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**Dr. Stonehouse
to Edit Commentary**

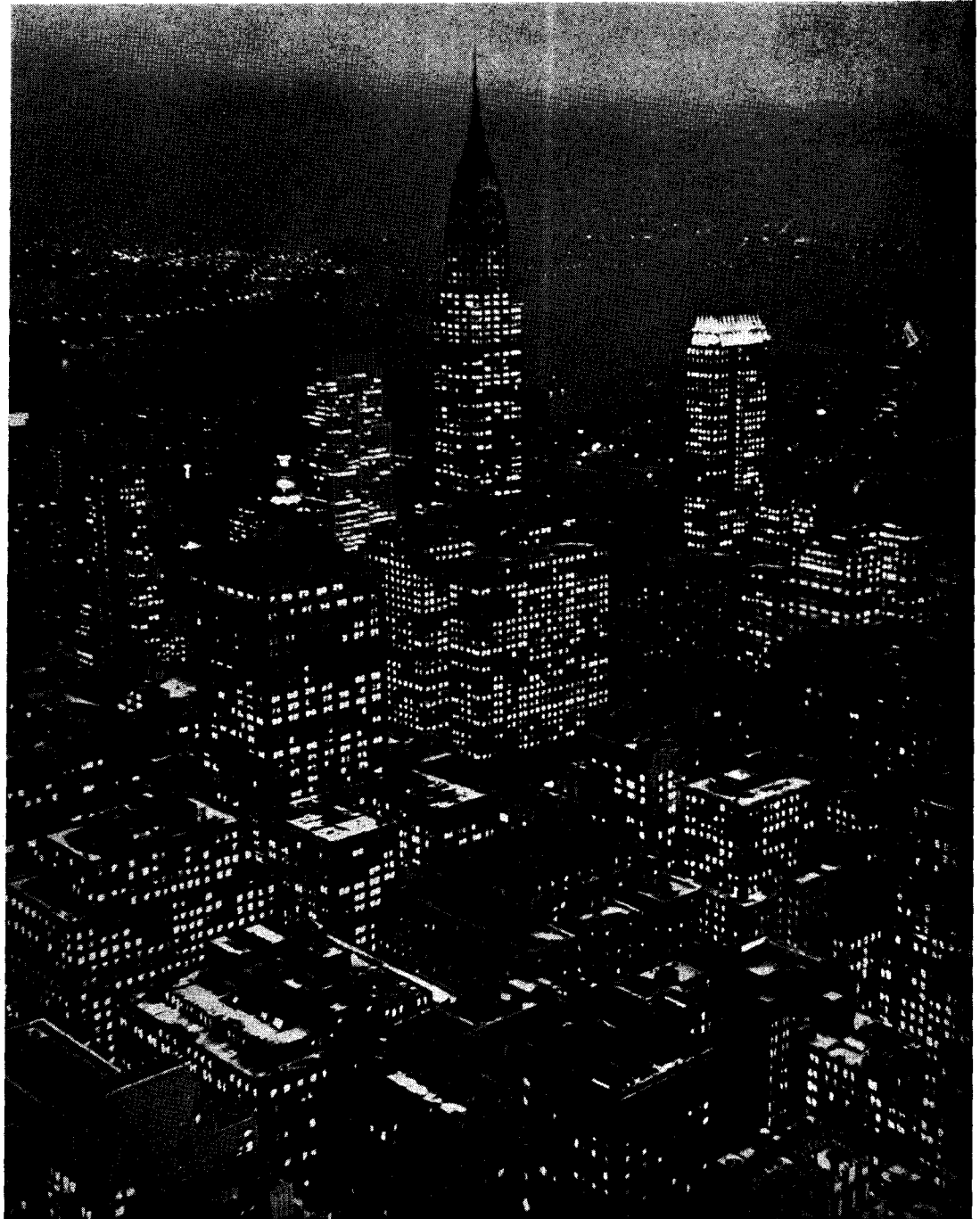
**Union Document
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Early Super-Men

**Guardian News
Commentator**



LIGHTS OF MAMMON

If therefore the light that is in thee be darkness, how great is that darkness!

September 10, 1946

VOLUME 15, NO. 16



Your FAMILY ALTAR

Redemption Thoughts

SEPTEMBER 20

PSALM 105:1-15 (8)

IN PROOF that God remembers His covenant, the psalmist refers to the protection granted Israel even when it was mean and small. In our own experience we have tasted of God's unmerited mercies many times. Child of the covenant, no matter how dark the night about you take courage from the promise of our covenant God who remembers for a thousand generations!

