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The Presbyterian
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The Presbyterian Guardian will not be published in August. The September issue will report on the Orthodox Presbyterian General Assembly.

Meditation

To the Backsliding Church

"... I know thy works, and thy toil and patience, and that thou canst not bear evil men . . . But I have this against thee, that thou didst leave thy first love. . . . do the first works; or else I come to thee, and will move thy candlestick out of its place, except thou repent. . . ." REVELATION 2:1-7.

The Ephesian church was a great church. She had a wonderful past. The great Apostle to the Gentiles, Paul, had been used of God to begin that great work and had been their first Pastor. And his intimate friend and helper in the Gospel, Timothy, had also labored there. She had not forgotten the things she had been taught, for our Lord now commends her for her toil and perseverance. She was applying herself even to the point of weariness to the work of the Lord, laboring to be well pleasing to him. And she was keeping it up. She had even suffered for the name of Christ, and had not grown weary.

She was a discerning church, able to discriminate between true and false Apostles. And she was zealous enough to go to the trouble of trying and testing those who claimed to be Apostles. She could not stand evil men, and hated the works of the Nicolaitans who tempted God's people into idolatry and all manner of immorality.

But our Lord has one criticism of this church. She has left her first love. With all her fine qualities, she is not what she once was. Perhaps she appeared to be the same, no change showing up as yet on the outside. But there was a difference within. And it was an important difference.

In a certain school yard there was once a large tree. The children played under its shade for many years. No one seemed to have expected it, but one day the great trunk snapped and the tree crashed to the ground. For many years the trunk had been rotting from within, and eventually could no longer bear the weight of external growth.

Such was the danger facing the Ephesian church. The cooling of her affection was only the beginning of a downward trend. But it was the start

of a condition that must be arrested by the kindling of a new fire, or the complete collapse of the church as a church must be the inevitable finish of the matter. A society might still remain. There might still be a religious organization. But eventually it would cease to be a church, for Christ would remove the lampstand. The light of God's truth would cease to shine in her midst. And when a church is no longer pillar and ground of the truth, she is no more a church of Jesus Christ.

A church is blessed indeed when it gets off to a good start, as did this one, under the best of leadership. But success is decided not by the fact of a good start, but by keeping up the pace to the finish. Nor will individuals obtain the prize of the high calling of God in Christ Jesus just because their parents were very godly and taught them the way of the Lord, nor because their Pastors were faithful. God demands the heart. And unless there is love for Christ, there will be no light.

It is possible to keep up quite an exterior, at the same time that love is cooling off. There may be a lot of activity, a lot of hard work, a great persistence in doing the right thing, a persistent endurance even in the face of hardships, at the same time that the battle is being lost in the soul. We may even be zealous against the heretics and anxious for the purity of the church, and we may hate the works of those who would mislead the saints, and yet fall short in the keeping of our own hearts. This was the odium that made Phariseeism a stench in the earth. And we will not escape their reproach, if like them we keep up an outward show but let the inside go.

The tree of life in the Garden of God is for those who delight in the Lord and long for him more than the hart pants for the water brooks. All others must perish for they are walking away into death, led on by a deceitful heart.

In addressing this church our Lord calls attention especially to his presence and power in the midst of the churches. He moves among the churches and is Lord over all the leaders. He is in a position to disfranchise or to reward with eternal blessing, and to do it in the light of complete fa-

miliarity with every situation — a thought both sobering and heartening!

HENRY P. TAVARES

Seminary Opening Set for September 18

THE OPENING EXERCISES of Westminster Theological Seminary for the academic year 1957-8 will be held at 3 p.m. on Wednesday afternoon, September 18, in Calvary Orthodox Presbyterian Church, Glenside, adjacent to the Seminary campus. The Rev. Bruce F. Hunt, Orthodox Presbyterian missionary to Korea, who is home on furlough, has been invited to deliver the address for the occasion. The public is cordially invited.

Missionary Families Arrive for Furloughs

THE REV. AND MRS. BRUCE F. HUNT and daughter Mary arrived in the United States the latter part of June from Japan, for their year of furlough in this country. Their four other children were already in this country. The family expects to be living in Willow Grove, Pa.

The Rev. and Mrs. Herbert S. Bird and children David, Steven and Ruth, reached New York aboard the liner Queen Elizabeth on July 9, after having spent three weeks in England visiting friends on route from the mission field in Eritrea. The family expects to be living on Long Island, but Mr. Bird has been granted permission to take graduate work at Westminster Theological Seminary during the academic year.

Pastoral Installations

THE REV. CALVIN A. BUSCH was installed as pastor of Emanuel Orthodox Presbyterian Church, Morristown, N. J. on Thursday evening, June 27. Participating in the service, which was conducted by a committee of New Jersey Presbytery, were Ministers Leslie A. Dunn, Daniel van Houte, Harillec Bordeaux and Professor John H. Skilton.

The Rev. Arthur O. Olson was installed as pastor of Beverly Orthodox Presbyterian Church, Los Angeles, Calif., on June 30.

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Infiltration — or Biblical Ecumenicism

An Open Letter to the Editors of The Presbyterian Outlook

DEAR OUTLOOK EDITORS: First of all, I want to thank you for the wonderful publicity you so generously gave to the work of the Orthodox Presbyterian Church and of Westminster Theological Seminary, by publishing the article, "Infiltration — to What End?" in your June 17 issue. Frankly, I had not known the extent to which the work and materials of the Orthodox Presbyterian Church had found acceptance in the South. I think it is grand. I hope that as a result of your article many more Southern churches and ministers make an effort to get acquainted with our Church and its publications. Because, as our name indicates, we are trying with all earnestness to be true to historic Presbyterianism, and I imagine there are many churches and ministers in the South who have a similar love for that truly Biblical faith.

As for the details of your article, you ought always to be careful about the sources of your information. Your secret "informant" is easily identified, of course. Since you don't mention his name, I won't either. But he was actually a minister of the Orthodox Presbyterian Church for less than one year. He was formally received — on his own application — from the Presbyterian Church in the U.S.A. (Northern) in August of 1955. (Maybe he was trying to "infiltrate" us!) He served under our Committee on Church Extension for about three months. Then, with his own concurrence and recommendation, that particular work was discontinued. About six months later — and during this interim period, while not actively engaged in church work he was yet on the Committee's salary roster and was being paid — he was dismissed to your denomination. If you are interested, you might also check up on his denominational connections before he was in the Presbyterian Church in the U.S.A. — before he was in our Church. And most emphatically, the Church did not sue, or remotely consider suing, any individuals, as your article states. Neither

THE PRESBYTERIAN OUTLOOK for June 17, 1957 carried an article under the title, "Infiltration—to What End," which tried to prove or imply that the Orthodox Presbyterian Church was in some underhanded, subtle way seeking to infiltrate the Southern Presbyterian Church "with the declared purpose of drawing off churches and ministers if possible." The article cited several letters written by the Rev. John P. Galbraith to a minister considering transferring to the Southern church (photostatic copies available, no less!) and also referred to the work of Westminster Seminary and of the Committee on Christian Education.

Evidently the Outlook editors secured the names of all Orthodox Presbyterian ministers and clerks of session, as copies of the Outlook were sent to them.

The accompanying "open letter" is in reply to the Outlook article.

was property sold without authorization. Those statements are plainly and simply false!

You mention that the anti-McIntire faction of the Bible Presbyterian Church is considering union with us. You also put it the other way, that the Orthodox Presbyterian Church is considering union with them. Either way you are, to say the least, premature. Better wait and see, on that one.

Then you go after Mr. Marsden because as a representative of Westminster Seminary he has visited Southern churches. Are you aware that for many years there have been at least two members of the Southern Presbyterian Church on the Board of Trustees of Westminster Seminary. And they have sat on that Board along with others who are members of the Reformed Church in America, the Christian Reformed Church, and the Presbyterian Church in Canada, as well as the Orthodox Presbyterian Church. You see, Westminster Seminary, while committed without mental reservation to the historic Presbyterian theology, is not formally connected with any denomination. It welcomes students from every denomination, and receives support from many churches and indi-

viduals who believe in what it is trying to do. Mr. Marsden recently stated that during the past year the Seminary had received financial help from 287 churches. Since there are only about 80 churches in the Orthodox Presbyterian denomination, much of this help came from outside that body. If churches or individuals in the South felt that by contributing to Westminster they were helping the cause of historic Presbyterianism, that is just fine. Why not?

As for students coming to Westminster from various denominations, of course they do. And because the Seminary believes in the quality of the training it gives, it encourages them to come. Figures as of May 1956 showed that of some 569 alumni or former students of Westminster (not all of whom were then in the ministry) 39 were in your Southern church. Does that mean infiltration? Look at the rest of the figures — Christian Reformed 70, Baptist churches 41, United Presbyterian Church 39, Reformed Church in America 31, Presbyterian Church in Canada 13, Presbyterian Church in the U.S.A. 53. And only about one fourth of the total, 145, were in the Orthodox Presbyterian denomination. Since Westminster seems to serve these churches well through its graduates, why should they not in turn help it by encouraging contributions to it from churches they serve? Ever hear of "Alumni Giving"?

