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The Presbyterian

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"If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness." — I JOHN 1:8-9.

When Adam sinned, he was ousted from the garden of Eden. This is eloquent testimony to the sobering truth that sin disrupts communion with God, and that so long as we are burdened with guilt we will continue banished.

This is a frightening fact. It has in it the seeds of despair. By nature we will not face it. We will rather try to deny outright that we have sinned and are guilty, "sitting in darkness and under the shadow of death." We will make virtues of our vices. We will defend our crimes as commendable conduct. Our sins we will call service to God. If our guilt still shows through the clothes in which we dress it, then we will just say that it is a matter of no importance.

This is an old approach to our problem of guilt. It was introduced by the very first sinners. It may be called the fig leaf philosophy of justification, since it was the thought in the mind of Adam when he made his first coat.

But antiquity adds nothing to its virtues. It is still hopelessly ineffective. Adam could not hide his shame. God saw through his covering. And we only manage to deceive ourselves when we say that we have no sin. "Positive Thinking" is quite powerless to vaporize guilt.

This idea only increases our guilt. We add a lie to our offenses. The truth is not allowed to rule in us.

Adam did not feel secure even in his covering of leaves. In fear he shrank into the woods from the presence of God. The guilty cannot fellowship with God.

There is hope for the guilty. But it is held out not to concealment and denial, but to confession. This is the plan of God. And it brings peace to the conscience and praise to God, because it agrees with truth and justice.

Our fellowship with God cannot be divorced from agreement about our true condition. We must see ourselves as he sees us. And neither can our condition be corrected until it is admitted.

A man will not repair the roof of his house until he believes it leaks. Resources are not lacking in Christ to justify and cleanse the guilty. His perfect obedience and his atoning death will make the vilest clean and set the captives free, when they put their trust in him. But who will trust him without believing himself lost? To the righteous he can do no good. His ministry is for sinners.

The sacrifice of Christ is rejected by some as a primitive pagan invention, repugnant to a more enlightened generation. These have no ears for the call to repentance since they think they are moving upward by the irresistible power of the good within them. They profess to honor Jesus as a teacher and to be his disciples. But they accept his instruction only so far as it agrees with theirs. And so they make of him a kind of effective spokesman for their point of view.

But this kind of obeisance to Christ leaves them strangers to his fellowship, since they will not take seriously the thought of their guilt. If we would know God as faithful and just to forgive and cleanse, we must be frank to admit what is to be taken away. We will know him only as our dreadful Judge so long as we hide behind our own flimsy barricades and try to conceal our true identity behind transparent camouflages. Our bones will waste away in misery and our moisture will dry up as with the drought of summer. God's hand will be heavy upon us in our silence, and we will pine away in the Valley of Death.

But he will make us to lie down in green pastures and lead us by the still waters, when we confess our sins. Goodness and mercy will follow us all the days of our life, and we will dwell in the house of the Lord for ever.

HENRY P. TAVARES

Westminster Seminary Begins 28th Year

WESTMINSTER Theological Seminary in Philadelphia opened for its 28th academic year on Wednesday, September 26, with formal exercises held in Calvary Orthodox Presbyterian Church adjacent to the campus.

Seventy-two students are enrolled, including 15 Juniors, 24 Middlers, 19 Seniors, ten Graduate students, and four who are listed as special or partial. Of these students 13 are from countries other than the United States, including

seven from the Orient.

Professor Cornelius Van Til, Chairman of the Faculty, presided at the opening service, and gave an address of welcome to the incoming students. The Rev. LeRoy Oliver, Associate Secretary for Home Missions of the Orthodox Presbyterian Church offered the invocation, the Rev. George Weeber, pastor of First Reformed Church of Philadelphia read the Scripture, the Rev. Clarence W. Duff, missionary to Eritrea of the Orthodox Presbyterian Church led in prayer, and the address for the occasion was given by the Rev. Fred C. Kuehner, Th.D., Professor of Biblical Languages in Reformed Episcopal Seminary, Philadelphia.

Dr. Kuehner's address was on the subject, "Preaching Amid Pressures." Using Colossians 1:28-9 as his text, Dr. Kuehner pictured four elements of apostolic preaching which he said were still cardinal elements in present day preaching. Such preaching must have as its exclusive theme Christ as He is presented in Scripture, the divine living Son of God and Saviour of men; it must be characterized by a definite procedure of warning and of teaching, for its concern is both doctrine and ethics; it must have ever the specific goal of presenting every man perfect before God; and it can be carried out only through that divine enabling which is provided by the power and presence of the Holy Spirit.

Following the opening service, those present went to Machen Hall for the traditional reception and tea.

Hiemstra Called to Pine Rest

CHAPLIN WILLIAM L. HIEMSTRA of the Christian Sanatorium of Wyckoff has announced that he is resigning that position at the end of the year, to accept a similar position at the Pine Rest Hospital and Sanatorium in Grand Rapids, Michigan. Pine Rest, like the Wyckoff institution, is directed by an association whose membership includes people in the Reformed and Christian Reformed churches. Mr. Hiemstra will serve as a co-chaplain with the Rev. Ralph Heynen of the Christian Reformed Church. Pine Rest cares for some 600 patients.

In addition to his Wyckoff duties, Mr. Hiemstra has for several years given a course in pastoral psychiatry at Westminster Theological Seminary.

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Cross or Crescent in Egypt

United Presbyterian Church Faced with Decision

On Teaching Mohammedanism in Schools

By CLARENCE W. DUFF

THE FOREIGN MISSION BOARD of one of the great missionary churches of the modern mission movement has agreed that in its mission schools in Egypt the frankly anti-Christian religion of Islam shall be taught to the people it first sent its missionaries to convert.

Over a hundred years ago when the Egypt mission of the United Presbyterian Church was established one of its main objectives was the conversion of Moslems to Christianity. Its early missionaries and those who succeeded them believed that Christ's honor and claims had been usurped by Mohammed, that men were going to destruction because they followed the false prophet, and that the only way they could be saved was through faith in the Lord Jesus Christ as He was offered to them in the Gospel. They saw in the Koran the outright denial or utter distortion of the great facts and doctrines of the Bible and Christianity, and in Islam the great deceptive counterfeit of the truth that kept men from eternal life and led them to hell.

But this summer the successors of those early giants of the faith seemed to us to capitulate to the forces of Islam. Mission Board, missionaries, and the National Evangelical Church in Egypt consented to let the Crescent of Islam share the place of honor with the Cross in their schools by agreeing to comply with the Government's order requiring all schools to teach the Islamic religion to Moslem students.

If it seems incredible that any Christian church or mission should thus consent to allow a false religion alongside the Christian faith, it appears from some of the arguments given to ease the consciences of many in the Egyptian Mission and the Church, that this is but the final step—albeit a fatal one—in a long series of smaller compromises.

But whatever the process by which the present has been reached, the step that has now been taken ought to shock

all true Christians in the United Presbyterian Church out of any complacency. It ought to drive them — and true Christians everywhere — to urgent prayer that this church which for over a century has labored so valiantly to bring the gospel of Christ to Egypt and other lands may rouse itself to protest and reverse this fateful decision, a decision about which many of

The Rev. Clarence W. Duff is a missionary of The Orthodox Presbyterian Church serving in Eritrea. In sending us the article given here, he writes: "I owe a very great debt to the United Presbyterian Church. From early childhood the little United Presbyterian Church that had been my mother's and was my grandmother's had almost as great a part in my Christian training as did our own Presbyterian Church. Certainly my knowledge of and interest in Christian missions were nurtured in the United Presbyterian Church more than in my own. Through a United Presbyterian college, through one of their missionary conferences, through my uncle (for many years a U. P. missionary in Egypt) and through other missionaries I met in my grandfather's home I became vitally interested in their missionary work. And from firsthand acquaintance with the work of their missionaries on some of their foreign fields I have acquired an admiration for much that has been done there. It is because I owe that Church so much that I write what follows.

"Besides this, the duty of any Christian to the Church Catholic does not allow him to take the attitude of Cain when he said, 'Am I my brother's keeper?' To fulfill the law of Christ, Christian brethren not only in one communion but in different communions must bear one another's burdens.

"Again, decisions such as that arrived at by the United Presbyterians in Egypt have the gravest consequences for other missions in that country and in neighboring states, especially in work among Moslems. A precedent has been set, and it will not fail to be noticed by other authorities seeking to curtail the advance of the Christian faith among Islamic peoples.

"It is for the peace of Jerusalem that I write, and pray."

the missionaries are undoubtedly heart-sick, a decision to which they were persuaded to agree by dubious arguments, a decision that can mean only ignominy and disgrace to the cause of Christ in Egypt and in every land where an attempt is being made to bring the Gospel of Christ to Moslems.

What Decision Means

Consider briefly what the decision of the Board means. It means in plain language that schools known as Christian schools will teach a false religion. The false religion which is to be taught is not one like Hinduism or Taoism or Shintoism or other varieties of paganism which have nothing directly to say about Christ, the Bible, or Christianity (though they implicitly contradict Christianity and teach all manner of error). Rather it is the religion of Islam, the avowed and open enemy of Christianity, its great counterfeit and powerful opponent. Islam flatly denies Christian truth. It denies that Jesus is the Son of God. It teaches that He never died. It says that the Christian Scriptures have long since become utterly unreliable and corrupt. It places Mohammed above Jesus Christ as the last and greatest of God's prophets. It claims that the Koran is the infallible Word of God. It believes Christians are destined to an eternal hell and that a Moslem who embraces the Christian faith should be killed, according to the Moslem law of apostasy (still in some lands carried out where possible). No religion could be more anti-Christian. No religion hates and despises Christianity more fervently. And no religion leaves its followers more hopeless. None makes them more indifferent to the truth, or puts a greater obstacle in the way of their listening to the Good News of God's grace.