SEPTEMBER 21

ISAIAH 40:1-11 (1)

"Comfort ye my people" is the opening word of God in this chapter. Why do they need comforting? They are in captivity, cast off from God for the time, separated from the land of promise, under God's wrath. With what are they to be comforted? With a word of deliverance—deliverance from their enemy, deliverance from their sin. To you is the word of this salvation come also, through Jesus Christ.

SEPTEMBER 22

ISAIAH 54 (8)

In contrast to the sunshine of God's everlasting kindness the storm of His chastening wrath is as a moment. When passing through such a moment it is well for us to consider its brief duration. And likewise remember that the covenant of God's peace shall never be removed from the head of His trusting child. Though the storm beat upon you His right hand beareth you up.

SEPTEMBER 23

ISAIAH 63 (7)

Two motives in the mind of God our Savior are here reflected. One is love. It is a love which does not take into account the unworthiness of its object. It is therefore an unmerited and gracious love. The other is pity. God knows the wretchedness of sinners and backsliders and has compassion upon them. God is all sufficient and does not need us nor benefit by

us, but out of His good will He visits us with mercy.

SEPTEMBER 24

HOSEA 2:14-23 (19, 20)

We may be sure that it was the Holy Spirit who moved holy men of old to utter their prophecies and precepts in beautiful figures of speech. Here God's relation to the redeemed is given as a marriage relationship. The bond is not temporary but eternal. It is not in lust but in love. Moreover, it has the character of faithfulness and mercy on the part of the husband.

SEPTEMBER 25

ZECARIAH 2 (8c)

Saints of God are precious in His eyes. He looketh upon them with great jealousy. There is nothing which God would not do to preserve them. (The gift of His only begotten Son is evidence enough.) Therefore, let the enemies and persecutors of Christians beware. God will protect and avenge those whom He has redeemed by the sacrifice of His Son.

SEPTEMBER 26

MATTHEW 28 (20)

In the parting words of Christ these two things impress us: 1. Christ commanded His disciples to impart all the spiritual instruction which He had taught them in their association together. The full-orbed gospel must be declared to all disciples. 2. Christ promised to accompany them whenever and wherever they went. Thus those who are redeemed by the blood of the Lamb have the divine assurance of the divine presence always.

SEPTEMBER 27

I CORINTHIANS 4:1-10 (7)

There is not a man, be he rich in physical, material, or spiritual things, who does not owe his wealth to the grace of God. The fundamental source of any man's riches is neither industry nor inheritance, but the gift of God. Therefore, give glory to God and praise Him for the spiritual treasures of which He has made you a partaker.

SEPTEMBER 28

GALATIANS 1:1-10 (8)

The word "gospel" means good news. Only the message of grace is effective to the salvation of all classes and races of men. Yea, this is the only message whereby any man may be saved. Hence Paul pronounces a curse upon anyone bringing a substitute for the gospel of Christ.

SEPTEMBER 29

EPHESIANS 1:15-23 (18)

Accompanying our full and complete redemption through the grace of Christ are spiritual riches. Few Christians appreciate their great wealth, the riches of the glory of His inheritance. Do not grasp after the jewelry of this world but rather covet and possess the gems of Christ's provision.

SEPTEMBER 30

I PETER 1:10-25 (11)

It is a glorious consolation to know that the secret things of the gospel belong unto men rather than angels. Attendant upon the very presence of God, one would naturally expect that they would receive His bounty. But, no, God conceived and wrought salvation for fallen, helpless mankind. Even while we were yet enemies, Christ died for our sins.

OCTOBER 1

JEREMIAH 32:16-30 (27)

When we consider the redemption of the nation of Israel out of their bondage in Egypt we know that there is nothing too hard for God. But we become more convinced of this truth upon contemplating the redemption of millions of sinners from their spiritual bondage. Oh, that we might live lives more in conformity with the persuasion that there is nothing too hard for the Lord our God!

OCTOBER 2

JUDE 14-25 (24, 25)

High moral character, determination, earnest purpose all fail when temptation comes in its subtle strength. Even conscientious effort on the part of Christians often leaves much to be desired. But there is One in heaven who is able. "The only wise God our Saviour" is able to present us faultless. We may count on the exercise of His cleansing power. Defiled one, bathe in the righteousness of Jesus Christ.

OCTOBER 3

ISAIAH 1:1-18 (4)

The total sinfulness of unregenerate man applies even to his acts of worship. Formalism in worship, as practiced by the Israelites and by many in our day, is actually sin in God's eyes. All that is done, even in our best moments, apart from pure love for God is not pleasing to Him. There is need to come to Him for that cleansing of which the eighteenth verse speaks.