By the way, how many Southern Presbyterian ministers received their training at Princeton Seminary, or at Union Seminary in New York?

You speak about Morton Smith. We simply note that he is a Southerner, born and brought up in your Southern Presbyterian Church. He spent only the middle year of a three-year course at Westminster. His convictions would therefore seem to have been bred and nurtured in your own communion. But if he and others may have found greater kinship with Westminster than with some Southern seminaries, possibly the reason is that they find a more sincere adherence to historic Presbyterianism and a deeper loyalty to the Biblical faith here than nearer home. We regret this, but there is nothing we can do about it. Maybe they have been reading the Presbyterian *Outlook*, with its luke-warm (?) attitude toward orthodoxy and its open support of Liberalism!

You also mention that some South-

ern churches are using Orthodox Presbyterian vacation Bible school material. Well, frankly, we think those materials are good — and thoroughly Presbyterian. Why shouldn't they be used? The other day I opened the local weekly newspaper where I live. There is no Orthodox Presbyterian congregation in 20 miles. But there was a picture of the local Presbyterian vacation school. One look and I recognized it. That school was using our materials. Didn't I read in your Southern Presbyterian *Journal* not long ago a rather sharp criticism of your own Sunday school materials, as compared with some other material not identified? Unfortunately that other material was not ours, because the Orthodox Presbyterian Church is not yet publishing regular Sunday school lessons. But what we do have — Vacation school materials, catechetical study books (based on the Shorter Catechism), and other books and tracts we gladly offer to Southern Presbyterian churches that may want them. After all, the materials are good, and they are thoroughly Presbyterian.

Well, that is about all. Oh, yes, one more thing. You talk about infiltration. During 1955, according to the Presbyterian U.S.A. *Minutes*, 23 ministers from the Northern Presbyterian Church entered your denomination. (In 1947 the figure was 17.) So that over a ten-year period probably some 200 Northern Presbyterian ministers have entered your Southern Presbyterian Church. Maybe that is not infiltration. But I doubt that it has hurt your own efforts to promote the merger of your Church with the Northern denomination.

In conclusion, then, you talk much of "ecumenicity," meaning that denominations should get together and work together. We too believe in ecumenicity. In our churches also we repeat the Apostles' Creed with its affirmation of faith "in the holy catholic church," which we also understand to mean the church universal. But, you see, for us ecumenicity means especially the fellowship not of organizations as such, but of men of like precious faith, fellowship and cooperation among those who together believe in the infallible Scriptures, and the Saviourhood and Lordship of Jesus Christ, and the Presbyterian principles of church government. (Is that "Commission on the Minister and His Work" in your Church *presbyterian*?).

Because all who so believe are members of the Church of Jesus Christ, we fail to see why they should be artificially separated. Is not this a truly Biblical ecumenicism?

And so we of the Orthodox Presbyterian Church shall continue in the strength God gives us to promote and encourage historic Presbyterianism, the Biblical faith, wherever we can. At the command of our Saviour, we shall try to teach all men everywhere His Word. If it so happens that we find kindred minds in the Southern Presbyterian — or the Northern Presbyterian or the Reformed or any other Church, and that our efforts provoke them to emu-

lation, we shall sincerely rejoice, and we shall work all the harder.

Yet we shall not take the glory for any success we see. All the glory will belong to our sovereign covenant God and to His only begotten Son our Saviour and Lord. For it is God who by His Spirit makes His word effective in the hearts and lives of men. And we and others love Him only because He first loved us. We too have been redeemed by His grace, through the blood of the eternal covenant.

Infiltration? If this be infiltration, make the most of it!

Yours for the glory of God,

LESLIE W. SLOAT

Educating the Church

Summary of Report of Christian Education Committee to the General Assembly

THE fiscal year 1956-7 was the first full year since 1947 that the Committee on Christian Education has had the services of a full-time General Secretary. The Rev. Robley J. Johnston holds this position. As of November 1, 1956 the Committee discontinued its relationship with the Rev. Lewis J. Grotenhuis whereby he had served as publications secretary. Mr. Grotenhuis continues to do most of the Committee's printing, but it is now on a job basis. The Committee records its profound thanks to Mr. Grotenhuis for the sacrificial way in which he has devoted both time and resources to the Committee's work.

All the administration of the Committee is now handled from its office in the Schaff Building, 1505 Race Street, Philadelphia 2. All orders for materials, payments, and other communications should be sent to this office.

Vacation School Material

The Vacation Bible School material for this year was a repetition of the material for 1954, revised as of that year. A new beginners course, prepared by Mrs. Harvey Faram of Silver Spring, Md., was offered this year.

In 1956 the vacation school materials were used by 38 Orthodox Presbyterian and 95 other churches. An intensified promotion campaign in the

spring of 1957 has apparently produced a good response, and an increased distribution of the materials for 1957.

The Committee is planning further promotion efforts to increase the scope and effectiveness of its ministry in this field. It also hopes to conduct more Teachers' Institutes throughout the church. And the intermediate course is to be revised in time for the 1958 season.

Other Publications

The Committee has not published any new books during the year. Those currently available are *Christian Baptism and Divorce* by John Murray, *Old Testament Prophecy* by Edward J. Young, and *Biblical Evangelism Today*. A handbook using the material in this last book is being prepared, designed to be the basis for a course in evangelism.

The Committee's edition of the Shorter Catechism of the Westminster Assembly was reprinted. The third workbook in the series on the Shorter Catechism was published in November, 1956. This is Unit II, Book 1. Demand for Unit I, Books 1 and 2 continued strong, and both had to be reprinted during the year. There has been an encouraging use of these books outside the Orthodox Presbyterian denomination. Unit II, Book 2 is sched-

uled for publication in the fall.

A number of helpful tracts on various aspects of Christian faith and life are available. The Committee conducted a contest designed to secure new tracts, early in 1957. The results were not available when the report was prepared.

About 6,000 copies of the church bulletin "covers" are circulated each week, a substantial increase from the previous year. A number of churches of other denominations also use these covers.

The Committee has not yet been able to make definite progress in issuing Bible study courses or Sunday school materials. However, this work is being considered and will be undertaken as soon as possible.

The Committee expected that the new printing of the Standards, which the 1956 Assembly directed it to undertake, will be ready by the time of the 1957 Assembly.

The problem of providing Machen League material is under study, but definite progress has not yet been made.

A catalog of the Committee's publi-

cations is available upon request.

Two projects given the Committee by the 1956 Assembly have been carried out. The first involved "educating the constituency of the United Presbyterian Church concerning the peril of union with the Presbyterian Church in the U.S.A." Copies of a series of articles on this by Chalmers Alexander were sent to United Presbyterian ministers. The second project concerned denominational advertising. Material for use by local churches in newspaper advertising has been prepared and is available to ministers. The Committee has also made progress in planning roadside signs for local churches, and information about this will be given the Assembly.

Budget

The estimated expenditures for the current fiscal year have been set at about \$40,000. Of this amount, slightly under half is expected to be received from sales, leaving some \$21,450 to be sought through contributions. The Committee is asking for contributions to its work at the rate of 6 cents per communicant member.

day if they can have one bowl of rice. The average native in the Belgian Congo gets 5 grams of protein a day; he needs 60. Even in our own country—the best fed in the world—a Navajo baby can still die of starvation.

Eleven years ago Meals for Millions Foundation (not for profit) was founded to do something direct and effective about the world's number one problem — hunger. It had a simple premise: the first way to help one's brother is to feed him; with the corollary that there can be no enduring peace in a hungry world. It has worked persistently, quietly, without fanfare, endowment or government support. Up to January it had sent 52 million meals to 102 countries, distributed by 186 religious and relief organizations.

A Los Angeles restaurateur with a Christian conscience had the first idea. Little did Clifford E. Clinton know in 1943 when he approached Dr. Henry Borsook, biochemist of the California Institute of Technology, with a grant of \$10,000 that they would come up not only with a solution to the meat shortage in Clinton's cafeterias, but the "answer to mass relief feeding." Clinton had seen starvation in China where he had lived with his Salvation Army parents. For years in Los Angeles he had fed the unfortunate and jobless a "5c meal" or for free those who didn't have the nickel. What he needed in 1943 was a vegetable protein that would be compact, stable, and acceptable to people of all religious backgrounds, and above all low in cost. Dr. Borsook accepted this challenge with a breezy, "That's easy!" and produced from soy grits, fortified with minerals and vitamins (except C—unstable in cooked foods) a product that has never had any more glamorous name than Multi-Purpose Food, or "MPF" for short. It looks like cornmeal, quadruples its volume when cooked with water; and can be eaten alone or cooked with accustomed foods like Indian uppuma, Navajo Slap-it-again bread, or Korean Pin Cha Duk. Two ounces is comparable in amounts of nutrients to a quarter pound of beef, a baked potato, a dish of peas and a glass of milk. Its cost is just 3c, including packaging and overhead.