And this is the religion that the United Presbyterian Church proposes to allow in her schools alongside of the Christian faith. Surely she does not realize the monstrous thing she is doing. Surely she will yet recoil from taking this fateful step and will repent of such imminent unfaithfulness to her Lord.

Arguments Advanced

Look now at the reasons given by those who have led the missionaries and the Egyptian Church to their decision to comply with the Government's demands.

1) Moslem sheikhs, a Board secretary says, have for some time been employed by the mission schools to teach the Koran in connection with the instruction in Arabic grammar. And when Moslem students were enrolled in the Mission school, the school had required the parents to sign a statement making them responsible for the child's training in the Islamic faith outside of school. And before this the Mission had complied with a law which forbade the teaching of any religion other than that of the pupil's parents. What is now required, it is said, is only a little more in the same direction.

But, this just shows the "softening up" process that has been employed. And the step now taken is a very large one, and much more obviously wrong, even, than the others. Surely, the fact that sinful compromises and concessions have been agreed to in the past is no reason why compromise should be continued and extended. Rather, it should be clearly evident now to what a sad conclusion the former steps have led, and the course of compromise should be arrested.

2) No Christian, it is said, will be asked to teach the Islamic religion. The Islamic sheikhs will teach it. No one is being asked to deny his faith.

But — it seems that the Egyptian government officials suggested this idea, and it has been grasped and adopted by many in the church. Does the fact that the Islamic religion is taught by a Moslem mean that the school is cleared of responsibility for teaching a false religion? The idea that a school is responsible for whatever is taught in it, by teachers employed by it, with its consent and under its auspices, is something one would never expect to hear questioned. If anything, the fact that the teaching is done by a Moslem makes the case even more serious. For, being taught in this way, the Islamic religion is being presented with a view to the pupils being confirmed in it, not that they might see its fallacies and be turned from it. A United Presbyterian college in America might present a course on Communism, in order that the students might become acquainted with it and recognize its fallacies. But if a United Presbyterian college employed a Communist to teach Communism, with a view to convincing the pupils of its truth, or of confirming them in that conviction — such a

procedure would be condemned by any right-thinking Christian. A United Presbyterian school in Egypt might present a course on Islam, for the purpose of acquainting the pupils with the false teaching of that religion (though it probably could not do so now without getting in trouble). But the present program is to have a Moslem sheikh teach a course in the Islamic religion, so that the pupils taking the course will be confirmed Moslems. Is this not forsaking the very purpose of Christian missionary endeavor?

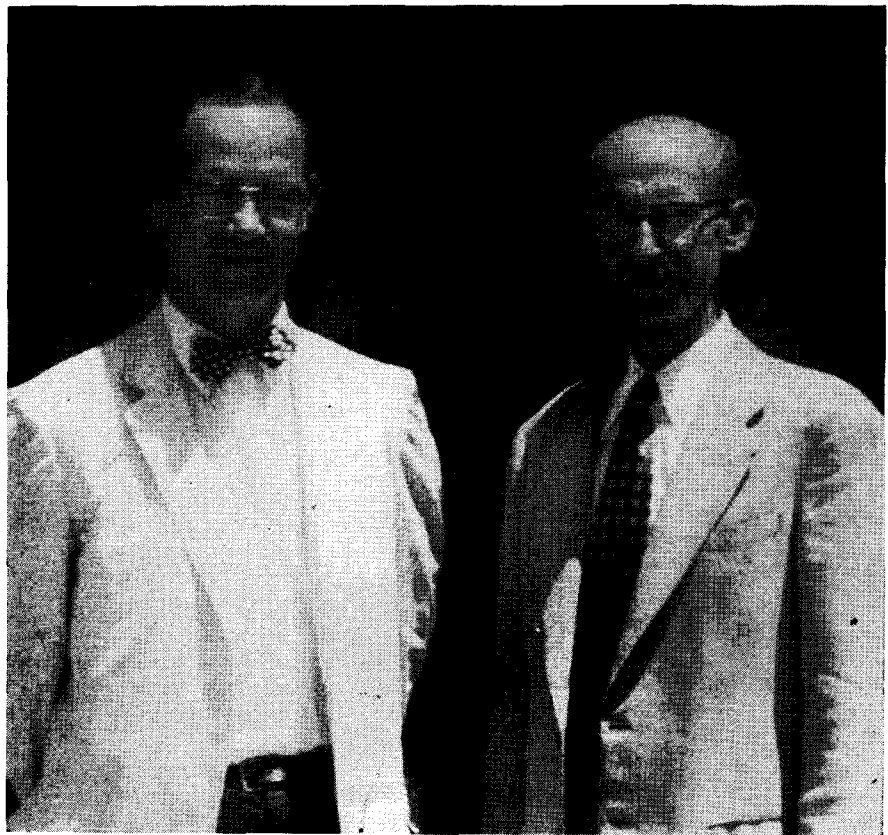
3) It is said that the Christian atmosphere of the school, with its predominance of Christian students, will impress the Moslem student, who cannot help comparing it with the teaching received from the Moslem sheikh.

But, what has been conceded is that the Moslem faith is suitable to be taught in a Christian school. The thesis, so prevalent today, that it doesn't matter too much what one's religion is, so long as he has a religion, is being encouraged. The Moslem stu-

dent may admire many things about Christianity, and may even prefer to study in a "Christian atmosphere," but he is not likely to feel any great urgency to become a Christian. The exclusiveness of the Christian faith has been obscured; Christ as the only "Way" repudiated.

4) It is said that the schools must be continued in order to keep contact with the Moslems, and to have a place for children of Christian families to go. If the mission refuses to comply with the law, the schools will be confiscated, and turned into government schools.

But, this argument is based on the assumption that it is right to do evil that good may come. The apostle Paul was reported to have said this, but he replied that the charge was slander. The Word of God never teaches this. The only question is, Is it right or wrong to teach a false, Christ denying religion? If it is wrong, no good can ever come of it. When Saul tried to justify his sin by saying to Samuel, "the people took . . . to sacrifice unto



Missionaries Egbert Andrews of Formosa and Clarence Duff of Eritrea at Denver Assembly. They are now some 10,000 miles apart, Mr. Duff being on furlough in Pennsylvania and Mr. Andrews having returned to Formosa.

the Lord . . .", Samuel replied, "To obey is better than sacrifice . . . Because thou hast rejected the Word of the Lord, He hath rejected thee . . ." Can a school which compromises and teaches an anti-Christian faith be longer called a Christian school? Can we not trust God to make a way for our children's education, if we are boldly true to the faith? As for those of Islamic faith, schools are not the only, nor necessarily the best contact the mission may have with them. And surely the Moslems will have greater respect for the Christian faith, if the Christians who profess to believe it really do believe it, and insist on its finality and exclusiveness.

5) Spokesmen for the United Presbyterian Board of Foreign Missions, in seeking to justify their decisions, have quoted Romans 13:1 — "The powers that be are ordained of God."

No Christian will deny that the government of Egypt is included in that statement. But what is required of a Christian as to compliance with government decrees? Must he obey governments, even though that means disobeying God? Hardly! The Bible makes it abundantly clear that one should never do wrong, regardless of who commands it.

King Nebuchadnezzar commanded Shadrach, Meshach, and Abednego to worship the image of gold, on penalty of death. They refused. They did not resist when they were thrown bodily into the fiery furnace. But one like unto the Son of Man walked with them, and they came forth unharmed. Daniel refused to obey the decree of Darius regarding praying to another than the king. He did not protest when he was cast to the lions. Peter and John refused to obey the Jewish authorities who commanded them not to speak in the name of Jesus.

6) And finally, it is said that the Synod of the Nile, the missionaries, and the Board reached their decision only after long and earnest prayer. There were just two alternatives — comply with the decree, and stay; or refuse to comply, and go. There was just one thing to do, seek God's will in prayer.

Now we should pray always, especially in times of great crisis. But we may never pray that God will allow us to do what He has declared in His Word to be sinful. In response to prayer God gives no new revelations.

His Word remains the infallible rule of faith and practice. It seems unthinkable that any Christian, knowing that Word, could believe for a minute that it is not sinful to bring into a Christian school a false teacher teaching that Jesus was not the Son of God nor even as great as Mohammed (whose moral character was so low it had to be justified even for pagan Arabs by "special revelation.")

Shadrach and his companions needed to pray for strength to face the consequences of disobeying the king's un-

righteous edict, but they didn't have to pray to know what was right. To the king they said simply, "We will not serve thy gods, nor worship the golden image," and they trusted God to overrule the consequences.

Is the Word of God not clear concerning the situation in Egypt? Surely it is. Surely to teach a false religion is sinful.

Consider II John verses 9-11: "Whosoever transgresseth and abideth not in the doctrine of Christ, hath not (See "Cross or Crescent," p. 144)

Are You Interested in Missions?

By LEROY B. OLIVER

WHEN AN OLD FARMER was urged to buy a set of books on scientific farming, he refused, saying, "Sir, I don't farm half as good as I know how now." In a day when many worship at the shrine of techniques the Christian church also seeks better methods of bringing the gospel to the world. But like the farmer we are not doing as well as we know how. It is possible that in search of better ways for evangelizing we have come to depend more on plans than on power. Forms of godliness without power are an abomination. But, of course, it is not a question of *either* methods *or* motivating force but of both.