HENRY D. PHILLIPS

Dr. Stonehouse to Edit International Commentary

Eerdmans Publishing Company Announces Plans For Seventeen-Volume New Testament Exposition

By EDMUND P. CLOWNEY

NOT SINCE the founding of Westminster Theological Seminary in 1929 has there been an event of such significance for the propagation in this country of the truth of the Word of God. Dr. Wilbur M. Smith, of Moody Bible Institute, was the spokesman for conservative Christians throughout the land when he delivered his recent address, "The Urgent Need for a New Evangelical Literature." Fulfillment of at least part of the need voiced by Dr. Smith is promised in the announcement by the Wm. B. Eerdmans Co., leading evangelical publishers, of plans for the publication of *The International Commentary on the New Testament*, with Dr. Ned B. Stonehouse, professor of New Testament in Westminster Theological Seminary, as editor-in-chief, and Professor Louis Berkhof, president emeritus of Calvin Seminary, as consulting editor.

In days when the Christian doctrine of the inspiration of Scripture is being attacked as the curse of Protestantism, such a publication is a vigorous affirmation of the historic Christian position. Declares the prospectus announcing the new work: "Since the Bible is acknowledged as being the Word of God, that Word must have right of way at all times. The goal must ever be to set forth the message of the New Testament, not a modernization of it. On this basis there may be the fervent hope and prayer that this publication, rather than being obscurantist in its thrust, will make for some definite progress in the march of the truth of God."

A threat to the spread of the knowledge of the Word of God that is perhaps even greater than the attacks of Modernistic unbelief is the shallow bombast which passes for the preaching of the Word in some fundamentalist circles. The new Commentary will not carry a guarantee to make scholars out of triflers, but for sincere students of Divine Revelation it is designed to provide the searching



Dr. Ned B. Stonehouse: "This new Commentary is being undertaken to provide earnest students of the New Testament with an exposition which is thorough and abreast of modern scholarship and at the same time completely loyal to the Scriptures as the infallible Word of God."

guidance of the best modern believing scholarship in expounding the New Testament text.

Preachers who take seriously their teaching ministry will await with the greatest eagerness the first volume of the projected work. Most of the reliable commentaries in the minister's library were published at least half a century ago. Since then a vast amount of new information has accumulated, throwing light on the meaning of the language of the Greek New Testament, supplying a more accurate text, and providing insights into the historical background of the books. In recent years of study and discussion, numerous problems of interpretation have been solved. Competent scholars will incorporate these advances in the Commentary.

But much as ministers will prize the International Commentary, it is not designed for them alone. Indeed, the format of the books is designed par-

ticularly to appeal to the untrained student of the Bible. The exposition proper will avoid Greek or Hebrew characters, and it will not be cumbered by technical discussions. Ministers and scholars will find the more technical matters treated in the footnotes at the bottom of each page.

The cooperation of scholars in America, Europe, and South Africa is being sought, and responses from each continent indicating the willingness of these men to participate assure the international character of the enterprise. The contributors are being recruited from the ranks of Reformed scholars. The announcement of the Commentary states: "While we recognize our Christian unity with brethren in other streams of Christendom, and freely acknowledge our indebtedness to them, we believe that we can contribute to the need of the Christian Church most significantly if the Commentary possesses the specific character and integration provided by the Reformed Faith."

"In further clarification of the goal of the expositions," states the announcement, "we wish to intimate that the Commentary does not aim to be either a 'homiletical' or a 'devotional' work in the usual sense of these designations. If space were taken up with practical applications of Scripture, there would result an inevitable encroachment upon the space required for the positive exposition. These qualifications are not to be understood as placing a premium upon abstract, scholastic terminology, for there will be great gain if the authors can cultivate a lucid, vivid, and pithy style. Moreover, in stating that the Commentary is not to be 'devotional,' we do not mean that it should not be pervaded by a reverent spirit. Quite the contrary. But the great goal must be the exposition of the text."

The plan of the Commentary calls for approximately seventeen volumes: individual books for Matthew, Mark, Luke, John, Acts, Romans, I Corin-

thians, II Corinthians, Galatians, Hebrews, and Revelation; and single volumes for Ephesians and Colossians, Philippians and Philemon, the Thessalonian Epistles, the Pastoral Epistles; Peter and Jude, and James with the Johannine Epistles. A first edition of 5,000 copies of each volume is contemplated.

Dr. Stonehouse, editor of the new Commentary, has achieved wide recognition as a conservative scholar with the circulation of his recent book, *The Witness of Matthew and Mark to Christ*, published in 1944 by THE PRESBYTERIAN GUARDIAN. The chapter of which he is the author in *The Infallible Word*, a symposium by the members of the Westminster faculty recently published, has also attracted favorable comment by many reviewers, some considering it the finest chapter in the book. It is entitled, "The Authority of the New Testament."