MPF became national news when Paul de Kruif wrote an article about it in *Reader's Digest*. Inquiries from every corner of the world poured in. It was plain to Clinton that he had here something much bigger than a

Feeding the Hungry

The Story of Meals—for—Millions

By JEAN BURDEN

THE ten-year-old Korean girl with the little boy clinging to her back like a small beetle, found her way to the rear door of the Christian orphanage. They had been walking the streets for three weeks, living on rotting sweet potatoes. They were taken in by the missionaries, bathed and fed. The food was high in protein, nourishing and tasty, and it had come all the way from Los Angeles, California. It cost just 3c a portion.

Both *Multi-Purpose Food* and *Meals for Millions Foundation*—an alliterative mouthful—are well known to missionaries all over the world, including the Rev. and Mrs. Bruce Hunt of Pusan, Korea. Mrs. Hunt writes:

"We recently collected 43 cases of Multi-Purpose Food . . . as you supposed, our last supply was almost gone, although we were hoarding a little to be sure that the students would have some when the school reopened. . . . It is really a

big help to them. . . . We could give out what we have very quickly if we wished. So far we have given only one or two cases to each of the 18 orphanages connected with our work. They would like to have much more. . . . We also have many requests from individuals. They have learned the value of the food, and are anxious to get it to supplement their inadequate diet. What we appreciate is, that, unlike some relief goods, it is used by the poor people for whom it is intended. . . ."

Korea has no monopoly on hunger, of course. It infests two-thirds of the world. In India desperate parents in time of famine have been known to sell their babies rather than see them starve, and many young children who walk eight miles to school every day exist on a handful of dried peas for their one meal. In Ceylon even the nurses in the hospitals are suffering from malnutrition. In Hong Kong thousands of refugees count it a lucky

new stuffing for his green peppers. Protein deficiency was the curse of the world. Without protective protein foods, people were starving even if they weren't starving *to death*.

When Clinton failed to get enough official backing for his dream of relief feeding he decided, characteristically, to do it himself. In 1946 Meals for Millions Foundation was given its charter and a desk in the cafeteria basement. Eleven years later, from their own offices two blocks away, and with a staff of eighteen, they have demonstrated the validity of the idea: that food must be thought of not in terms of so many bushels of wheat but in units of nutrition, and that it is possible to convert food by-products that would otherwise be used as soil-builders or feed for livestock, into palatable, nourishing human food.

One of their first large shipments was half a million meals in a boxcar of the Friendship Train. Another was 60,000 meals on the Navajo Trails Caravan. The first cans of MPF were taken to India in the luggage of a missionary. (Today India is not only one of the largest users of this "miracle food," but is busy producing its own version of MPF from surplus peanuts.) Nurses, doctors, social workers, missionaries from every denomination began to write of the wonders of MPF. "I cannot say enough in praise of this product," writes the superintendent of a clinic in Pusan. "It is inexpensive, and we have had terrific results with convalescents." In India, "the children were so hungry they ate the MPF right out of the containers." An orphanage head in Korea: "Our house is empty without the important food the MPF. . . . The high protein value will help to sustain the body from that hunger anguish." "Nearly 112 babies have been saved . . . thanks to MPF," writes a medical missionary from India. "We believe only such a big kindness and sympathy could send this precious food to us across the sea and we deeply appreciate the kindness . . ." writes the head of an old people's home in Japan. Over and over the thanks are blended with pleas for more: "The weather is getting bad now," writes a doctor from Korea. "Today we have some sleet and the winds start howling from Manchuria. I hope that my MPF arrives soon since there is no fruit in the field and the lepers will have a hard time begging."

To all such urgent requests Meals

NO AUGUST ISSUE

IN ACCORDANCE with our established policy, The Presbyterian Guardian will not be published in August. The next issue will appear under the September date-line.

A complete account of the General Assembly of the Orthodox Presbyterian Church will be included in the September issue. We regret the delay in bringing that report to our readers, but the date of the Assembly makes any other arrangement impractical.

for Millions turns a listening ear and a compassionate heart. "We never get beyond the imperative of the daily mail," says Florence Rose, Executive Secretary of the Foundation. Sometimes their bank account looks as though it had been blitzed, but somehow the gap between need and supply is closed — at least until the next mail. In just the last few months 60,000 lbs. of MPF have been sent to India alone; 2,500 lbs. to Dr. Albert Schweitzer who uses the food in his leper village; 15 tons to Hungary to feed the freedom-fighters; 22,000 lbs. to Korea (including the Hunts); and another 30,000-odd lbs. spread between Formosa, Haiti, Viet Nam, the Navajos, Israel, Lebanon, Peru, Hong Kong and Jamaica. Between November 1, 1955 and November 1, 1956 Meals for Millions averaged one shipment for every working day.

Even at only 3c a meal where does the money come from? From the beginning it has been a penny project on a people-to-people basis. Sunday Schools, churches, clubs, schools, private citizens — all who have believed that "inasmuch as ye have done it unto one of the least of these . . ." — from the very young to the very old. "Sacrificial dinners," made with MPF,

are served at countless churches. Share Banks (sometimes just a peanut butter jar with a slot in the cover) have been placed on dining room tables, in doctors' offices, and by cashiers of restaurants. One woman has given 3c a meal for each day of her two children's lives. A charwoman in Oklahoma, earning 35c an hour, has sent almost \$400 in eight years. A pensioner of 86 regularly contributes her "widow's mite"; an eminent educator drops his bus fare into a Share Bank every time he gets a free ride to the university. A typical story of children's cooperation is that of the primary students of the First Orthodox Presbyterian Sunday School in Long Beach, California. Earning every penny themselves at jobs they invented themselves, they sent in enough for 514 meals. Some of the "jobs" were worth noting: "cleaned out toy chest"; "helped daddy clear table"; "ate vegetables I didn't like"; "fed neighbor's cat"; "hauled lawn clippings in my wagon," etc. This is the kind of spirit that matches the gratitude of the receivers.

From its first day of life in the crowded cafeteria basement there have been two planks in the Meals for Millions platform: famine relief and famine prevention. Without the second the first is futile. Eventually the hungry nations must feed themselves. Promoted and encouraged not only by mail but by the world trip of Florence Rose in 1955, affiliates have been formed in a dozen chronically undernourished countries, headed by locally prominent citizens: Brazil, Burma, Ceylon, Formosa, Hawaii, India, Iraq, Israel, Japan, Pakistan, Philippines and Thailand. Their aim: to produce from their own domestic vegetable protein surpluses (hitherto unused for human consumption) a food similar to the American MPF. If these countries where protein is so sorely needed can import the idea of MPF as well as the food itself, great progress can be made in the solution of this tremendous but not insuperable problem. An international do-it-yourself program is the answer, and it is to this end that much of the Foundation's efforts will be spent in the next decade.

(Note: The address of Meals for Millions Foundation, Inc., is 115 W. Seventh St., Los Angeles 14, Calif. Miss Burden is a free lance author who prepared the article for us on assignment by the organization.)

Maitland, Florida

Congregation Received

THE Presbytery of Philadelphia of the Orthodox Presbyterian Church, meeting in adjourned session on June 26, voted unanimously to receive as a particular church of the presbytery the congregation in Maitland, Florida. The congregation includes most of those people who formerly were the Maitland Presbyterian Church, associated with the Presbyterian Church in the U. S. (Southern).

The background of the application by and reception of this congregation is the story of strange and, in the opinion of the Presbytery unjustified actions by various bodies of the Southern Church. The pastor of the Maitland Church, the Rev. Arthur A. Froehlich, has served there for about nine years. When he came the church was small and weak, and he looked on himself more as a home missionary than as a pastor. During his pastorate the church increased to about 150 members.

The pastor was a vigorous evangelical, and among other things opposed the proposal that the Southern Church unite with the Northern and United Presbyterian bodies. Whether his action in this connection was the key point or not is unknown.

On April 10, 1956, at a meeting of St. John's Presbytery of the Southern Presbyterian Church, the Commission on the Minister and His Work of the Presbytery asked that the Presbytery go into judicial or executive session to consider a matter relating to the Maitland Church. Presbytery went into executive session, and no minutes of this session are available. Later it was claimed that Presbytery gave to the Commission judicial authority to investigate and "conclude" the affair of the Maitland Church. But the minister and officers of that church had no way of knowing what authority was actually given the Commission.

The Commission met on April 23, to plan its program. At that time the pastor, Mr. Froehlich, was asked to appear and did appear before the Commission briefly, chiefly to suggest names of people the Commission might hear. He suggested the session of the church.

The Commission then met again on

May 17, 1956 for a "hearing." Criticisms of the pastor were received from a few individuals. One reported that Mr. Froehlich "can't preach, period." It was also alleged, apparently, that Mr. Froehlich did not pick up his mail on time, that he was behind all the troubles in the Maitland Church, that he did not ordain elders and deacons according to Presbyterian standards.