It may be well for us in the twentieth century to look back to Paul of the first century. We should be concerned not just to see how he preached—though apostolic example lays down certain basic principles—but to examine what drove him to such indefatigable, self-forgetful labor in the gospel. The answer is partly found in Romans I: 14-16 "I am debtor both to the Greeks and to the Barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek." In the first place, Paul felt himself under obligation to make known the gospel to all nations and to all classes of men. Secondly, he preached this gospel everywhere because he was convinced that this message alone was able to bring deliverance to the souls

of men.

It is possible to be invited and urged to do a task, and to perform that work even though one's heart is not in it. Drudgery may be the result. But to take up a work to which you not only have a call but also have an inward compulsion is to labor under the most favorable circumstances. Paul was divinely commissioned to be an apostle, but along with God's call there was his own response to the task. It was an echo of the words of the Saviour "I *must* work the works of him that sent me, while it is day: the night cometh, when no man can work." Paul just had to preach. He said, "Necessity is laid upon me, Woe is unto me if I preach not the gospel." And these words are reminiscent of Jeremiah's, "His word was in mine heart as a burning fire within my bones, and I was weary in forbearing, and I could not stay."

Sad to say, such consecration seems to be missing from the experience of many church members today. Body and soul commitment to principles and program is evidenced in our day by the Communists in the political sphere and by cults and so-called fringe groups in the religious field. Too often the epithet "fanatic" is hurled at the person who has a heart-felt calling to witness for Christ. Materialism and conformity to convention bind the soul when the believer (should be enjoying the freedom and delight of God-given duty. Heroic sacrifices, such as made by five martyred missionaries to the Aucas, rise out of the sense of obligation to make known

the riches of Christ to those who will never know of Him in any other way.

How impressive is the account of the eagerness of the early church to preach the gospel and win men to Christ. This did not arise from a half-hearted attempt to obey a command, but expressed a desire to make known what the disciples had heard, seen, and handled of the Word of Life. One writer, Bryan Green, says, "They were new men in Christ, and so vividly had the newness of life stirred them that they simply had to try to pass it on."

How may we revive that sense of urgency today? It is not enough to sing nostalgically

"Where is the blessedness I knew
When first I saw the Lord
Where is the soul-refreshing view
Of Jesus and His Word?"

With the Greek and the Barbarian at our doorstep in the person of a pagan neighbor or a sceptical business associate the mission field is before our eyes. Let the truth of modern man's sinful condition amid all his boasted civilization and our own key position as the bearers of good tidings go beyond intellectual assent. Paul and those missionaries who follow in his train humbly, but surely, know themselves as having in their possession what the world desperately needs.

Let us begin by personally praying for grace to witness for Christ. Instead of generalization in prayer for the missionaries at home and abroad, let us ask God to fill our own hearts with a sense of the urgency of the missionary task. Let us pray as we sing,

"Send men whose eyes have seen the
King,
Men in whose ears His sweet words
ring;
Send such Thy lost ones home to bring;
Send them where Thou wilt come."

The consecration of Paul to Christ in the preaching of the Word was combined with an assurance that the message he proclaimed was true. The gospel was not a "cunningly devised fable." It was the power of God unto Salvation to everyone who believed. Rome, the center of culture, did not frighten Paul. The philosophers and sceptics of Mars Hill and Corinth did not force him to hedge. There was no doubt in Paul's mind that his message was the only effective remedy for man's fatal disease of sin.

We are all aware of the fact that suc-

cessful salesmen must believe in their product. This also holds for those who would bring the gospel of God's grace to men. We may not allow the relativism of the day with its vapid tolerance of all religions as being good and profitable for men's souls to influence our thinking. A native of India visited England and said after visiting some of the churches, "The saddest thing I notice in the English Church is her lack of faith in the supernatural power of God." Undoubtedly this may be said of many churches in this land also.

The Orthodox Presbyterian Church is happily confessing the truth of the Word of God, the Bible. Yet we may sometimes feel incapable of vigorously confronting men with the Christian message because of their conditioning by modern science and unbelief. There is no reason for hesitation. We may not understand the mysterious ways in which God performs His wonders, but that He *does* save the soul by the foolishness of preaching we may not doubt. The world has seen philosophies of men come and go. Empires rise and fall and movements fade with the passing of time. But when the words of Paul and Silas "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" are heeded power is at work which man cannot duplicate, with all his knowledge.

Assurance concerning this message will not come without the study of God's Word. Nor can we personally testify to the power of the gospel unless we have known Christ. Nor will we pursue the calling of Christian witness with determination unless we believe that its message is for the world.

At the time of the writing of this article there is tremendous interest in the political campaign but perhaps greater interest in the question "Who will win the National League pennant?" Christian, ask yourself, "Have I ever been as greatly interested in the salvation of a soul? As you have seen a procession of cars in a funeral have you ever wondered if the soul of that person whose body is being laid to rest is with the Lord or in hell? Have you ever thought enough about *your* calling as a Christian witness to forget yourself in sacrificial labor and giving? If not, pray, in James Montgomery's words:

"Wisdom and zeal and faith impart,
Firmness with meekness from above,
To bear Thy people on our heart,
And love the souls whom Thou dost
love;

To watch and pray, and never faint;
By day and night strict guard to keep;
To warn the sinner, cheer the saint,
Nourish Thy lambs, and feed Thy sheep."

Non-ecumenical Christians

Address of Welcome to Westminster Seminary Students

By C. VAN TIL

IT IS NOW MY PRIVILEGE to address a few words of welcome to the students that are coming to us for the first time. I do so in the name of the faculty.

We welcome you, of course, to our fellowship. We should like, each one of us, to be your personal friends. We should like to be among those to whom you go with your personal interests and problems.

But, more basically, we welcome you to a fellowship of service of Jesus Christ our Lord. It is he, whose we are and whom we serve, whose you also are and whom you also serve. It is him whom all of us would serve with increasing devotion. We would learn to know him better in order to love him more. We would learn more of his wondrous condescension shown in coming into our world of sin and woe, there to humble

himself even to the death of the cross for the salvation of men. We would learn of the love of God who sent his only Son into the world that whosoever should believe in him might be saved. We would also learn of the Holy Spirit who takes the things of Christ and gives them unto us.

But where shall we learn more about the Christ whom we love? Of course, you say, in the Bible. Does not the Bible tell us about God, about man and his sin, about Christ and his coming to save man from this sin and therefore from the wrath of God to come? Perhaps you believe the Bible to be the only infallible rule of faith and practice. Perhaps you are a "Bible-believing Christian." Perhaps you come from the "Bible-belt." And so you are ready to join us
(See "Van Til," p. 141)

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James W. Price

THE REV. JAMES W. PRICE, Pastor of Emmanuel Orthodox Presbyterian Church of Morristown, N. J., died suddenly on Monday afternoon, October 1, of a heart attack. He was 51 years of age. He had been making pastoral calls on sick members of the congregation, but had returned to his home. Only a few minutes after reaching his home, however, he collapsed. Death came almost immediately.

Funeral services were held at the church on Thursday evening, with the Rev. Leslie A. Dunn of Westfield, and the Rev. Charles H. Ellis of Silver Spring, Md., in charge. Burial was in Baltimore, Md.

Mr. Price is survived by his wife, Elizabeth Fitz Price, by a sister Mrs. Evan Bowen of Cambria, Minnesota, and by his step-mother Mrs. David C. Price of Mankato, Minn. Mr. Price and his wife had provided a Christian home for three children who were under state care. One of these, Roger, still lived with them.

James W. Price was born May 10, 1905 in Minnesota. He graduated from Wheaton College in 1931, and from Westminster Theological Seminary in Philadelphia in 1934. Following graduation from the Seminary, he was or-

dained to the gospel ministry and installed as pastor of the Susquehanna Avenue Presbyterian Church in Philadelphia. He and the congregation joined in protesting the Modernism of the denomination, and in 1937 they withdrew from the denomination. A court decision went against them, and they were unable to continue using the Susquehanna Avenue property. The group took the name "Mediator" and began holding services at 2328 Germantown Avenue. The church was received into the Orthodox Presbyterian denomination August 16, 1938.

Mr. Price became interested in opening a branch work in northeast Philadelphia, and in time Mediator chapel was built at Knorr and Rutland streets, which became the main center of his work. He served as pastor of Mediator Church and Chapel until 1945, when he accepted the call to Emmanuel Church, then unaffiliated, of Morristown, N. J. Mr. Price continued as a ministerial member of the Orthodox Presbyterian denomination, and just this summer the congregation of Emmanuel voted to seek admission to the same denomination. On September 22 the congregation was received by the Presbytery of New Jersey.

Mr. Price was greatly interested in foreign missions. For many years he was a member of and active participant in the denomination's Committee on Foreign Missions. His interest in this aspect of the work was such that he left a request, in which his wife concurred, that flowers should be omitted at the funeral, and that those desiring should instead contribute to a memorial fund for Orthodox Presbyterian Foreign Missions. Mr. John Crawford, Jr., 468 Mt. Kemble Avenue, Morristown, N. J., treasurer of Emmanuel Church, has been named treasurer of this memorial fund.

Mr. Price also had a love for and a knowledge of music. He enjoyed singing and leading others in singing. At the French Creek Bible Conferences he was usually director of the music, and always managed to get a group of those present to form a choir which he would lead and which, despite their short time together, performed very creditably on conference occasions.

Although aware for at least two years that he had a heart condition, Mr. Price carried out faithfully his pastoral work. This past spring, after much consideration, he attended and preached the ser-

mon at a centennial observance of the church in Minnesota where he had been brought up. He took a ten-day leave for this purpose, and refrained from taking any further vacation during the summer, planning to take one later in the year.