Dr. Stonehouse was associated with Dr. J. Gresham Machen in the New Testament department of Westminster Seminary from the founding of that institution in 1929. He served first as instructor in New Testament, then as assistant professor, and now occupies Dr. Machen's former post as professor of New Testament. Many of those who have profited from his developing scholarship feel that the mantle of Dr. Machen has indeed fallen upon him.

A graduate of Calvin College, Dr. Stonehouse received bachelor's and master's degrees in theology at Princeton Theological Seminary, where he became greatly interested in the early church fathers. Under the terms of a fellowship from Princeton he went abroad in 1927, and pursued graduate work in the New Testament field in Amsterdam and Tubingen. He received his doctor's degree in 1929 from the Free Reformed University of Amsterdam.

DR. H. STOKER, professor of philosophy in the University College of Potchefstroom, South Africa, will deliver the address at the opening exercises of Westminster Theological Seminary on September 18. Dr. Stoker is in this country as a delegate to the first Ecumenical Synod of Reformed Churches.



Delegates to the first Ecumenical Synod of Reformed Churches. First Row: DeKlerk, Aalders, Berkhof, Van Halsema, DuToit, Monsma. Second Row: Hoogstra, Keegstra, Flokstra, Berkouwer, Kuiper. Third Row: Stoker, Warnaar, Buist, Van Dellen, Hoek, Kromminga, Stonehouse.

The First Ecumenical Synod of Reformed Churches

By DR. NED B. STONEHOUSE

ON August 14 there convened in Grand Rapids, Michigan, the first Ecumenical Synod of Reformed Churches. Although only three denominations were represented, and only seventeen delegates enrolled, the assembly may prove to be of deep significance for the future of Reformed Christendom. I shall attempt here to describe and evaluate it briefly on the basis of observations made during its early sessions.

The three churches represented are the Christian Reformed Church of America, the Reformed Churches of the Netherlands, and the Reformed Church of South Africa. The Netherlands delegation consisted of two professors from the Free University of Amsterdam, Drs. G. Ch. Aalders and G. C. Berkouwer; one pastor, Dr. J. Hoek of the Hague, and one elder, Abraham Warnaar, mayor of a small town, and a leader in the Calvinistic political party in the Netherlands. They had flown from Amsterdam to

New York in less than a day. The South African delegation, on the other hand, had come by freighter, the only mode of travel available, and had taken approximately one month en route. This delegation consisted of Professor S. DuToit of the Theological School of Potchefstroom; Professor H. Stoker, who holds the chair of philosophy in the University College of that same city; and Dr. S. P. DeKlerk, pastor of a large church in the same center of his denomination. Dr. Stoker, who is an elder, is to be the speaker at the opening exercises of Westminster Theological Seminary on September 18.

The Christian Reformed delegation, by advance agreement, and in the interest of enlarging the number of counsellors, consisted of ten persons. There were two theological professors, L. Berkhof and D. H. Kromminga; four pastors, Dr. J. T. Hoogstra, Dr. H. Kuiper, Rev. I. Van Dellen, and Rev. (See "Synod," page 246)

Union Document Proposes "Presbopalian" Hybrid

**Episcopalian Convention to Study
"Basis of Union" with USA Presbyterians**

By the REV. PAUL WOOLLEY

Professor of Church History, Westminster Theological Seminary

ALTHOUGH, of course, there was nothing official about it, there has been a sort of American tradition that the Episcopal and Presbyterian Churches were more "respectable" than some others which could be mentioned. It seems to be a projection of this feeling and tradition, rather than any particular kinship in principle, that has led to the current Presbyterian USA—Protestant Episcopal union negotiations and to the Proposed Basis of Union which is to be presented to the Protestant Episcopal General Convention at the meeting which begins in Philadelphia on September 10.

The Basis of Union is outstanding for its compromise character. Ecclesiastics have, to an extensive degree, been practising compromise in recent years; this document is testimony that some of them, at least, have become masters of the art.

The paper consists of a preamble and six numbered sections. As is proper, the section on "Doctrine" appears first. The Scriptures are declared to be the Word of God, though such a general statement can mean much or little today, depending upon the source from which it comes. A later fuller statement offers no help in settling the matter. The Apostles' and Nicene Creeds are to be the statement of the united Church's belief. The Prayer Book, the Articles of Religion, and the Westminster Confession and Catechisms are relegated to the limbo of past history, being recognized as containing the system of doctrine taught in Scripture as the Churches "have respectively received it."

The screw begins to be put on positively when one reads that whenever there are definite conflicts between the formularies of the two Churches, "such conflicting teachings shall not be taught . . . so as to break fellowship in the united Church." Here is the charter guaranteeing control of the

proposed Church by the doctrinal indifferentists.