After hearing these "criticisms" the Commission invited the officers to come in one at a time. They refused several invitations of this nature, but indicated they were willing to come in as a body. Presently the officers were invited in as a body, but only to be informed that the Commission had already voted to sever the pastoral relationship of Mr. Froehlich and the church, and to remove the elders and deacons from their official relation to the church, and to assume original jurisdiction of the congregation.

Mr. Froehlich and the Session of the Church complained against these actions of the Commission to the Synod of Florida meeting June 10-21, 1956. Though the Synod found the Minutes of the Presbytery defective, and ordered corrections made, it nevertheless refused to sustain the complaint, and let the action of the Commission stand.

At a meeting of the Presbytery of St. Johns on June 26, the Commission reported its action removing the pastor and officers of Maitland Church, and that the action had been upheld by Synod against the complaint of the officers.

On July 17 Presbytery met in called session and directed that Mr. Froehlich and the elders of the church appear at another meeting July 28, to answer the charge of contumacy.

On July 28 Presbytery met, and found that it had been in technical error in citing Mr. Froehlich and the elders to appear and answer the charge of contumacy. It then proceeded to ask them whether they were guilty of actions charged in the indictment. The charge in the indictment was violation of ordination vows. The pastor and officers admitted doing certain things and taking certain actions charged

against them, but denied having violated their ordination vows, or that the actions constituted violation of ordination vows.

Presbytery then met again September 10, 1956 and by simple motion ruled that the doing of the things alleged constituted violation of the ordination vows and that therefore the pastor and elders were guilty. There was no trial. They were simply deposed.

And finally on January 8, 1957 Presbytery "ratified and confirmed" all of its previous actions in the Maitland Church.

The matter through the complaint reached the General Assembly of the Southern Church at its meeting in May, 1957, and again the complaint was rejected and the actions of the Commission and the Presbytery thereby upheld. The congregation had also asked the Assembly to inform it whether the church was still considered a church in the Southern Presbyterian denomination. The Assembly gave no answer to this query.

The Presbytery, determined to take over the property of the church, had recognized about a dozen persons who had been on its side as the true Maitland Presbyterian Church, and claimed the property for them. The regular congregation was thus forced into the civil court to keep the property. However, the court ruled in favor of the Presbytery.

So it came about that one Saturday officials of the Presbytery decided actually to take physical possession of the property. Since it was Saturday the court house was closed and the judge not there. But these officials called the judge on the phone, told him what they wanted. The judge then got the courthouse opened, set up court, and told the Presbytery officials to indicate the order they wanted, and he would sign it. The order granted them physical possession of the property, and they immediately—Saturday afternoon—went over and had the locks on the church building changed.

As best he could Mr. Froehlich arranged to have services in a warehouse, which is where they have been held since. However, the arrangement is very unsatisfactory. The congregation is looking into the purchase of a property, as soon as the way is clear.

At the meeting of Philadelphia Presbytery a great deal more information was presented. The Presbytery

had considered the matter at its regular May meeting, but decided to delay action and to try and get more information from the St. Johns side of the case. There was some correspondence, and Mr. Galbraith, and Mr. Clelland of Valdosta, Ga., actually visited members of St. Johns' Commission in Florida and had a conference with them. Mr. Galbraith reported to Presbytery, however, that no new information was forthcoming. In the course of this conference they were assured that the charges against Mr. Froehlich contained nothing of a doctrinal or moral nature.

Philadelphia Presbytery received the Maitland Church, and also examined Mr. Froehlich with a view to his admission to the denomination. His examinations were sustained. However, in his seminary training he had had neither Hebrew or Greek. Presbytery decided to present this exception before the General Assembly, in accordance with the Form of Government in such cases, in the hope that the Assembly would indicate as its judgment that the Presbytery might proceed to receive Mr. Froehlich, in spite of the lack of these qualifications.

The Maitland congregation has clearly indicated that it desires to have Mr. Froehlich continue as its pastor.

The Orthodox Presbyterian Church now has three organized congregations in the South. Besides Maitland, there is a church in Fort Lauderdale, Florida, and one in Valdosta, Ga. There is also a Chapel Work in Hialeah, Florida.

Maitland Congregation Supports Pastor

AFTER ST. JOHNS' PRESBYTERY had through its Commission removed the Rev. Mr. Froehlich from the pastorate of the Maitland Church, the congregation of the church filed a complaint against the action with the Synod. The text of this complaint, which shows the position of the congregation, was as follows:

"We the members of the Maitland Presbyterian Church vigorously protest the action of St. Johns Presbytery, through the Commission on the Minister and his work, in declaring the pastoral relations of our minister and this church dissolved and in declaring the officers of our church dismissed. It is our conviction that our Pastor,

the Rev. Arthur A. Froehlich, has done an outstanding work in our church. He has been faithful, diligent and loving in the discharge of his ministry amongst us. He has given himself sacrificially in building our church to become one of the finest and most influential in central Florida. Rev. Froehlich is beloved by the congregation and by a host of people all about here.

"Under the leadership of Rev. Froehlich this church has faithfully and consistently supported the whole life of the Presbyterian Church U.S. We have never failed to more than meet every call made upon us by the Presbytery or Assembly. Our giving to the over-all benevolent life of our Church has consistently been near the top in our Presbytery. Our Pastor has never called on us to do more than we ought, nor has he failed to direct us to the Will of God in all things. In fact, we fall far short in doing what our Lord expects of us.

"We believe that every department of our Church has had the best training that a Church our size could possibly have. We have taken advantage of every opportunity when possible, for training, instruction and study. The Maitland Presbyterian Church has had the respect of the whole Community, which was grieved and shocked by the arbitrary action of the Presbytery. Wonder and doubts have been raised, and possibly a stumbling block

has been placed in the way of many people. Oh, with what condemnation Jesus Christ spoke of such action.

"This unjustified and arbitrary action has caused our Church to be disrupted and bewildered, that such a thing could happen to a congregation which was growing and united. We were just beginning an expansion program, having purchased additional land for \$12,500 and were making plans for a financial campaign to provide most urgently needed facilities for our Church. Now, all that has been harshly interrupted and our work will be set back for at least one or two years. We cannot believe such action is of the Spirit of Christ, Who came into the world to build up and not tear down.

"We members of the congregation stand solidly behind our Pastor and Officers. We most humbly beseech anyone that is out of harmony with the great work of our Church to search their hearts before God, and if they find that they cannot be loyal and faithful and steadfast, it would then be the gracious thing for them to withdraw and find a place where they can be loyal, rather than attempt to tear down a Church which has taken years, by the grace of God, to establish. It is our determined purpose, until God directs otherwise, to keep our Pastor and our Officers, as attested to by a unanimous vote of confidence that we gave them on Sunday, May 27, 1956."

A Christian and the Presbyterian Church in the U.S.A.

BY EDWARD J. YOUNG

SHOULD a Christian be a member of the Presbyterian Church in the U.S.A.? Was the formation of the Orthodox Presbyterian Church justified? Is the Presbyterian Church in the U.S.A. officially apostate?

These questions and others like them are often raised. In an editorial in a recent issue of the *Southern Presbyterian Journal* Dr. William Childs Robinson discusses briefly the question of whether the Northern Presbyterian denomination is apostate. He comes to the conclusion which is formulated in the title of his editorial

—"Not Apostate: Sometimes Wrong." This brief editorial serves as a point of departure for our commenting again on the question of apostasy.

Spiritual Decline

In the first place, it should be noted and emphasized that when a sincere and earnest Christian scholar—which Dr. Robinson certainly is—takes time to give serious consideration to the question whether the Northern Presbyterian Church is apostate, that Church must indeed have departed far from the ordinary concepts of the his-
(See "Young," page 107)

The Presbyterian GUARDIAN

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Liberal Alarm

THE feature editorial in *The Christian Century* for June 19, entitled "Fundamentalist Revival," sounds a loud alarm because of what it regards as a fresh resurgence of fundamentalism. The occasion for the editorial evidently is the impact which is being made by the Graham Crusade in New York City. Nevertheless, the *Century* regards Graham's success as somewhat representative of a wider revival of fundamentalism. It declares:

"Behind the methods and message of Billy Graham, behind the revivalistic phenomenon which has just extended its lease on Madison Square Garden and emerged on national television, is a portentous development to which the nation's press and most of its churches are curiously blind. It is the attempted revival of fundamentalism as a major factor in Protestant life. The narrow and divisive creed which the churches rejected a generation ago is staging a comeback. Through skillful manipulation of means and persons, including a well publicized association with the President of the United States, fundamentalist forces are now in a position aggressively to exploit the churches. If their effort succeeds it will make mincemeat of the ecumenical

movement, will divide congregations and denominations, will set back Protestant Christianity a half-century."