We extend our sincere sympathy to his family and congregation, with the prayer that the Lord will graciously fulfill His promise of comfort and strength in time of sorrow, in ways beyond the power of human words to express.

Reformation and Scripture

AS WE commemorate Reformation Day, to thank God for our heritage and pledge ourselves to renewed efforts to maintain and carry forward our calling as Protestants, we cannot fail to give central place in our thinking to the doctrine of Holy Scripture. For the question of the authority of Scripture constituted, as everyone recognizes, one of the most basic issues of the Reformation. The Roman Catholic Church, indeed, affirmed with unmistakable clarity the infallibility of Scripture. The Reformers came to see, however, that in assigning to ancient tradition and to the teaching of the Church itself a place at least on the level with Scripture the distinctive authority of Holy Scripture was in effect set aside. And so the Reformation has come to be identified with the doctrine that the Bible is the Word of God, the only infallible rule of faith and practice.

In our own day, however, the issues have been drawn in rather different lines. For within so-called Protestantism there has come to be a widespread repudiation of the historic doctrine of inspiration. This doctrine is widely ridiculed as involving the substitution of a paper pope for the pope of Rome or even as being tantamount to bibliolatry. A contemporary writer even speaks of the emphasis of fundamentalism on the literal inerrancy of the Bible as "a spiritual disease." When, therefore, in our day we continue to maintain the infallibility of Holy Scripture we do so in the consciousness that it is subject to the severest possible criticism.

Another interesting and significant phenomenon of our day is that from time to time one hears voices among evangelicals calling for a restatement and re-evaluation of the doctrine of Scripture. This plea for a fresh consideration of the doctrine of inspiration may indeed be a salutary one. There appears to be some danger, however, that evangel-

icals might seriously compromise their faith in this regard.

Among the reasons why evangelicals may well be concerned intensely with the doctrine of Scripture the most basic is that if we have a high view of Scripture, and particularly if we acknowledge it as being the Word of God, we will be constrained to turn again and again to the Bible to seek for the utmost clarity and certainty as to what its testimony is concerning itself. We will recognize the need of setting forth our doctrine of Scripture with such precision that there will be no excuse for misunderstanding it. This will be the more necessary because those who attack the orthodox doctrine of Scripture often present a caricature or distortion of it. It is also incumbent upon evangelicals to take earnest account of such influential and thoroughgoing attacks upon the doctrine as are found in the works of Karl Barth, the more so because in recent days Barth's works are becoming much more widely available in English and his point of view has won astonishingly wide acceptance. In brief, therefore, with a view both to our personal faith and our calling to witness to the truth we must take the greatest possible pains to base our doctrine of Scripture squarely upon all that the Bible has to say concerning itself and to distinguish this doctrine with utmost clarity from all that may go beyond or fall short of it.

Evangelicals may well give heed to the warning, on the other hand, that in engaging in an earnest evaluation of their heritage they do not lightly dispose of it for a mess of potage. There are subtle temptations to be beguiled by the prospect of a new state of liberty over against the Scriptures which has nothing to do with the liberty of the sons of God of which Scripture speaks. Christians and the Christian church enter upon a tragic development when, in place of submitting the whole of their life and thought to the authority of God's Word, they come to stand in judgment upon Scripture and accept its teachings only in so far as they appear to be acceptable.

It is highly important, indeed, that evangelicals should not maintain the infallibility of Scripture in isolation from their acknowledgment of the total message of Scripture. There is little or no positive religious significance in acknowledging the divine authority of Scripture if the message of Scripture is basically misconstrued. The doctrine of inspira-

tion is one Biblical doctrine among many and we shall have clarity with regard to it, and it will be truly meaningful for us, only if we receive it as a distinctive feature of the total organism of truth.

Scripture itself, however, does bear unmistakable testimony to the truth and significance of the historic doctrine of Scripture. And only if the Church maintains without compromise its historic acknowledgment of the Scriptures as being the Word of God, the only infallible rule of faith and practice, will there be any certainty of its being found

obedient to the great Head of the Church. Only thus can there be an assurance of a genuine Reformation of the life and doctrine of the Church. Only thus will the Church be enabled to apprehend and to experience the liberty with which Christ has made it free. "God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men which are in anything contrary to His Word, or beside it, if matters of faith or worship."

N. B. S.

Let's Stop "Rethinking"!

By EDWARD J. YOUNG

ONE OF THE BLIGHTS which recently has come upon the evangelical world is the idea that we must "rethink" our faith. A group of evangelical ministers meets and one of them will say, "Last night I heard Dr. . . . speak. Of course he does not hold to the inspiration of the Bible as we do. He spoke on the interpretation of the Fall, and made out a pretty good case for interpreting the Fall as myth. He had some genuine insight and I think that we are going to have to rethink this whole question of the interpretation of Genesis three." The other ministers shake their heads in solemn agreement. "Yes," they echo in effect, "We are going to have to rethink the problem of the Fall."

There it is — this business of rethinking, and it seems to be sweeping over evangelical believers like a storm. A minister reads a work in which the doctrine of inspiration is denied, and then concludes, "We shall have to rethink the whole question of inspiration." A preacher who has been reading a work of science asserts, "Possibly there is more to theistic evolution than we had thought. We shall have to rethink the whole question." Or it may be the matter of the relation of Christianity to the Dead Sea Scrolls. Possibly there was an influence from these scrolls which explains certain phases of the origin of Christianity. We must rethink the whole question. Particularly with respect to the interpretation of the early chapters of Genesis is this the case. The claims of some scientists have apparently had a telling effect, and there are those who consider that it is necessary to rethink the whole question of

how those chapters should be interpreted.

Why Rethink?

The present writer wishes to make it as clear as he can that he is unalterably opposed to the whole business of rethinking in this way. The assumption which apparently undergirds the idea is that we may have been mistaken in our beliefs and possibly what we have hitherto believed is incorrect. New knowledge, so the assumption seems to be, may compel us to abandon our old beliefs and to restate the Christian faith in such a manner that it will be acceptable to the findings of modern research.

It is without a doubt true that we, as Christian men and women, must pay careful attention and heed to whatever new theory comes our way. We must study new views very carefully. In what manner, however, are we to deal with them? If they happen to contradict express statements of the Bible are we to reject the statements of the Bible or reinterpret them so that they will agree with the new theory? That, in effect, is what the "rethinking" procedure amounts to. It amounts to abandoning the teaching of the Bible or to modifying the Bible so that it squares with the latest theory. Such a procedure, if consistently carried through, will ultimately lead to a complete abandonment of the Bible as the final authority.

When new views are presented to us, what should be our procedure? The answer is really quite simple. These new views must be subjected to the test of the Bible. If they agree with the Bible, well and good. If they do not agree

with the Bible, no matter how attractive they are, they must be rejected and rejected decisively. The Bible is the standard by which various theories must be judged. They are not to judge the Bible; it is to judge them.

To take an example, many people apparently wish that it were somehow possible to make the Bible square with some form of theistic evolution. They would work out some kind of rapprochement between the two.

Can this, however, be done? It is perfectly clear that the first chapter of Genesis rules out theistic evolution. The phrase, "after its kind," when interpreted in the simplest language, means that man begets man, and that man did not come from any previously existing lower form of life. Man, if you will, did not descend or grow out of or evolve from the lower animals. No amount of rethinking can change the teaching of the Bible on this point. We do not have to be specialists in the natural sciences. All we have to do is believe what the Bible teaches, in the assurance that the facts of natural science, when properly interpreted, will agree with the Bible. About the biggest mistake that could be made would be to try somehow to modify the clear teaching of the Bible in order to make it agree with what certain scientists say.

Another example will be in point. What about the Biblical doctrine of inspiration? Shall we rethink that doctrine? To do so would be tantamount to its rejection. The Biblical doctrine of inspiration is very clear. The Bible teaches that the Holy Spirit so superintended the human writers of Scripture as they wrote that what they wrote was precisely what He desired them to write, and, inasmuch as its origin is from God, it is free of error in thought, fact, and doctrine. It is, in other words, a verbal inspiration, and the Scripture is both infallible and inerrant.

Of course this view is not popular today. Those, for example, who espouse some form of neo-orthodoxy with its wild doctrine that the human words of Scripture are fallible and errant, yet nevertheless are witnesses to a nebulous "Word of God" which comes to the reader of Scripture, are not going to receive the Bible doctrine of inspiration with any enthusiasm. Shall we on that account "rethink" the Biblical doctrine? God grant that we may not do so. God grant that we shall rather submit the modern theories to the touchstone of the Bible, and if they would require us

to modify or in any sense abandon the Biblical teaching, then let us in no uncertain fashion reject and repudiate the modern theory.

The Biblical doctrine of inspiration is perfectly clear. It finds a cogent expression, for example, in the first chapter of the Westminster *Confession of Faith*. We may accept this teaching or we may reject it. It is however, the clear teaching of the Bible, and no amount of "rethinking" will change that fact. To rethink this doctrine, in order to make it harmonize with modern conceptions of inspiration, is simply to destroy it.

We say that Jesus Christ is the only Saviour from sin. There are many fine people, however, who do not agree. They think that there is truth in all religions, and that one religion is as good as another. In their writings, if we may use the overworked expressions of today, they often exhibit "insights" and make "contributions." Shall we, therefore, give up our faith in Christ? Shall we rethink the whole question of whether Jesus is the only Saviour? Possibly we shall have to do that, if we want to retain the respect of those who disagree with us. Perhaps we had better become like the lady of whom Stephen Leacock wrote, who taught her daughter Christianity, but *also taught her Mohammedanism to make sure*. If the present emphasis upon rethinking continues, it will not be surprising if before long we do not hear it suggested that the Gospel must be rethought.

