evangelical Theological Seminary in Madrid, believed to be the only seminary of its kind in Spain. No explanation was given for the action, though the seminary has operated for about 70 years. It was jointly sponsored by the Spanish Evangelical Church and the Spanish Reformed Episcopal Church. A chapel connected with the seminary has been allowed to remain open.

The closing of the institution brought prompt criticism from various sources, including the Catholics. The editor of *Le Courier*, a Catholic daily

published in Geneva, called the action utterly improper. "It is not by injustices of this kind toward a minority community that General Franco will defend the Catholic faith," said the editor of that paper.

The head of the Spanish Evangelical Church filed a protest with the Ministry of Interior, contending the closing violated the Spanish Constitution which promises that no one is to be molested on account of his religion or the private practice of his cult.

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