Although the editorial devotes considerable space to an analysis of present day fundamentalism and of Graham and his campaign, evidently its main thrust is not simply to offer a critique of fundamentalism in general and Graham in particular. Rather, on the background of its estimate of the astonishing success of the developments to which it refers, it is designed principally as a rebuke and plea to liberals. It plaintively pleads with the liberals not to be taken in with what it calls "a discredited and disavowed version of Christianity." And it sharply condemns churchmen who do not really believe in evangelism of the Graham type but cooperate with it either because of lack of courage "to stand up against the powerful coercions of conformity applied in behalf of religion" or because "they seek the good end of building the church by using the dubious means . . . employed by mass evangelism." It warns that "churchmen who know that fundamentalism is out to exploit the churches but who think they can outsmart it and exploit fundamentalism in behalf of honest evangelical ends, are in for shattering disillusionment. They may finally realize that by going for a shortcut crash program of fundamentalist revivalism, they have helped to blight the really promising and healthy growth of the churches which came after World War II. Beyond that, they and the churches will be fortunate indeed if they do not reap a harvest of confusion, division and paralyzing controversy as the seeds now being sown by diligent fundamentalists come to fruition."

Our own reactions to the editorial are somewhat mixed. The drawing of doctrinal lines in clearer and sharper terms than have been characteristic of the decade or two that have passed is a welcome development. The general effect of the modern ecumenical movement has been to suppress doctrinal differences. Moreover, we receive a measure of encouragement from the appraisal that what is called fundamentalism is becoming once again a powerful factor in the life of the churches of our day. There is moreover the somewhat incidental evaluation that Graham's broad cooperation with the churches, which has made him vul-

nerable to criticism, has not put him at the mercy of the liberals. In the judgment of *The Christian Century* at least it is rather the liberals who suffer.

There are nevertheless many features in the editorial which are objectionable. In particular there seems to us to be a most inadequate analysis of fundamentalism, both of its older and newer phases. Fundamentalism is narrowly defined as a rigid commitment to five points regarded as "the essence of the Christian faith," and yet the great struggle in the Presbyterian Church to secure loyalty to its commitments to the Scriptures and the Confession of Faith is regarded simply as a manifestation of fundamentalism in this narrow sense. The editorial says: "Fundamentalism had its great day in the 1920s when, under the leadership of William Jennings Bryan and the Rev. Clarence McCartney, it was able to force the resignation of Harry Emerson Fosdick from the pulpit of a New York Presbyterian Church." Incidentally, the misspelling of McCartney's name may be symbolic of the superficiality of the editor's knowledge of that historical situation.

Billy Graham is praised as "an attractive and luminous national figure" and as "a powerful symbol and champion" for the cause of fundamentalism. There appears, however, to be a contradiction in the estimate of Billy Graham. For on the one hand he is said to be a fundamentalist and to declare essentially the same message as the fundamentalist Billy Sunday. But on the other hand the charge is made that "he assumes that he can preach against sin, call men to faith as well as to repentance and offer the grace and forgiveness of God through Christ without reference to the 'fundamentals' of the Christian faith, except as one is implied in his frequently repeated 'the Bible says'." Here we encounter not only confused and self-contradictory evaluations of fundamentalism, but also an apparently quite erroneous estimate of the actual content of Graham's message.

Fundamentalism is not as rigid and narrowly defined as the editorial makes out. Especially in recent years it has been marked by greater flexibility due, to a considerable extent, to the fact that fundamentalists have been engaged in heartsearching and self-criticism. In our judgment by no means

all of its weaknesses have been overcome, and we fear sometimes that there is danger of sacrifice of its vital force, but on the whole the movement has gone forward toward a more genuinely biblical evangelicalism. It is strange to say the least that *The Christian Century* is unaware of this development.

Finally, it is disappointing that in joining issue with fundamentalism, it is blind to the deeper issues which are at stake in this struggle. Though fundamentalism as a modern movement is in some respects a novelty and is subject to weighty criticisms, in a deeper sense it is an expression of historic Christianity, Catholic as well as Protestant, which has insisted upon the infallibility of Holy Scripture and has proclaimed a supernatural salvation. The editorial is right in contending that the present question is about "the wholeness and integrity of the gospel." But there appears to be here another instance of seeing the mote and not the beam when it criticizes fundamentalism for lacking such wholeness and integrity and claims that the liberal theology which it espouses possesses them. The liberals may be blind, as the editorial charges, to what is involved in cooperation with Billy Graham. There is a graver case of blindness, however, which comes to expression in the editorial as a whole, the blindness to what the gospel itself really is.

Are we not challenged anew by these considerations and the remarkable developments of our days to the proclamation of the gospel in all of its purity, strength and winsomeness with the prayer that the blindness of men may be taken away, that the light of the knowledge of the glory of God in the face of Jesus Christ may be wonderfully manifested, and that the church of Jesus Christ may enter upon a new day of invigorating and unifying commitment to the whole counsel of God?

N. B. S.

Orthodox Presbyterian Statistics

THE Rev. Robert S. Marsden, Stated Clerk of the 1956 General Assembly of the Orthodox Presbyterian Church, has released information concerning the church based on the statistical reports submitted in preparation for the forthcoming Assembly.

Mr. Marsden states, "The compilation is complete for this year, and it shows a number of encouraging items. The Church now has a total of 9,352 members, including 6,190 communicants and 3,172 baptized children. This is a net gain of 326 over the previous year. Each of the Presbyteries save the Dakotas shared in the gain. New Jersey led with a gain of 159, and California had a gain of 70. Philadelphia Presbytery remains the largest, with 15 churches, 32 ministers and 2,014 members, but New Jersey and California are not far behind. Sunday school enrollment rose to 8,582, with an average attendance of 6,035 each Sunday."

Three new congregations were added, bringing the total number to 80, with an additional 14 chapels. There are now 123 ministers. During the year one minister was transferred out of the denomination, and four were received into it.

For the first time in a number of years, the church was saddened by ministerial deaths—of James W. Price on October 1, and Oscar Holkeboer on December 13.

During the year 255 members were received on confession of faith, but interestingly enough, more than this were lost by erasure or discipline. Evidently the local congregations are keeping "dead wood" out, so that the membership figure is fairly solid. Only 66 communicants died during the year. The church is relatively a young people's church.

Financially the church is making progress. Over \$784,000 was raised for all purposes, the gain over the previous year being \$67,000. The gain was in all classes of income—general, benevolent, and special. Contributions per communicant member rose to a record figure of \$126.86, a gain of some eight dollars over the previous year. Over 60 per cent of the receipts were used for local expenses by the small congregations, but benevolence giving is increasing. This year it averaged \$29.03 per communicant member. In total giving, nine congregations contributed over \$200 per communicant.

The sum of the matter seems to be that the church is in good condition, but it certainly is not growing in any spectacular way. The report shows that, obviously, the Church is composed largely of the most faithful sort of

Christian people, who can be assured on the basis of the Word of God that their labors in the Lord will surely not be in vain.

Overtures to the General Assembly

THE Stated Clerk of the 1956 Assembly of the Orthodox Presbyterian Church has distributed copies of the several overtures which will be presented to the 1957 Assembly this month. There are five, and they are as follows:

From Wisconsin—That the Assembly "direct the Presbyteries to remind the various Sessions of the past actions of general Assemblies in regard to the Masonic Order and other similar organizations, and to inquire of each Session as to what action is being taken to expedite these decisions."

From the Dakotas—"That in the future general assemblies be held biennially."

From Ohio—That the "Committees on Home Missions and Church Extension, Foreign Missions, and Christian Education take under advisement the publication of a church magazine or paper and report to the 25th General Assembly."

From California—That the Assembly "set up a committee to study the matter of screening candidates for the ministry, by use of aptitude tests, psychological examination, etc., before such candidates enter theological seminary."

From California—"To print a directory of Sunday school superintendents in the Minutes of the Assembly."

Christian Reformed-Orthodox Presbyterian Relations

THE Orthodox Presbyterian Church at its 1956 Assembly appointed a committee to confer with representatives of the Christian Reformed Church. Members on the Committee were Ministers Atwell, Murray and Stonehouse and Elder Roeber. The Committee met with four representatives of the Christian Reformed Church in Princeton, N. J., on May 8, and after some discussion the group was able to agree unanimously on the following statement. This statement was presented to the Christian Reform-

ed Synod in Grand Rapids, and will be presented to the Orthodox Presbyterian Assembly meeting in West Collingswood. It reads:

"1. In view of the unity of the Body of Christ and in view of the basic community that exists between The Christian Reformed Church and The Orthodox Presbyterian Church in doctrine, polity, and practice it is an obligation resting upon these two Churches to make every legitimate endeavor to bring this unity and community to their consistent expression in the organic union of the two denominations.

"2. It would, however, be prejudicial to this ultimate objective and unrealistic to fail to take account of the differences which exist between the two denominations, and it is therefore necessary to face these differences and explore ways and means of resolving them. In order to promote these aims it is indispensable that conference between representatives of the two Churches be increasingly cultivated, and it is advisable that the two Churches consider carefully the establishment of sisterly relations.