We Do Need to Think

What is the reason for this apparent willingness to rethink the tenets of Christianity, apparently with a readiness to modify them so that they will square with some of the "findings" of modern research? No doubt there may be several reasons, and it may not be possible to state them all. We cannot always tell what makes a man act as he does. There does seem, however, to be one consideration to which we do well to take heed. Have we believed our Faith merely because it has been taught to us or has come down to us by tradition, or have we accepted it because we earnestly believe that it is true? Have we considered the terrible consequence of adopting any other position than that of Christianity? Are we fully persuaded in our minds that the Bible is the Word of God? And above all have we actually engaged in deep serious study of the Bible?

By all means let us do much hard thinking with respect to the new views that are constantly thrust upon us. Let us

consider the statements the neo-orthodox, and let us understand the nature of modern thought. But it must all be submitted to the test of the Bible. It is of course not easy to evaluate certain phases of the modern movement. We shall have to read and study and devote much thought to what is offered. We must not misrepresent modern theologians and scientists. In the study of the modern movement, however, may we not forget the Bible.

One final word. Our thinking about the problems of Scripture must be thinking which is based upon the Scripture and which is in conformity with its teaching. We are to think the revealed thoughts of God after Him. We are not to subject them to the wisdom of men; we are not to modify them to fit the requirements of an age which does not wish to bow down in humility before God. It is not a rethinking of the Faith that is required today; rather it is a taking stock of ourselves. Do we believe that the Bible is the Word of God? Are we willing to base our thinking entirely upon the Scriptures? Are we willing to bear the reproach of Christ? These are the questions to which serious heed must be given. The times are fraught with peril. May God grant that His people will stand fast in their belief that the Bible is His infallible Word, and by this infallible Word may they try all the spirits which come.

Spooner's Household Goods Burned

HOUSEHOLD GOODS belonging to the Rev. and Mrs. A. Boyce Spooner, which had been packed and were awaiting shipment to Korea where the Spooners are to be missionaries, were destroyed along with the goods of several other missionaries, in a fire Wednesday evening, September 26, in Willow Grove, Pa. The Spooners are already en route to Korea.

The fire, of undetermined origin, gutted the workshop and storage shed of William Freeland, a Christian layman who for a number of years has as a Christian service offered to pack and crate goods for missionaries going abroad.

Among items belonging to the Spooners and lost in the blaze were a refrigerator, washing machine, two bicycles, chinaware, kitchen utensils, linen, books, etc. It is uncertain at present what salvage, or what insurance coverage there may be.

Orthodox Presbyterian Church News

Middletown, Pa.

Special evangelistic services were held at Calvary Church September 23-30, with the Rev. Lawrence R. Eyres of Westchester, Ill., as guest preacher. The men of the church are contributing their labor in making improvements to the manse. The basement is being fixed up for the use of overflow Sunday school classes.

Bancroft, S. D.

The fall meeting of the Presbytery of the Dakotas was held in Murdoch Memorial Church September 18-19. A popular meeting was held the first evening, with the Rev. Laurence Vail of Denver bringing the message. The Rev. Lawrence Eyres of Westchester, Ill., conducted a Sunday school workshop and clinic during the Presbytery gathering. The Women's Presbyterial also held its fall meeting on the 19th, with Mrs. Russell Piper of Bridgewater presiding.

Denver, Colo.

A special meeting of the Presbytery of the Dakotas is to be held at Park Hill Church October 27 for the purpose of receiving the Rev. Elmer M. Dortzbach of Franklin Square, N. Y. and installing him as the pastor of the church.

Franklin Square, N. Y.

About 150 persons attended the Franklin Square Church on the evening of September 21 when the film "Martin Luther" was shown. At a farewell for the pastor, the Rev. Elmer Dortzbach, who left September 30 to take up his new work in Denver, a gift purse was presented. The money is to be used for the purchase of a tape-recorder. The Rev. Arthur Olson of New York has been appointed Moderator of the Session.

Pittsgrove, N. J.

The Presbytery of New Jersey met at Faith Church on September 22. The Rev. Robley Johnston, General Secretary of the Committee on Christian Education, preached at the morning service September 23, on the subject, "How to build the church." The Sunday school is participating in the denominational Sunday school contest.

Volga, S. D.

The pastor, the Rev. Bruce Coie, with the Rev. Melvin Nonhof of Bancroft, met recently with Brig. Gen. Theodore Arndt of the South Dakota National Guard, to present a protest against the

practice of holding Sunday drills. The Rev. Lawrence Eyres was guest speaker for the annual convention of the Brookings County Sunday School Association.

Trenton, N. J.

Twelve persons are enrolled in a communicant's class which the Rev. Theodore Georgian is conducting at Grace Church on Sunday mornings during the Sunday school hour.

West Collingswood, N. J.

Catechism classes for young people in grades 4 to 12 are being conducted by the pastor of Immanuel Church, assisted by Elder Willard Neel. Bruce Parker, from Immanuel Church, is attending the new Christian high school in Philadelphia. Lois Parker is attending Calvin College.

Silver Spring, Md.

A series of special gospel services were scheduled for Knox Church October 14-19, with the Rev. J. Marcellus Kik, associate editor of the magazine "Christianity Today" as guest speaker.

San Francisco, Calif.

Richard Lauxterman was ordained a deacon of Covenant Church on September 16. The pastor, the Rev. Richard Lewis, arranged to start services in Concord early in October. A suitable place for the worship and Sunday school services there has been secured.

Evergreen Park, Ill.

The Men's Club of Westminster Church is sponsoring an adult "Forum," consisting of a series of six lectures to be delivered during the fall and winter in the gym of the Evergreen Park high school. The subjects of the lectures will be related to adventures on earth and sea, and the speakers will be well known world travelers.

Johnstons Write From Formosa

A LETTER from the Rev. and Mrs. John D. Johnston, received in the late summer, told of their plans for moving into a new area to carry on their missionary activities. A portion of the letter follows:

"Every Friday I have been going down to a Hakka town about 30 miles south of Taipei, to help a former student of mine. . . . The town is called Yang Mei (Strawberry Town) and has a population of some 25,000. In the afternoons we have visited homes and shops and conducted children's meetings, and in the evenings I have taken a series of studies

for the church people and others in the Gospel of John. The church has been established only a little over two years but now there is a very solid group of Christians, the majority of whom are new believers. . . .

"It is our intention to move down into the heart of the Hakka field in the near future. Mr. Andrews is due back from furlough at the end of August, and this will leave us free to leave Taipei and concentrate our efforts in this other very needy field. We plan to make our home in the city of Hsin Chu (New Bamboo). It is some 50 miles south of Taipei right on the main highway and railroad and can be reached in a little over an hour by the new fast diesel train or in less than two hours by bus from Taipei. Hsin Chu has a population of about 150,000, of whom about one third are Hakka. The other two thirds are mostly Formosan, but there are also a good many mainland Chinese. Hsin Chu is the political and educational center of the Hakka area. There are no less than six large secondary schools in this town and we hope to be able to contact many of the students while we are there. We feel that the teen-age young people are the most important age group to work among. . . . There are some 40 American families and a school has been established for their children. Our daughter Ruth Helen will be allowed to attend this school.

"I have said that we plan to make our home in Hsin Chu, but my work will extend far beyond this city. There are many Hakka towns within easy reach, both by train and bus. Chu Tun is only about 25 minutes by bus. It is located in a lovely valley and surrounded by mountains. We spent a week there last summer conducting young people's meetings.

"I have spoken before of numbers of Roman Catholic priests and nuns who have moved into this area. There are over 60 priests and at least 20 nuns. They have built many churches and organized schools. Pray that in spite of the inroads of these people we may be able to present the glorious Gospel of the free and sovereign grace of Christ to the needy people there. . . ."

Philadelphia Christian High School Opens

THIRTY-TWO STUDENTS have been enrolled in the Philadelphia-Montgomery Christian High School, which opened on September 13. The school is

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operating the ninth and tenth grades this year, and expects to add a grade in each of the next two years, to bring it to the full four grades of the regular high school course.

Temporarily classes are being held in the building of the First Reformed Church on Stenton Avenue in the Mt. Airy section of Philadelphia. As soon as repairs are completed, perhaps in a few weeks, it is planned to move classes to the building in Wyncote, Pa., which has been purchased for school use.

The pupils enrolled come from four elementary schools in the area — the Christian schools of Willow Grove, Germantown, Northeast, and of Camden County, N. J.

Miss Johanna Timmer, formerly principal of the Christian school in Ripon, California, is serving as principal. Other full time teachers are Mr. Charles Freytag of East Orange, N. J., and Miss Margaret Brown of Wycombe, Pa. Serving as part time instructors are the Rev. Professor Edmund P. Clowney Jr. in art, Mr. Mack Weiford in music, and the Rev. Messrs. Robert Atwell and Robert Thoburn in boy's physical education. Courses offered are college preparatory, general, and business.

The school is currently in the midst of a financial drive, seeking to raise \$8,000. Contributions may be sent to the treasurer, Mr. Walter H. Marchant, 105 Newington Drive, Hatboro, Penna.

Three Congregations Received

DURING RECENT WEEKS three new congregations have been received as regular churches of the Orthodox Presbyterian denomination.