The section of the Basis which deals with government is a masterpiece of compromise. Graduated judicatories are retained with some names chosen from one party and some from the other. "Bishop," however, is no longer, as in Presbyterianism, simply a designation for every minister. One minister is to be singled out of every presbytery and elected to the particular office of Bishop. When he is consecrated, at least three other bishops must lay hands upon him. He then becomes permanent moderator of the presbytery. The Basis says that "Bishops shall have the powers and duties traditionally theirs." This is far too much for any scripturally-minded Presbyterian, if the tradition referred to is the Episcopal or Anglican one, and in its context, it is far too little for the Anglo-Catholic or High wing of the Protestant Episcopal Church as Bishop Manning of New York has already made plain.

The old error of having only clerical members of presbytery participate in the laying on of hands at a ministerial ordination is retained.

Every minister of the united Church who has been ordained prior to the union is to be "commissioned" by the laying on of hands. In the case of the Presbyterians, the Bishop is to say, among other things, "the grace and authority of Holy Orders as conferred by this Church are now added." This is a palpable attempt to save the Episcopal doctrines of apostolic succession and episcopally conferred grace. But again it falls between two stools. To any one who loves Presbyterian truth it smacks of popery. To a prelatist it must sound like a very hollow pretense.

The term "deacon" in the proposed Church is to be applied to those whom we would call licentiates, though provision is also made for "lay deacons"

who would carry out the duties which seem to have been those of the earliest deacons.

It is made very clear, contrary to the scriptural teaching, that ruling elders are laymen. A novel provision permits persons to be "set apart" as ruling elders specifically for membership in the higher judicatories without first serving on the "Council of the Parish," or Session, as Presbyterians call it.

The sacramental provisions must appear very unsatisfactory to a High churchman. Yet they certainly ought not to satisfy Presbyterians. Baptism is said to be "the method by which candidates are incorporated into the Church." At the baptism of children, promises by sponsors are apparently an adequate substitute for the obligations which should be assumed by parents.

We are told that "confirmation is a rite through which increase of grace is bestowed by the Holy Spirit." Do I detect an echo of the *ex opere operato* sacrament of the Roman Catholic Church?

It is anticipated that ultimately a common book of worship for the united Church will be prepared. Meanwhile any current custom, no matter how unwise, is "frozen" by the provision that, "no change shall be made in the worship of any parish without the agreement of the pastor and congregation, and the approval of the bishop and presbytery." It is sometimes difficult enough to convince a pastor or a session of the need for improvement, but when there is a quadruple hurdle to be negotiated, what are the prospects?

If union is a better cure for the world's ills than truth, then the Proposed Basis is a masterpiece. If God's truth, even when held by a minority, is fundamental, then the Churches had better think twice before adopting the Basis of Union.

Synod

(Concluded from page 244)

E. F. J. Van Halsema; and four elders, Dr. E. Y. Monsma, Dr. L. Flokstra, Mr. G. Buist and Mr. F. Keegstra. The former two elders are professors in Calvin College.

The present writer, who had been deputed by the Thirteenth General Assembly of the Orthodox Presbyterian Church to be present as an auditor, was graciously seated as an advisory member of the Synod.

The Demand for Ecumenicity

The word "ecumenical," meaning "world-wide," has become so distinctively the watch-word of the inclusivist and Modernist movements of church union and church cooperation that it perhaps appears somewhat strange in the context of vigorous Calvinistic orthodoxy. Yet, like many other Christian terms, it deserves to be preserved and claimed by those who are set to proclaim and defend the faith once for all delivered unto the saints. In this connection it is of interest to recall the fact that the old Scottish Form of Presbyterian Church-Government, adopted in 1645, specifically makes mention of "oecumenical" in addition to provincial and national synodical assemblies. The orthodox have even more reason than the Modernists to take seriously the prayer of the Lord that the church might be one. And this goal of unity is one that is to be kept before the church, not only as an ideal and heavenly goal, but also as a demand upon all Christians.

The difference between the orthodox and Modernists in their striving for unity is, however, that the former insist that the unity must not be sought or achieved at the expense of purity in doctrine and life as judged by the standard of the Holy Scriptures. The meeting in Grand Rapids constitutes an earnest effort to build upon that foundation, in obedience to the Lord's command, and thus deserves the prayerful interest of God's people.

Why, however, should the Synod be restricted to these three denominations? Can it fairly be designated as an Ecumenical Synod in view of this limitation? Let it be said at once that such questions as these were also in the minds of the delegates as they gathered; indeed, they were foreseen in the preliminary discussions and correspondence preparatory to the Synod.