"3. In view of the aforementioned community and to the end of promoting greater understanding and harmony it is proper that the Churches consider greater cooperation in the conduct of enterprises which they have in common, such as those in home and foreign missionary work."

The committee also stated that if there were no instructions to the contrary, it planned to confer with the Christian Reformed group again in September.

Church News

Wildwood, N. J.: The first service at the Boardwalk Chapel was held Sunday evening, June 9. Continuous services at the chapel began on June 23 and will continue until September 8. The Men's Fellowship of Calvary Church had its closing dinner meeting at Newell's Restaurant, with the Rev. E. C. DeVelde of Vineland as guest speaker. About 55 pupils were enrolled for the Vacation Bible School, June 17-28.

Morristown, N. J.: A large tent was pitched on the grounds of Emmanuel Church to help provide space for the more than 70 children who enrolled in the Bible school. One of the features of the Bible school was

a parent-accompanied trip of the pupils to hear Evangelist Graham in New York. The church building has been improved through application of a new coat of paint.

Silver Spring, Md.: Arnold Kress, a student of Westminster Seminary, is assisting in the work of Knox Church during the summer. Attendance at the vacation Bible school averaged about 125 out of the more than 150 enrolled. Previous pastors of Knox, Ministers L. W. Sloat, Glenn R. Coie, and Henry Phillips, were scheduled to conduct services during the pastor's vacation.

Evergreen Park, Ill.: Westminster Church has carried out a telephone survey of the community to discover possible growth potential. The Park is rated as about 65 per cent Catholic. Gene O'Brien, an ex-convict who was converted, was guest speaker at the Young People's banquet June 21. James Nicol and Carl W. Julien have been elected ruling elders. The pastor, the Rev. Robert Nuernberger, was scheduled to preach in Gresham, Wisconsin during July, substituting for the Rev. Henry D. Phillips.

Thornton, Colo.: Six young people from Immanuel Chapel attended Camp Elim in the Black Hills of South Dakota for a week in June. The Rev. Lawrence Vail, pastor of the Chapel, was on the faculty of the Camp.

Whittier, Calif.: The Planning Commission has approved the request of the Whittier Chapel for a variance permitting the use of buildings on property owned by the Chapel for church purposes. Currently the group has been meeting in the Y.M.C.A.

Young

(Continued from page 104)

toric faith. A church may indeed have faults but when that church is earnestly seeking to be true to historic Christianity, when she tolerates no unbelief in her midst, when she does not compromise for an instant with Barthianism or other forms of Modernism—concerning such a church there would be no point in raising the question of whether she is apostate. So that for a serious minded scholar such as Dr. Robinson to discuss whether the Northern Church is apostate is in itself an evidence that there is serious question concerning that Church.

The Presbyterian Church in the U. S. A. has in fact so far departed from the faith that in the year 1936 a number of her ministers and elders, together with many others, left or were put out of her fellowship, on the basis of certain decisions of her highest courts. It was here that the Orthodox Presbyterian Church had its beginnings. The reasons have often been stated. Because of their relevancy for our present discussion, certain facts must be stressed again.

In 1934 the General Assembly of the Presbyterian Church in the U. S. A. approved a statement of its General Council which included the following assertion: "*A church member or an individual church that will not give to promote the officially authorized missionary program of the Presbyterian Church is in exactly the same position with reference to the Constitution of the Church as a church member or an individual church that would refuse to take part in the celebration of the Lord's Supper . . .*" This assertion was related to the fact that members of the Church, having proved by indisputable evidence that the Foreign Mission Board was supporting programs of modernism and unbelief on the foreign field, had set up another foreign missions agency that would be truly Biblical and truly Presbyterian in its work. On the basis of the General Council's assertion, the members of this new foreign missions agency were ordered to discontinue their activities, and when they refused they were put out of the service of the Church. Thus Dr. J. Gresham Machen, a mighty and unflinching supporter of the historic Christian and Presbyterian faith, was suspended from the ministry.

The reader should examine the statement quoted above very carefully. The thing which stands out so prominently and which makes the declaration so heinous, is that it puts the words and commands of men on a par with the commands of Christ. The Lord's supper is an ordinance instituted by Christ himself. It was the Lord who said, "This do in remembrance of me." But the boards and agencies of the Presbyterian Church or of any other Church, and their program, are humanly devised ordinances erected to carry out the work of the Church. They are to be judged in the light of Scripture. When they

are worthy of support certainly they should be supported by members of the Church. But when they represent or involve departures from the faith, they should not be supported. To place support of these human ordinances on a par with partaking of the Lord's supper, a divine ordinance, is simply to elevate man's word to an equality with God's Word.

The General Council statement has never been repudiated, so far as we can discover. Nor has the Presbyterian Church in the U. S. A. ever expressed regret that such a declaration could have been made. To the best of the present writer's knowledge no attempt has ever been made to bring about an official repudiation of that statement nor to invite back into the Church those who at that time were put out or left because of that statement and its consequences.

Is the Church then apostate? It all depends on what we mean by the term. If we merely mean by the term that the Church has abandoned or departed from the faith, then there is no question but that the Church has done this and is apostate. If, on the other hand, we mean by the term that the Church in official declaration has deliberately renounced the faith, then the Church is not apostate.

The question of whether the Presbyterian Church in the U. S. A. is apostate may thus be a quibbling about terms. But more important is the question whether, by being a member of that Church, a Christian is sinning.

A Local Church Apostate?

Dr. Robinson in his brief editorial suggests that if the Gospel is preached in the local church than that local church is not apostate. The matter, however, is not that simple. If we were dealing, for example, with a Baptist or a Congregational Church the situation would be quite different. Among Baptists and Congregationalists each local church is considered a law unto itself. One local Baptist church may thus be apostate, another not.

Very different, however, is the situation in the Presbyterian Church. In that denomination each local church is an integral part of the whole. If therefore the whole is guilty of deep sin, each local congregation partakes of that sin and shares in the guilt of the whole.

It is sometimes said that a man may preach the Gospel in his own congregation and have nothing to do with

the organization as a whole. There are two things to be said to this suggestion. In the first place it cannot be done. No man is preaching the Gospel faithfully unless he sets it over against its opposite. He must be able to say, "This is the Gospel, and that is not the Gospel." If a man preaches the truth in his own pulpit, while in other pulpits of his denomination error rather than the true Gospel is being preached, then that man, if he keeps quiet about the situation, is not preaching the Gospel faithfully. More than that, by his silence he is giving tacit approval to the denials of the Gospel round about him.

Secondly, the viewpoint that a man may preach the Gospel irrespective of what the denomination to which he belongs does is a viewpoint that leads men to commit terrible sin. Every minister of the Presbyterian Church in the U. S. A. takes a solemn vow to the effect that among other things he will be "zealous and faithful in maintaining the truths of the gospel and the purity and peace of the church, whatever persecution or opposition may arise" to him on that account.

If a man takes this vow and then pays no attention to it, no matter how orthodox his sermons may sound, he is sinning. No man has a right to take such a vow unless in humble dependence upon the mercy of God he intends to keep it. And just so long as a man deceives himself with the idea that he can preach the Gospel in his own congregation and ignore what his denomination may do, that man is guilty of the great sin of being faithless to his ordination vows. And just so long as an individual Christian thinks that he can support a local congregation "where the Gospel is preached," and do nothing about the denomination itself when that denomination denies the gospel, that individual Christian is guilty of aiding his minister in being faithless to his ordination vows.

A Serious Condition

If then, the situation is so serious, what should be done? Dr. Robinson suggests that if wrong has been done in the church, ". . . we can leave the wrong to the Son of God to judge and deal with as He alone is able to do in wisdom, understanding, love, righteousness, grace — speaking to the wrongdoers in judgment and in forgiving grace. We do not have to

take judgment into our hands, nor put ourselves on Roman Catholic ground and decry the denomination as apostate."

In justice to Dr. Robinson it should be made clear that by these words he does not mean that a Christian should not use the due legal processes of the Church, nor that a minister should not take his ordination vows seriously. What he means is that if these proper legal steps have been taken and the highest court in the Church has done wrong, we should then suffer the wrong and receive it in Christ's name.

Certainly this is good advice for many occasions. We need not leave a Church everytime it does something wrong. That would be schismatic. But there are times when a Church does something that is so wrong that to remain in that Church afterwards is sin. If Dr. Robinson's words applied to all situations, there never should have been a Reformation, and we should all go back to the Romanist church.

There are times when one must either leave a church, or by remaining in the church be guilty of sinning. How long does any Christian think he would last in the Presbyterian Church in the U.S.A. if he made a serious effort to bring that Church back to the Westminster Confession of Faith? We could understand a man belonging to that Church if he would make a genuine effort to live up to his ordination vows and to correct conditions in the Church. But we cannot admire or respect those who claim to preach the Gospel yet refuse to do anything about the clear departures from the faith in the denomination to which they belong.