Emmanuel Church of Morristown, N.J. was received by action of the Presbytery of New Jersey on September 22. This church has existed as an independent congregation since before the organization of the Orthodox Presbyterian Church in 1936. It has been closely associated with the work of the denomination, and its pastors have been members of the denomination.

In Portland, Oregon, the Bible Presbyterian Church, unaffiliated, of that city was received into the denomination by action of the Presbytery of California, on September 20th. The pastor of this congregation, the Rev. Gerard Latal, was received into the Presbytery last spring. Both pastor and congregation were formerly affiliated with the Bible Presbyterian denomination.

October 15, 1956

And on September 17th the First Orthodox Presbyterian Church of Sunnyvale, California, organized through the efforts of the Rev. Henry Coray, was received. Thirteen families have applied for charter membership in this congregation. Mr. William Patapoff and Mr. Fred Hoelzele have been ordained as elders.

Anniversaries in Holkeboer Family

THE REV. OSCAR HOLKEBOER, pastor of First Orthodox Presbyterian Church of Waterloo, Iowa, and Mrs. Holkeboer were the honored guests at a special gathering in the Waterloo Church in July, when the congregation remembered the 23rd anniversary of their wedding and the 24th anniversary of Mr. Holkeboer's ordination to the gospel ministry.

Three sisters and a brother of Mr. Holkeboer were present for the occasion, as well as several members of Bethel Church of Oostburg, Wisc. where Mr. Holkeboer was pastor at the time of his marriage. One of the sisters, Miss Tina Holkeboer, is a missionary in Manila, in the Philippines, and was home on leave at the time.

Mr. Holkeboer is a graduate of Hope College, Holland, Mich., and of Westminster Theological Seminary of Philadelphia, class of 1932. Following seminary he served as pastor of Bethel church, and later taught in the Eastern Academy in Paterson, N. J. In 1947 he was called to First Church of Waterloo, and has been there since.

The Holkeboers have five children. The oldest, Cecelia, is a student at Calvin college. The others, two girls and two boys, are at home.

Mr. Clarence Roskamp, an elder of First Church, was master of ceremonies for the anniversary observance, which included a special program illustrating the life of Mr. and Mrs. Holkeboer.

Navy Men Invited To National City

THE REV. EDWARD L. KELLOGG, pastor of First Church, National City, California, has asked us to note that National City is very near to San Diego. Sooner or later all Navy personnel seem to spend some time in San Diego, and the First church of National City, as well as the congregation of Chula Vista, would be glad to welcome to their services Orthodox Presbyterian or other Navy men

who are stationed, temporarily or permanently, at San Diego.

The National City church meets at 24th and F streets, with services at 11 a.m. and 7 p.m. and a Sunday school at 9:30 a.m. The Chula Vista services are at the Women's Club, 357 G. Street, at 9:45 a.m. with Sunday school at 10:45 a.m. The Rev. Jack Peterson is in charge of these services.

Bible Conferences— That Our Young People May Glorify God

"THAT OUR young people may learn to glorify God and enjoy Him forever" is the by-line of the French Creek Bible Conference Association. By any standard available to us this goal was more fully attained in the Conferences of 1956 than in any of the previous years. Total attendance at the Junior Conference was 182 and at the Senior Conference 171, taxing facilities to the utmost since we had once felt that 155 was an absolute maximum. We are now hoping that arrangements can be made to accommodate 200 at each Conference next year. Even more encouraging than increase in attendance was the attitude and enthusiasm of delegates both during the Conferences and after return to their churches. Staff members who had never before been at French Creek expressed amazement at the amount of Bible instruction provided and at the remarkable commitment of the young people themselves to the purpose for which the Conference exists.

The Junior Conference, now traditionally held each last full week of August, was attended by 143 young people from grades 6 through 9. To this writer it is almost beyond belief that a group of this age should profit so greatly from one week of fellowship and instruction. Its success was due largely to the Rev. Lewis Grotenhuis who planned and directed it and to his staff which included the Rev. Wendell Rockey as his Assistant and the Rev. Albert Edwards as Dean. The theme of this Conference was "Jesus Christ, the same yesterday, today and forever" and the courses included one on Bible Doctrine on "The Person and Work of Jesus Christ" taught by the Rev. Elmer Dortzbach and one providing practical application of the Conference theme entitled "Christ in My Life" taught by the Rev. Leslie Dunn.

Year in and year out one who makes

an immeasurable contribution to the Conferences is "Buzz" Walmer who again served as chief cook both weeks. His concern for the spiritual as well as the physical health of the young people makes him an invaluable member of the staff and he had an excellent group of assistants.

The Senior Conference, for young people of high school age and those older, profited from the classes on "Salvation by Grace" taught by the Rev. Robert Marsden, "Origin and History of the Orthodox Presbyterian Church" by the Rev. John Clelland and a course on the third chapter of John's Gospel by the Rev. Henry Fikkert as well as the evening messages on Messianic Prophecies delivered by Dr. E. J. Young. The Rev. James Price again made a unique contribution by directing the music and training a choir. Seminarian George Knight capably directed activities at the water front while Dick Gaffin had charge of inter-tribal competition and Miss Marion Davis, one of several Christian School teachers on the staff, handled the Bible Quizzes each evening. Words are altogether inadequate to express this Director's gratitude to the nineteen counsellors who he is convinced constituted the finest group ever assembled for such a purpose. It is gratifying to note that they included such Conference "graduates" as Dick Gaffin, Joan Grotenhuis, Eleanor Roberts and Bertha and Lois Hunt, the latter of whom also served as nurse. There were many others of the older young people who contributed greatly to the good of the Conference both in assigned tasks and in numerous undesignated ways.

It should be publicly acknowledged that though the staff team was deliberately "loaded" with old pros like "Chuck" Ellis, "Chip" Stonehouse and Ed Urban

The French Creek Bible Conferences are conducted by an Association, membership in which is open to members of any evangelical church upon payment of a membership fee of two dollars. The work of the conferences is planned and carried out by a board of 12 directors who are elected from ordained officers of the Orthodox Presbyterian Church. Further information may be secured from the Rev. Robert L. Atwell, 2450 Norwood, Roslyn, Penna.

the delegates again won the annual softball game by a 7-3 score.

Labor Day saw the annual meeting of the Conference Association at which time Rev. Henry Fikkert and Elder Donald Habecker were added to the Directorate. Speakers at the Mission Fest of that day included Foreign Missionary Clarence Duff and Seminarian Harvie Conn as a representative of the students serving on home missions fields.

Surely such Bible Conferences as these are a most worthwhile aspect of the movement to which THE PRESBYTERIAN GUARDIAN is committed and her readers are thanked for their support, and their prayers are solicited that the results may, through the years, redound to the glory of God and specifically that He may guide the Directorate in planning the Conference for 1957, including decisions as to a Family Conference for that year.

R. L. ATWELL

A Letter From Korea

DEAR DR. STONEHOUSE,

I am in hearty agreement with your thoughts on Biblical and non-Biblical approaches to church unity as expressed in the June GUARDIAN editorial. But I am happiest of all about your frank urging of the Christian Reformed Church and the Orthodox Presbyterian Church to seek ways of unity. Your address to the Christian Reformed Synod rang a powerful note in saying that "the Catholicity of the Church . . . is based on a sure foundation, and the ecumenical calling of the Church is a very earnest one. . . . And should not ecumenicity, like charity, begin at home?"

May I suggest that a very great need and a very live opportunity for our two churches working hand in hand exists in Korea today. In Japan alone, if I am not mistaken there are ministers of the Orthodox Presbyterian Church and the Christian Reformed Church working in mutual assistance on a common field of mission enterprise, working with the same native church. In Korea a similar arrangement is desired both by the Korean leaders of the General Presbytery Presbyterian Church as well as by us missionaries in Korea from the Orthodox Presbyterian Church. The C. R. Church is at present in debate about whether they should send men here to Korea, and are postponing such action, though they have repeatedly received invitation from the Korean church here to have

them send missionaries, and in spite of the fact that they have, without any representative in Korea, been sending tens of thousands of dollars annually to aid the Korea church mentioned above.

Now is the time to act on behalf of the Reformed Faith in Korea. And now is the time to show, by cooperative and even ecumenical action on the part of the O. P. Church and the C. R. Church, that in spite of the charges that the traditionalist Calvinist groups cannot do otherwise than continue as reactionary and re-splitting groups who cannot get along with blood brethren, that nevertheless the testimony of fact is not unanimously with the charge. The General Presbytery Presbyterian Church here in Korea is still in its infancy, having formed so lately as 1953, and only last year forming itself into 6 presbyteries. Before her separation from the larger continuing denomination there was one large Presbyterian Church with which worked missionaries from the Presbyterian Church in the U.S.A., the Presbyterian Church in the U.S., and the Church of Canada and the Presbyterian Church of Australia. Until 1953 the missionaries of the Orthodox Presbyterian Church and the Independent Board for Presbyterian Foreign Missions worked alongside the others in the same Korean church, though with increasingly difficult relations existing. Now, at last, a division similar to that which took place in the Presbyterian Church in the U.S.A. in 1936 has taken place here. The issues are of similar import, and the division of somewhat equal justification. The lines are being more sharply drawn as time goes on. Now is the time for those Reformed and those Presbyterian bodies in America who have survived such similar birth pains in earlier years to answer the call of a sister church which now faces the same difficulties and more.

Here, I believe, is a great opportunity for the O.P.C. to invite the C.R.C. to join with her in her missionary labors in Korea. And instead of letting cooperation and unity arrive on some informal level on the remote missionary field between merely the individuals who are in physical propinquity, let the two churches discuss and agree as to what mode and degree of unity may best be entered upon. Couldn't this be a step toward ecumenicity?