And yet for reasons deemed sufficient, this restriction was made. These three churches are churches of very similar background and character. They have, moreover, sought to maintain unity for many years through the means of correspondence. The idea of an Ecumenical Synod was proposed in this correspondence more than twenty years ago, and plans for the present gathering were perfected in the same manner. While the desirability, if not necessity, of including other churches was generally recognized, it was finally decided that, in the interest of building well, the first Synod should be composed of these bodies only. Here it was recognized that it was better to risk the charge of self-sufficiency and hypocrisy than to be so inclusive that the specifically Reformed character of the Synod would be lost. Accordingly, the present assembly gathered itself as a real Synod, howbeit one that is "foundational and preparatory" for a larger assembly in the future.

One of the most difficult problems before the delegates is that of determining the churches which are to be invited to send representatives to a future Synod.

Authority and Purpose

Since the present synod is not a kind of super-synod, with jurisdiction over the participating national synods, it is clear that its authority is of a restricted character. Perhaps the authority may be fairly described as only consultative. But it might be more accurate to say that it possesses such authority as the individual churches accord to it. The ideal, at any rate, is not that the assemblies should become mere conferences of individuals or churches; such conferences would necessarily fall short of fulfilling the goal of expressing the unity of the church of Jesus Christ.

On the background of such an evaluation of its character, the present Synod declared itself with respect to both its foundation and purpose. Its foundation or basis was declared unequivocally to be the Holy Scriptures as interpreted in the Reformed Confessions of these churches (the Belgic Confession, the Heidelberg Catechism, and the Canons of Dort). And its purpose was described as being in the main to seek that which is most conducive to the general edification of the participating churches and to give a united witness to the faith once for all

delivered unto the saints. This purpose, it was further declared, might be accomplished by giving expression to their unity in Christ, by strengthening each other in the faith, and by assisting each other to maintain soundness of faith and practice.

In this spirit the Synod undertook to deal specifically with some of the problems confronting the individual churches and the Christian church as a whole. But it is not possible to report particulars since the Synod is still in session as this article is being prepared. In a later issue of this journal a further report of the decisions of the Synod will be published.

(As this issue goes to press, Dr. Stonehouse is in Grand Rapids attending the Synod sessions.—ED.)

John Welsh Dulles, Jr.

MEMBERS of Calvary Orthodox Presbyterian Church, Germantown, Pa., were saddened at the news of the death in his 97th year of John Welsh Dulles, Jr., who had served the church as ruling elder from the time of its organization until his resignation from active service was regretfully accepted in 1942.

Mr. Dulles was born of missionary parents in India and served as a ruling elder in the Presbyterian Church, USA, for more than fifty years. In 1936, when almost 87 years old, Mr. Dulles withdrew from that denomination to take part in the establishment of the Orthodox Presbyterian Church, then known as the Presbyterian Church of America. Mr. Dulles served the new denomination as a member of the Committee on Home Missions and Church Extension.

On July 13, 1936, Mr. Dulles participated in the organization of the Calvary congregation. He was one of three elders elected at that time and served till his resignation at the age of 93. At that time a resolution adopted by the church session declared:

"With unflagging faith and wise counsel Mr. Dulles has given immeasurable service to Calvary Church. We shall sorely miss the help and encouragement which this experienced and zealous man of God has been able to give us through these difficult times. Mr. Dulles has an unusual faculty for seeing issues clearly and facing them resolutely, inspiring others."

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The Scope of the Gospel

MANY years ago a man named Walter Rauschenbusch, who did not believe in the trustworthiness of the Bible, made the phrase "the social gospel" popular. There have been many unfortunate results. One was to make Bible-believers afraid of having anything to do with social problems.

In the eyes of the non-Christian today, the biggest problems are social, ethical, political. He sees the destructiveness of the atomic bomb. He sees a third world war in the making. He realizes that ordinary man has no ethical principles adequate to control these things. He wonders where to find help. If the members of the church insist, as many of them do, that these things are of no importance, they are not following the testimony of the Scriptures, for the Bible links concern for the individual's soul with concern for his physical, moral, and social welfare. There are few lessons that we need today more sorely than the lessons to be learned from the twenty-fifth chapter of Matthew.

The chapter opens with the parable of the ten virgins, five foolish and five wise. Our Lord makes photographic the importance of the individual's salvation and destiny. Every man must reckon with the state of his own soul.

Then comes the parable of the talents. Men are warned to use profitably the gifts and abilities with which they are endowed by God's grace. They will have to give an accounting.