The Orthodox Presbyterian Church

The formation of the Orthodox Presbyterian Church was not an attempt to retaliate or to "hurt" the Northern Presbyterian denomination for its sinful action in deposing Dr. Machen from the ministry. No, on the contrary, the Orthodox Presbyterian Church was formed under God by men who were convinced that if they were to be true to their Lord, and to ordination vows they had taken, they must separate themselves from their former connections. They wanted to be true to their ordination vows. They wanted to be true to the Bible and the Presbyterian Faith. But the denomination in which they were required that they should support non-Biblical, non-Presbyterian

programs to remain in good standing. This they would not do. It is a sad thing to see a great denomination turn from its proclamation of the historic Reformation faith and depose from its ministry a man who had been one of its greatest ornaments. It is a sad thing to see a great denomination turn with vengeance upon those whose one desire above all else is to see the saving Gospel preached in all the world.

What has troubled the present writer more and more as the years have passed

is that apparently no one in the Presbyterian Church in the U.S.A. has shown any concern over the spiritual welfare of those who have left its ranks. Are there no Christians left with enough concern for the Gospel to try to do something to right the terrible wrong that was committed in 1936? We do not say that there is no hope for such a Church. We do not know. It may be that God in His own good wisdom will raise up humble ministers who will call the Church back

from its sin, who will point out the errors of modern "theology," and who will plead for a return to the historic, incarnate Son of God and His infallible Word. If such should be the case, none would rejoice more than those who for the sake of that blessed Christ and His holy Word found themselves compelled to leave the Church in order that, without ecclesiastical hindrance, they might preach in all its purity and beauty the Gospel of the unsearchable riches of Christ.

The GUARDIAN NEWS COMMENTATOR

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

Mohammedan Mosque In Washington

ON Friday, June 28, an "Islamic Center" which included a regular Mohammedan temple or Mosque, was formally opened and dedicated in the city of Washington, D. C. The Mosque has been in construction for some ten years. It includes a minaret or tower, from which five times a day a muezzin will, with the aid of a loudspeaker, call the Mohammedan faithful to prayer. In accordance with Mohammedan requirements, the Mosque faces, by the "great circle" route, the city of Mecca, the world center of the Islamic cult.

Among those who were guests at the dedication ceremonies were President and Mrs. Eisenhower, and other political dignitaries. Mr. Eisenhower made a brief address, declaring among other things that the building "was just as welcome as would be a similar edifice of any other religion . . . America would fight with her whole strength for your right to have here your own church and to worship according to your conscience."

A number of church leaders attended a dinner honoring the Board of Governors of the Islamic Center. Dr. Frederick Brown Harris, chaplain of the Senate, was the principal speaker. Others attending included Dr. Reising of the Washington Federation of

Churches, Rep. Brooks, president of the Southern Baptist Convention, and the Rev. Daniel Power, S.J. director of public relations for Georgetown University.

Comment—We confess to amazement and disappointment at the attitude of Christian leaders to this development. Our country indeed holds to religious freedom, to the right of those of various religions to practice their religion without being subject to civil penalty. We also reject the idea that a person may be compelled by force to adopt or change a religion. But as Christians we do not hold that all religions have an equal right to exist, or that all religions are equally true. There is but one true religion—the historic Christian faith—and those who espouse that faith may not—they dare not—even seem to give to any other the honor and glory which belongs to Christ alone. Islam, under our constitution, has a legal right to exist and to build a mosque in Washington. But as Christians we do not hold that a mosque is "just as welcome" as would be an edifice of the historic Christian faith. On the contrary, as Christians we are under solemn obligation to reject and resist and if possible to convert those who hold the Islamic religion, because it is a false religion which dishonors and destroys the human soul.

On Mohammedan fields through-

out the world there are Christian missionaries who are toiling through the heat of the day to make the gospel known in those benighted lands. Would those missionaries, who have seen Mohammedanism as something other than beautifully tiled mosques and deep-piled carpets—who have seen it rather as that which binds a soul in the lowest slavery—would they have stood in Washington to welcome the establishment of this mosque?

And viewing it from the other side of the coin, countries where Islam controls know nothing of religious freedom, or even of human freedom. Christian ministers in Saudi Arabia cannot so much as identify themselves in public, and may conduct services only among those already Christian and then in ways unnoticed by others. To Mohammedans, the action of our President and of the religious leaders who honored this structure of Islam, can be interpreted only as a submission to the "Prophet," as a recognition of Islam as a respectable and proper religious faith and practice.

We bow our heads in shame, and declare that we have and want no part or lot in such an inheritance. It is sad to find that once again political considerations have made mockery of professed Christian convictions.

L. W. S.

To Combat Islam In Africa

WHILE CEREMONIES were being held in Washington dedicating a new Mosque for Mohammedans, in Africa the Anglican diocese of Nigeria unanimously adopted an educational program to combat "the menace of Islam to Christian affairs in Africa." The program provides for greater emphasis on teaching the Bible, inviting Christian experts to give instruction on Islam, holding outdoor meetings in every parish on the "weakness of Islam," and for the printing and wide circulation of gospel tracts. The Synod adopted a resolution charging Islam with "unwarranted intrusion" by incorporating certain Christian observances, and so making inroads among church members.

At the same time the Sudan Interior Mission reported it had stepped up its own program for reaching the Moslems.

Melish Ouster Upheld in Court

THE APPELLATE DIVISION of the Brooklyn Supreme Court ruled in June that the election and installation of Dr. H. S. Sidener as Rector of Holy Trinity Church in Brooklyn in 1956 was legal. Dr. Melish has filed an appeal against this decision, which will be heard in the fall. Meanwhile the Court refused to allow Dr. Melish to continue to serve the church, and on July 7 Dr. Sidener conducted the services.

The controversy over Dr. Melish, accused of holding to "leftist" views, has been going on for ten years. Many members of the congregation wish Dr. Melish to remain, but the majority of the Vestry apparently does not support him. Pending in the Brooklyn Supreme Court is a suit for control of \$400,000 in parish funds.

Find Clergy Opposed to Manse Next to Churches

A SURVEY OF OVER 200 MINISTERS in Southern California has shown that the majority of the ministers, while they want the manse within easy walking distance of the church building, do not want it to be right next door, since then there is a tendency to encroach upon the privacy of the home life of the pastor.

Other information gleaned from the survey was that pastors want for their manses the same accommodations most Americans like. They would like at least three bedrooms, and a majority voted for two or more bathrooms. A study at the manse, with an outside entrance, is desirable, even if there is an office in the church building. The kitchen should have modern equipment and be well planned, a large living room with fireplace is a real asset, and permanent planting on the manse grounds should be the responsibility of the church. There is no objection to play space for children, and a power lawn mower "would be most appreciated in some instances."

Christian Reformed Synod Meets

THE Annual Synod of the Christian Reformed Church met in Grand Rapids, Michigan, and continued its sessions for the latter two weeks of June. The Rev. Nicholas J. Monsma of Paterson, N. J. was chosen Moderator.

The following reports of actions of the Synod are based on news releases appearing in *Religious News Service*.

Synod received a request from the Synod of the Protestant Reformed Churches for the appointment of a committee to confer with a committee of its own, to discuss similarities and differences between the two groups. The Protestant Reformed Church withdrew from the Christian Reformed Synod in 1924.

Synod refused to approve an overture from Classis Hackensack calling for a clear condemnation of racial segregation. Instead it referred the overture to local churches for their guidance. Speaking against adoption of the overture, Professor Martin Monsma of Calvin Seminary said he thought such problems should be settled on the local level.

At the request of the Presbyterian Church in Korea, Synod approved the sending of one or two missionaries to that country. The Christian Reformed Church has assisted the work in Korea in a material way, and has sent much help for relief there, but has not previously authorized its own Missions Board to place workers in that country.

Synod voted to send a message to President Eisenhower opposing the appointment of an American repre-

sentative to the Vatican. Such an appointment would, the Synod said, violate the separation of church and state.

A record budget of more than \$4 million was approved. Items included were over \$1 million each for foreign missions, home missions, and Calvin College and Seminary. The Calvin Board of Trustees was authorized to construct five new buildings on the Knollcrest campus site. These included a Seminary building, a men's dormitory and a women's dormitory to house 250 students each, and a power and heating plant. This new campus property was purchased on a tentative basis over a year ago but will not be in use until the new buildings are erected.

Synod agreed to grant women the right to vote in congregational meetings. However, the question of whether and when they will actually be invited to participate in such meetings was left to the judgment of each local consistory.

Synod refused to approve a request that it rule against membership in so-called "neutral" labor unions, meaning particularly units of the CIO-AFL. It declared that church membership and union membership were compatible, so long as the unions give no constitutional warrant to sins, nor show in their regular activities that they champion sins.

A committee was named to develop a specific plan to set up geographical or particular synods. The denomination now has 500 congregations in this country and Canada.