Cordially yours,

THEODORE HARD

The Presbyterian Guardian

Van Til

(Continued from p. 134)

in a study of the Bible.

But surely you have come for a special purpose. You have come to prepare yourself to preach the gospel. You think of this seminary as a place where you may make this preparation. You think of the faculty of this seminary as those who wish to help you to do this very thing. And in this you are right. For this very purpose was the Seminary brought into existence. The faculty desires to unfold to you and to learn with you ever more of God as eternal and unchanging in his being, wisdom, power, holiness, justice, goodness and truth. The faculty would unfold to you and learn with you ever more of what it means that man was made in the image of God and that he became involved with Satan in rebellion against God, now being therefore subject to the wrath of God and therefore to eternal separation from God. The faculty would unfold before you and learn with you ever more of Christ, the great prophet, priest and king who came to save men from eternal death and bring them eternal life.

All this must be done in the face of the world situation as it obtains today. We do not live in the times of Luther and of Calvin. To be sure Roman Catholicism still sets tradition next to the Bible as the source of man's knowledge of God. It therewith cancels out the Bible as *the* Word of God. On this basis it is finally not the Bible but the church that informs man about God the Father, about Jesus Christ the Son, and about the Holy Spirit, and their work in relation to man. Thus the triune God loses his uniqueness. The God of the Scriptures must share his place with the God of Aristotle. The coming of the Christ continues in the coming of the church. The work of the Holy Spirit needs supplementation by the work of man.

With Luther and with Calvin we need therefore continually to go back to the Scriptures away from the church of Rome. But what Romanism did in the days of the Reformation is now being done within the protestant church itself and that in very subtle form.

There is still with us today the movement in the church often spoken of as modernism. This is not meant to be a term of reproach. It is meant to signify that men, ministers and seminary teach-

ers, take the "modern" view of the Bible. And whatever else this may mean it surely does mean that the Bible is not to be regarded as the infallible rule of faith and practice.

Secondly there is with us today what is called neo-orthodoxy. We may fairly enough call this the new modernism. And this too is not meant as a term of reproach. For however much Karl Barth and Emil Brunner may be said to have called men back to the Bible they would be the last to claim that they believe in the Bible as being, even in the original languages, the infallible record of God's revelation to man.

Now this rejection of the Bible as the infallible rule of faith and practice is not a matter of small importance. It cannot be met on the part of the "Bible-believing Christian" by some minor concession that he might make. It cannot be met, for instance, by saying that the Bible is, in any case, a trustworthy historical record of the revelation of God to man. The modernist and the new modernist are not satisfied with such concessions. They have themselves

rejected the idea of an infallible Bible because they believe no final or finished revelation of God to man is possible in history. Their rejection of the Bible as the orthodox protestant church believes in it stems finally from their assumption that God is a different sort of God, that man is a different sort of man and Christ is a different sort of Christ than the orthodox protestant church has historically believed. A modern view of the Bible goes with a modern view of God, a modern view of man and a modern view of Christ. One must take them all or leave them all.

In our day the modernists and the new modernists have joined hands with one another in the so-called ecumenical movement. And a great effort is being made by modern churchmen everywhere to transform this ecumenical movement into an ecumenical church. Anyone can be a member of this church so long as he does *not* believe in the Bible as the only infallible rule of faith and practice. Well, he might be allowed in even so long as he would hold such a belief to himself or at most speak of it as a

Correspondence

TO THE EDITOR

Three dollars a minute. To be worth that much a speech should be like apples of gold in baskets of silver. When I mentioned such things on the floor of a General Assembly of the Orthodox Presbyterian Church some years ago, the commissioners laughingly suggested that I sit down. But the point was made, and many men remember it well. It costs about five thousand dollars to take pastors and elders out of their fields and seat them together for a week at General Assembly.

How can we trim this frightful outlay of cash? The suggestion that we limit attendance at assembly to elected commissioners has been debated and defeated, both in 1944 and 1953. But a more likely method is commending itself more and more to the men of the church. Let the Assembly meet every two years instead of every year.

This year, the committee reports and statistics were ready for the Assembly in printed form. What made this welcome change possible? There were fourteen months since the last Assembly. The extra time made the difference. Ideas were presented in a more mature form, and this made for less debate on the reports of standing committees. Next year, there will be twelve months, and the next year, probably ten. That ten month period will see a return to incomplete reports, beyond doubt, and the Assembly will

be hampered. But think what a difference a two-year period would make. One set of printed minutes, one travel fund (which could be made quite adequate), one time away with its wear and tear of travel, matured reports, and more material to make the Assembly worth while. Two years is often enough.

In recent years, the incumbents of the standing committees have more often than not, been returned to office. This reflects the happy condition of our church, in its freedom from partisan politics. As things now stand, no real difference in committee structure would be observed if the Foreign Missions, Home Missions, and Christian Education Committees consisted of two classes each, each class serving four years, with elections every two years. Each class could consist of five ministers and three elders.

An Assembly every year is luxury we can ill afford. We are meeting too often for our own good. Two years is often enough. If you agree, why not write a letter to the Stated Clerk of your presbytery, requesting that the presbytery overture the General Assembly to make this change in the Form of Government. Enough of these letters, and enough of these overtures would mean that we could change the constitution in time to omit the General Assembly of 1959. And a saving of five thousand dollars in 1959 is worth going after, especially if it also saves a similar amount in 1961, 1963, 1965, etc.

E. E. ELLIOTT

belief that is of no more importance than any other belief. For in that case such a belief would have cancelled itself out as belief in the Bible as really the Word of God.

Walter F. Reif speaks of those who still believe the Bible in the traditional way as belonging to "non-ecumenical Protestantism." Of this non-ecumenical Protestantism he speaks as follows:

"Even a slight contact with non-ecumenical Protestantism today brings the realization that it prides itself on its knowledge of the Bible, that it considers its ministers the only truly religiously educated clergy and by implication dismisses the rest. It is probably well within the mark to say that these non-ecumenical groups produce the worst theological scholarship that has ever issued from a Protestant source. They have little appreciation for the theologians who labored in yesteryears; they disregard the historical background of texts; and they hold the fantastic belief that they have a monopoly of God's truth. Their spirit is that of dissension. There is dissension within ecumenical Protestantism too, but it is not accepted as God's will, and calls forth repentance and shame. There is an awareness that no denomination has the prerogative of forcing God's hand or the right to assume that it has a monopoly of his truth. Most of the creative scholarship of Protestantism today is coming out of the ecumenical movement."

Out of this charge we take three items for special mention:

(1) The "non-ecumenical" group is said "to produce the worst theological scholarship that has ever issued from a Protestant source." How can we answer this without seeming to be boastful? It was J. Gresham Machen's contention that Christianity—and he meant the Christianity involving and based upon the idea of the infallible Scripture—"was capable of scholarly defense." His students knew that he never evaded or avoided any of the facts that had bearing on the Scriptures. Our aim today is still the same as was that of Machen. So far as time and our common limitations permit, you will be made conversant with all that the leading biblical scholars of our own day have to say about the Bible, as well as with the views of those of "yesteryears."

(2) Of the "non-ecumenical group" it is said: "Their spirit is that of dissension." Again how can we answer this

without seeming to be boastful? Let us hasten to confess with our fathers that we have only a small beginning of that love to Christ and our fellow-men that should mark those that are saved by grace. We all act the part of the Pharisee again and again. We confess with shame this our fault and sin. With Paul we would cry out: "O wretched man that I am! who shall deliver me from the body of this death?"

But though there is this false dissension, springing from our wicked hearts, there is, we believe from the Scripture, also a true dissension. Luther and Calvin were sinful men. In them too there was false dissension. Yet the main thrust of their struggle against Romanism was in the interest of bringing the Christ of the Scriptures to men. They found that Christ in the Scriptures alone. That Christ himself, through his prophets and apostles, explained to them who he was and what he had come to do in the world. Luther and Calvin listened in the Scriptures to this self-attesting Christ. It was that Christ that they would bring, through his word of authority spoken in the Scriptures, to sinners in need. It was to that Word of that Christ that Luther appealed when, at the Diet of Worms, he said: "I cannot do otherwise."

So, it is not because we find pleasure in disagreement with others, but because we cannot do otherwise, in the face of the needs of sinful men, men lost forever unless they submit to the Christ of the Scriptures, that we must register basic dissent both with the modernist and with the new-modernist on their view of the Scripture.

(3) "Non-ecumenical Protestantism" is said to "hold the fantastic belief that they have a monopoly of God's truth." This point is basic to all. But here appears to be some misunderstanding. It is one thing to hold that the Bible is the "infallible rule of faith and practice." It is quite a different thing for any man, for any group of men, for any church to say that it has a monopoly in understanding what the Bible teaches. The mind of man is finite. Its understanding of the revelation of God cannot be a comprehensive understanding. And the Christian knows that the "man of sin" within him always keeps him from unreservedly making his mind completely subject to the "obedience of Christ."

But who are we to say that God *cannot* speak infallibly in the Bible? Who are we to say that no man, no

prophet or apostle *can* be used of the Spirit of God to make his will known to men? We would ourselves need to know all to know that such *cannot* be the case.

It is to such lengths that men must go, once they forsake the idea of the Scriptures as the infallible Word of God.

The ecumenical movement, about to become the ecumenical church, *assumes* that truth is relative. Accordingly its members assume that there *can* be no infallible Bible. It is with this assumption that they come to the facts of Scripture. They look through the colored glasses of the relativism of all human thought.