Thirdly, the judgment day is set forth, and the criteria that are used in this picture of that day are deeds of physical, ethical, social righteousness. It is only the regenerate that can stand the test of the judgment, for no

man is saved by his own righteousness, but the fruits of regeneration set forth here as evidence in the day of judgment are deeds that reckon with the physical and social needs of men.

So a Christian neglects social righteousness, if he does so, in the face of Christ's direct warnings, not only here but in the Sermon on the Mount and elsewhere.

That Christian principles are applicable to social problems is not a new discovery. The apostle Paul was talking about one such problem in his letter to Philemon. In post-apostolic days Clement of Alexandria wrote much on them. Peter Waldo and Francis of Assisi knew about them.

John Calvin gave thought to the matter in Geneva. So did the Christians of Cromwell's day in England. Thomas Chalmers was a leader in meeting them a century ago.

But these men did not say all there is to be said. Nor were their problems ours. Whether we like the designation "atomic age" or not, we must face its problems squarely and honestly. Christians cannot be cowardly even in the face of social difficulties. The twenty-fifth chapter of Matthew sets the pattern. First, the dealing of God with the individual soul. Then the individual soul dealing with the temptations, the perplexities, the difficulties, and the problems of this current day in the light of God's Word.

"On the Highest Level"

NOW and then it slips out. Scattered through the reams of pious religious "globaloney" with which the prelates of world Protestantism surround their rise to power appear sentences which state the bald truth. One such inadvertent confession popped up in a questionnaire submitted by the World Council of Churches to delegates at the Cambridge conference. (See *Religious News*.) The questionnaire inquired whether "some kind of satisfactory understanding at the highest level, presumably between the World Council and the Vatican, should be sought in putting an international Christian point of view on peace problems before the statesmen of the world."

Of course the delegates were in favor of this proposition. Since the World Council minutes, which have just been printed, reveal that Council

leaders sought a Vatican connection from the very beginning, the value of getting Council delegates occasionally to approve the idea, even if in anonymous answers to a questionnaire, is obvious. But the revealing words are "understanding at the highest level, presumably between the World Council and the Vatican . . ."

The symmetry of that "Highest Level" is beautiful. On the right towers the Holy See, where the self-styled Vicar of Christ is enthroned in medieval pomp. On the left is the streamlined shaft of modern ecumenical Protestantism, crowned with the pent-house office of the World Council of Churches. The Pope, of course, could hardly deign to consult with some Protestant minister. But as for the new Protestant hierarchy that now shares the stratosphere: well, purely unofficial consultation might be arranged.

E. P. C.

Consolidated Churches

In the August issue of the magazine *Coronet*, Dr. Clarence Seidenspinner, a Methodist minister, writes of a pastor's problems in an article entitled "Your Pastor Is Your Friend." The difficulties which Dr. Seidenspinner's average pastor faces are those of the liberal ecclesiastic. They have to do with counseling in healthy living, conducting educational programs, and administering money, members, and personnel. They do not include such old-fashioned ministerial problems as a burden for lost souls and an under-shepherd's compassion for straying lambs of the flock.

But doubtless the Modernist minister's tensions are quite real. Many a Bible-believing pastor, supplying the comfort of Holy Scripture at an open grave, has wondered how the local Modernist minister could survive such an experience without losing his reason. The "human Jesus" and the race's religious experience are not much help then.

The writer of the article is very accurate in picturing the many aspects of the minister's work. The minister is expected to be a salesman, business manager, writer, speaker, singer, teacher, administrator, and counsellor. To this list OPC ministers would usually add janitor and taxi-driver.

(See "Editorial," page 254)

SUMMER Bible schools of the Orthodox Presbyterian Church have been held in stores, fire-halls, lodge rooms, basement game rooms, and school auditoriums. Pastor Charles G. Schaufele, now of Harrisville, Pa., once conducted a West Philadelphia school on the back steps of an apartment house. But there was never a more novel—or, from the youngsters standpoint, a better—meeting place than the rendezvous of the summer Bible school of Crescent Park, N. J. The school simply met in the woods.

The location was not selected for its publicity value, although some 65 children gathered bright and early on the first day of the school held in their favorite woodland playground. It was just another determined answer to the problem of bringing Scriptural instruction to the children in a spot where a suitable meeting place does not yet exist.

Sunday school work was begun in Crescent Park a year and a half ago by members of Immanuel OPC of West Collingswood. Two families in the new suburban community opened their homes for sections of the school,

Crescent Park Work Has Growing Pains

**Bible School Starts in Woods;
Transportation a Problem for Day School**

By EDMUND P. CLOWNEY



Parker Photo

Forest Primeval. Children's Day exercises are conducted under the trees in Crescent Park. Pastor Kellogg is at the flannelgraph board.