Congregational - E & R Merger Opposed

OPONENTS of the recent merger of the Congregational-Christian and Evangelical-Reformed Churches filed a suit in the District Court in New York shortly before the merger took place on June 25, to determine what their rights would be after the merger. The opponents, members of the Congregational group, claimed that the member churches of that group were individual and autonomous bodies, and that the General Council which negotiated the merger was simply an advisory body. The opponents claimed that the only Congregationalists actually in the merger were the 357 delegates to the meeting of the General Council who actually voted for and took part in the Uniting

Synod. It was claimed that some 250 Congregational Churches had actually indicated they were not participating in the merger.

Several years ago a suit by opponents of the merger was overruled in the civil courts. It was that court decision which opened the way for the merger to take place.

A constitution for the new "United Church of Christ" is still to be written, on the basis of a union plan already agreed to, and subject to approval by two-thirds of the individual congregations of each denomination. Until such a constitution is finally adopted, the two denominations will continue as separate entities, though they will meet biennially in Synod. The new church ended its first Synod with a plea to Christians everywhere to end "useless and hurtful separation" in Christendom.

Graham Crusade To End July 20

THE New York crusade of Evangelist Billy Graham will come to a close with a giant meeting at one of the baseball parks on July 20. It started on May 15.

In the first 40 meetings total attendance was over 700,000, and it was reported that 22,646 persons had made "decisions for Christ." More than 40 per cent of those signing decision cards, who were referred to Protestant churches, had no church affiliation, according to Religious News Service. Of those making decisions about 58 per cent were between the ages of 12 and 29.

Reformed Synod on Broadcasting

THE General Synod of the Reformed Church in America meeting in June went on record as disagreeing with a recent policy statement of the National Council of Churches' Broadcasting and Film Commission. The Commission had condemned the sale or purchase of radio time for religious purposes. Overtures to the Synod objected to this position and alleged that the Commission was seeking to exercise control over religious broadcasting.

The Synod approved a report which

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asked the Commission to make a clearer policy statement which would include these principles:

1. Encourage broadcasting stations to provide churches with a reasonable amount of free broadcasting time, under the public service clauses of their licenses.

2. Encourage the stations to sell a reasonable amount of broadcast time to religious groups along with the free time which is granted.

3. Do the utmost to ensure and safeguard the right and privilege of all churches and religious bodies to be heard on the air, whether or not they are affiliated with the National Council.

4. Urge religious groups to refrain from the undesirable practice of bidding competitively for broadcast time on a paid basis, so that groups with limited budgets are excluded or relegated to marginal time.

Canadian Presbyterians Oppose "Bishops"

IN England recently conversations between the Anglican and Presbyterian churches centered about a proposal that the Anglican (Episcopal) Church look sympathetically on the office of elder, and that the Presbyterian Church consider establishing the office of Bishop. But when a similar proposal was presented to the Presbyterian Church in Canada, the suggestion was overwhelmingly defeated by the Presbyterian General Assembly. However the Assembly did set up a special committee to study the whole question of inter-church relations, and the Committee was instructed to give special attention to the question of what was involved in the reordination of ministers by bishops, which would be necessary in any union of episcopal and non-episcopal churches.

In another action, the Canadian Presbyterian Assembly voted to allow women to sit as delegates in the councils of the Church. Under the plan, presbyteries and synods will be composed of equal numbers of ministers, ruling elders, and women delegates. After the business session was ended, however, the women would retire, leaving a properly constituted church court which would ratify the minutes of the business session, and would also have the power of veto. The Assembly last year voted against allowing women to be ordained as elders or ministers.

Statement on Mission Principles

THE KOREAN MISSION of the Southern Presbyterian Church has adopted a statement of principles to govern its relationship with the Presbyterian Church in Korea. The statement emphasized the autonomy of the national Church.

Portions of the statement read:

"We are two autonomous organizations, involved in the cooperative efforts of obeying Christ's commission to preach the gospel to the unsaved...."

"Whenever the program of the mission involves the direct ecclesiastical functions of the Church, such functions should be under the direction and control of the Church."

However, the document emphasized, the Christian schools for secular education, medical work, and special training programs are not necessarily functions of an ecclesiastical organization. It added that the mission hoped to engage in such Christian activities as are not specifically ecclesiastical functions and do not infringe upon the sovereignty of the Church in Korea but do contribute to the common objective of winning people to Christ. Such activities would be continued until the Church was prepared to take full responsibility for them. Eventually national Church leadership "will assume full responsibility and the mission will withdraw from every area in which it is now serving the church."

Injunction Against Parochial Transportation

JUSTICE H. C. MARDEN of Superior Court in Augusta, Maine, has granted a permanent injunction to halt the expenditure of city funds to provide bus transportation for parochial school pupils.

The case has been active for some time. At one point the parochial schools threatened to close down, thus throwing all their pupils into the public school system, unless the city provided them with bus transportation. Then the city council ordered a token expenditure of \$100, later raised to \$250, to provide such transportation. The taxpayer's association protested this appropriation in the courts, and the ruling has now been made that the appropriation is illegal, because it purported to spend public monies for a

purpose not authorized by law.

Those who favor such expenditure now are placing it on the basis of health, safety and welfare, and deny that this is a "private purpose." The voters of the city in a referendum have approved bus transportation for parochial pupils, but the city council refused to authorize it, save on a token basis to open the way for court determination of the issue.

U. P. - U. S. A. Merger

AS REPORTED BRIEFLY in our previous issue, the merger of the United Presbyterian and the Presbyterian U.S.A. Churches has been finally approved. The vote at the Assembly of the United Presbyterian Church was 161-124, or about 56 per cent in favor.

Following the vote, no effort was made to make it unanimous. However, Dr. Cary N. Weisiger, III of Mt. Lebanon, Pa., pastor of the largest church in the denomination and one who had voted in opposition, presented a resolution of "good will," which was unanimously adopted.

Indications are that many of those opposed to the merger program will "go along," now that the program has been approved. No provision was made for allowing individual churches to refuse to enter the union. Where there are such churches, it appears likely that civil suits over property possession will occur.

Not all, however, were submissive to the decision. Dr. A. Gordon MacLennan, a bitter foe of Modernism and a leader in the fight against Dr. Fosdick which occurred in the Presbyterian Church U.S.A. in the 1920s, was asked by a reporter if he cared to say anything. He replied, "I do not care to make a statement at this time."

In another significant action, the United Presbyterian Assembly voted to allow the Synod of the Nile in Egypt to separate from the American Church and to become a sister denomination under the title, "The Evangelical Coptic Church in the Nile Valley." One of the reasons for this action was said to be that membership in the Egyptian Church proved embarrassing to some nationals there, as it suggested they were connected with a foreign group. In the light of anti-western feeling in Egypt, the new arrangement was thought to be beneficial. However, this action would appear to mean that the Synod of the Nile is

not involved, unless it be through a separate action, in the merger with the Presbyterian U.S.A. Church.

The U. P. Church followed the pattern set by the U.S.A. Church, in establishing a Commission on Ecumenical Missions and Relations to replace the Board of Foreign Missions. The idea here is that churches in mission areas are to be looked on as sister churches having an equal footing with the home church, rather than as "mission" churches.

Ban Sunday Auto Sales

THE SUPREME COURT in a unanimous decision has upheld the right of the states to pass laws banning the sale of automobiles on Sunday. The decision was rendered in a case arising in New Jersey. The State of Pennsylvania has now also faced this problem. A bill to ban Sunday auto sales in that state has now been passed by the legislature.

Refugee Clergymen Tour Country

FIVE EUROPEAN REFUGEE CLERGYMEN have recently been touring America under the sponsorship of the International Council of Christian Churches. At rallies held in various cities they have reported on the situation in their countries, and in particular have pointed up the cooperation of many clergymen behind the Iron Curtain with the Communist authorities.

Near the close of their tour they visited Washington, and were heard by the Senate Internal Security Subcommittee. Among other things they charged that delegates permitted by Communist authorities in Europe to

attend a meeting of the Lutheran World Federation in Minneapolis in August would be "Communist tools," who would not and would not dare say anything not approved by their Communist rulers.

Robert Morris, chief counsel for the Senate Subcommittee indicated that his group regards these delegates scheduled to come to the Lutheran convention as a definite "internal security problem."

Clergy Housing and Taxes

MANY CLERGYMEN may be able to claim refunds for taxes paid on housing allowances in the years 1954-6, as the result of new regulations issued by the Internal Revenue Service.

The regulations give a liberal interpretation to legislation passed in 1954 permitting ministers to deduct for income tax purposes all allowance given them in lieu of a parsonage or other housing as part of their compensation.

The refunds will be possible through the amendment of a rule, tentatively adopted in 1954, that a religious agency must designate in advance that part of a clergyman's income to be considered a housing allowance.

Under the new regulations action may be taken by the employing agency any time before Jan. 1, 1958, to retroactively designate part of a minister's salary as a housing allowance. The clergyman will then be permitted to deduct the amount of such allowance he has spent since 1954 to obtain housing.

After January 1, 1958, however, housing expenses will not be deductible unless there is an advance designation by the appropriate group.

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