On this basis what is there left of the idea of the gospel of Christ? Why should you, on this basis, prepare yourself for the preaching of the gospel? There are then no sinners who need the gospel. There is then no Christ who died to save men from the wrath to come. There is then no "father's home" into which those in Christ shall be received. All is love and all love is lost.

It is not because we are better than other men, better in thought and in life, that we still believe and teach what Luther and Calvin taught. It is only by grace that we are saved. It is only by grace that we receive the Bible as the Word of God.

Yet, having been saved by grace, we can, after that, tremblingly yet confidently assert that without this Bible and without the Christ of this Bible men must presume to stand within pure emptiness and yet determine what can and cannot exist and be true.

We therefore humbly invite you with us to study the Bible, to see what its challenge is to men, to learn to confront men everywhere with the Christ of the Scriptures, could it be to their salvation and to the glory of God.

Church Membership Near Hundred Million Mark

MEMBERSHIP IN CHURCHES and religious bodies in the United States is now over the hundred million mark, according to statistics contained in the National Council's *Yearbook of American Churches* for 1957.

The figure includes 58,448,567 listed as Protestants, 33,396,647 listed as Roman Catholics, 5,500,000 Jews, 2,386,945 Eastern Orthodox, and 430,000 in other specified groups.

These figures are based on reports furnished by 258 out of the 268 relig-

ious bodies listed in the *Yearbook*.

The relative strength of Protestant and Romish groups remains about the same as it has for a number of years.

Of the Protestants, most are found in nine general denominational groupings. Baptists have 27 church bodies and a total of over 18 million members. Methodists have 22 denominations and some 11 million, while Lutherans have nineteen denominations and over seven million members. The largest single Protestant body is the Methodist church with 9,242,046 members listed.

The same *Yearbook* reports almost 39 million enrolled in Sunday schools, including three million teachers. The number of Sunday schools is given as 264,726. There are some 305,449 places of worship, and 222,018 clergymen in charge of local congregations.

Observe Knox Anniversary

LEADERS OF THE Church of Scotland and officials of the National Protestant Church of Geneva joined in September in a three day celebration marking the 400-th anniversary of the Geneva ministry of John Knox, famous Scottish reformer who studied in Geneva under John Calvin, preached in that city, and is one of the founding fathers from the Reformation period of Reformed and Presbyterian Churches. During the anniversary observance the Rev. Niall D. Watson, former pastor in Glasgow, was installed as the pastor of the Scottish Church's congregation in Geneva.

Minority Awarded Church Property

A DISTRICT COURT JUDGE in Dallas, Texas, has ruled that a minority of the Northbridge Presbyterian Church (Southern) who desired to remain in the denomination when the congregation by 159-83 voted to withdraw, is entitled to retain the \$600,000 church property. Last March the Dallas Presbytery dismissed the church's pastor, Dr. John Knox Bowling, who was charged with defying Presbyterian law and authority. The congregation then by about 2-1 voted to withdraw from the denomination.

Since then the majority has been using the church property, while the minority has been meeting in a school building. An appeal against the judge's ruling has been filed, and the matter

will doubtless be in court for many months.

Pope Endorses Space Exploration

POPE PIUS XII has given his official sanction to the efforts of scientists to explore space and investigate interplanetary travel. Addressing a group of astronautical scientists at his castle retreat in Italy, he said that God never intended to put a limit to man's insatiable thirst for knowledge, and commented that man appeared to be breaking the fences which have hitherto kept him confined to the earth. He warned that these developments would only introduce additional divisions into the human race, unless there was also a deeper moral consideration of the consequences of space conquest.

Archeologists Excavate Ancient City of Gibeon

AN EXPEDITION from the Church Divinity School of the Pacific, of Berkeley, Calif., sponsored by the Museum of the University of Pennsylvania, has found the ancient city of Gibeon in Palestine and has excavated its water pool and some of the fortifications, according to an announcement by University authorities.

Gibeon is the city from which men came to Joshua, professing themselves to have come by a long journey and asking an alliance, when actually they had come from near where he was.

The city was found at an Arab village called el-Jib, of some 900 inhabitants. Identification was said to be certain, because of inscriptions found on the handles of some pottery jars.

The archeologists found a circular pool, measuring 36 feet in diameter, and deep enough to contain a three story house. It was cut from solid rock. The scholars indicated they thought it was probably the pool where the famous battle took place between the men of Abner, Saul's captain, and Joab, David's captain, as recorded in 2 Samuel, chapter 2.

Complete excavation of the city will take many years.

Anti-Missionary Reports in India

TWO SEPARATE reports, from investigating bodies of state governments in India, have been issued this summer

criticizing the work of Christian missions. One of these reports, from the committee in Madhya Pradesh, charged that Christian "propaganda" was being used to "de-nationalize" Indians and to restore "Western imperialism." The other, from a committee of Madhya Bharat, stated that missionary efforts carried the danger of fostering separatism and snobbery among converts, and urged that converts be required to register at a public office their intention to change their religion. A bill proposing a similar provision for the whole of India was opposed by Prime Minister Nehru last year, and failed to pass Parliament.

Another report from India recently told of riots over a book which carried a reference to Mohammed that met popular disfavor. The riots were of such proportion that over a dozen persons lost their lives as mobs gathered to protest publication and sale of the book.

Congregational E & R Merger Approved

THE GENERAL Synod of the Evangelical and Reformed Church has approved unanimously the proposed merger with the Congregational Christian Churches. The General Council of the latter body approved the merger earlier in the summer. The new body will be called the United Church of Christ, and will have a membership of more than 2 million, ranking as the seventh largest denomination in America. The merger is of interest because the two bodies differ in origin and cultural background, and in their concepts of church government.

To effect the merger, a joint meeting of the two bodies is scheduled for Cleveland in June of next year, when the constitution of the new communion will be formally drafted. The merger has been under consideration for 14 years.

Although the formal union has been determined, spokesmen for the churches admit that real integration of the congregations will not come for a long time. Thus Dr. James Wagner of the E & R Church said, "it will take a half century or a century to feel the full effect."

More Restrictions in Egypt

ACCORDING to reports from Beirut in Lebanon, the Egyptian government has taken new steps to restrict the activities of Christian missions in that country. These reports state that all meetings of

worship and prayer or revival services are banned unless held in government licensed churches. All Sunday sermons in Protestant churches must be approved before being delivered.

The ban on religious meetings affects services which have been held in private homes or rented quarters, as well as services of traveling evangelists. The ruling concerning sermons requires that the topic of each sermon, with the date and place of delivery, must be presented to the Ministry of Social Affairs several days in advance.

Another report indicates that there are additional restrictions on the entrance of foreign teachers for the Christian mission schools of the country. These schools have been required to employ Moslem Sheikhs to teach the Moslem religion to Islamic students enrolled in the schools. Where schools have refused to accept this arrangement, they have been threatened with confiscation. Most schools, including the United Presbyterian and the Roman Catholic schools, have submitted to the ruling.

The new restrictions concerning teachers entering the country specify that Egyptian consulates must obtain approval from the Department of Foreign Schools before granting visas. This will take time, and will affect the return of numerous teachers who left the country for summer vacations.

Still another regulation has made Friday the weekly closing day for business. This is the Mohammedan Sabbath. Sunday has become a regular work-day. Christians have three hours off on Sunday to attend their services.

Cross or Crescent

(Continued from page 133)

God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds." While very possibly the primary reference of this passage is to church discipline and the treatment of heretics, of those who have turned from the faith, yet if it be wrong for a believer to bid one God speed who

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holds not the doctrine of Christ, how much more sinful it is for a Christian Church, through a church controlled school, to provide facilities for one who openly rejects and disavows the doctrine of Christ to teach his Christ denying doctrine to pupils attending the school.

Consider again, Second Corinthians 6:14, 15. "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel?" Certainly this is relevant. For what could have less fellowship than the glorious righteousness of the Gospel of Christ, and the Christ-denying iniquity of Islam? Or what less communion than the light of God's truth and the darkness of the "revelation" purported to have been given to Mohammed?

Protest Called For

Our Lord Jesus chose to gain "all the kingdoms of the World," not by bowing to Satan as Satan desired, but by the way of the Cross. He would obey the "It is written." May the church not believe that God will give it Egypt for Christ, perhaps by way of great loss and apparent defeat, rather than to imagine that it can win Egypt for Christ by compromising the Word of God to gain privilege from the Egyptian government. Can the church give to Mohammed even a little of the honor which is due to Christ alone?

Are there not individual Christian

missionaries and churches which will flood the Board of the United Presbyterian Church with protests against this humiliating and Christ-denying surrender? Are there not presbyteries enough concerned for the truth that they will overture urgent action in this emergency? Will not the Board itself take a fresh look at the situation in the light of God's Word? Or is the situation beyond recall? God grant that the present crisis in Egypt, rather than leading to further decline, may prove in His sovereign providence the circumstance that shall rouse some to recall the church to its great heritage.

Who knows what great deliverance God may yet work if all Christians in Egypt would unite in a firm and courteous representation to the authorities that their loyalty to their God forbids their compliance with the government decree. Then, if the schools be confiscated, at least consciences will be clear, Christ will be honored, and confident prayer may be offered up to the throne of grace that God will bring good out of ill, and certain victory for His cause.

EDITOR'S NOTE: *The substance of the above article by Mr. Duff was submitted by him to members of the Foreign Missions Board of the United Presbyterian Church, and Mr. Duff himself held a personal conference with them concerning the Egyptian situation. Though not a missionary in Egypt, he has served in neighboring Ethiopia and Eritrea since 1928, and works in an area where there are many Moslems*

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