They Took to the Woods: Members of the summer Bible school of Immanuel Presbyterian Chapel squint under the hot August sun on the location where the building will be erected. Just behind them are the trees of the grove which has formed the outdoor cathedral for Bible school meetings. Mrs. Edwin Reilly, Mrs. Eric Crowe, Mrs. Williard Neel, and Mrs. Nettie Addy assisted the Rev. and Mrs. Kellogg in the work of the school. Mrs. Brown of Crescent Park was another enthusiastic helper, and employed her car to aid the work.

and the children trooped into the residences of Mr. and Mrs. W. B. Hartsell and Mr. and Mrs. James Keller on Sunday afternoons.

When Children's Day exercises were scheduled this spring, an auditorium had to be found, and it was—in the woods adjoining two lots promised to the church as a building site for its projected chapel. The cathedral of the grove proved ideal for this occasion, but after its enthusiastic inauguration for the summer Bible school, a difficulty developed. The leafy roofing was lovely, but not waterproof, and the school was forced to migrate to an adjoining housing development, Bellmawr Park, where the community hall was secured. Although this meant a long walk for the children, the school maintained a daily average attendance of 55 for the two-week period.

The title deeds are being searched on the two lots granted the church by the Mellon Estate for erecting a church structure. These lots together measure 40' x 120' and the Rev. Edward L. Kellogg, pastor of Immanuel Church, states that it is hoped that the corner lot adjoining these may be purchased so as to secure an ideal location for the new chapel.

Crescent Park is a community of about 500 homes; there are approximately the same number of housing units in the neighboring Bellmawr Park, and further building operations are expected close to the location of the proposed chapel.

Response by Crescent Park parents to announcement of the Christian Day school which will begin in Immanuel Church this month has surprised and delighted Mr. Kellogg. The response has also created a problem. The school will open to the first three grades, and an enrollment of 25 has been approved. But admittance is being sought for six more children. Mr. Kellogg, who will serve as school bus driver for the Crescent Park area, with his emphatically pre-war Chevrolet as the bus, cannot possibly transport the 15 children from the area who have applied to enter the school. The school board is seeking to solve this problem. If it succeeds, the problem of caring for the bumper crop of tots in the school automatically presents itself.

But problems such as these are welcome to those who face them as tokens of the expanding of the work of the Kingdom of God in the homes of Crescent Park.

Early Super-Men

By the REV. EDWARDS E. ELLIOTT

Pastor, St. Andrew's Orthodox Presbyterian Church, Baltimore, Md.

APES, GIANTS, AND MAN, by Franz Weidenreich. University of Chicago Press. 122 pages.

DR. Cornelius Van Til has remarked that we do not fear the facts of the evolutionist, but his theories. The facts in this book are revolutionary though the author has no other frame than evolution on which to hang them. This material was first presented last year in lectures at the University of California.

The search for the missing link, which is so necessary for the evolutionists, has led many of them to lay undue stress on the smallness of the Java man's skull. Eugene Dubois found this skull cap and femur in Java in 1891, and it was called Pithecanthropus erectus. A writer in *Moody Monthly* several years ago asserted that this Java specimen was an ape. But it is truly human, for it is dolichocephalic (long-headed). All anthropoid apes are round-skulled, and have projecting ridges for strong muscular attachment. Because of the smallness of this Java skull, however, evolutionists liked to regard it as standing closer to a simian ancestor than modern man.

But now comes new light from Java. Shortly after Pearl Harbor, the cast of a new discovery arrived in

America—a giant human jaw bone, with teeth in place. "The most astonishing peculiarity, which strikes the eye first, is the size. The jaw far exceeds in height, as well as in thickness, any known fossil and modern jaw, and likewise any jaw of fossil or recent anthropoids."

Dr. Weidenreich points out that this new specimen is not pathological. Side-show giants sometimes have over-size jaws, but their teeth are as small as other men's. But this jaw has giant teeth. The Heidelberg jaw is not even half its size. "Even the jaw of the big male gorilla, though equal in height, has only about half the thickness of the new jaw."

Spurred on by this find, Dr. Weidenreich began going through some casts of large teeth procured from a druggist's shop in Hong Kong. The Chinese, it seems, are great on collecting fossil teeth of all kinds of animals for their "medicinal value." Among these teeth were three that had been labeled as teeth of a giant ape, "Gigantopithecus." But a closer examination showed this to be an error. "This primate was not a giant ape but a giant man and should, therefore, have been named Gigantanthropus . . ." These molars are more than one-third



Parker Photo

Salute to the Flag in the closing exercises of the extension summer Bible school of Immanuel Church, West Collingswood. The Bellmawr Park community hall was secured as a meeting place after rain forced the school to abandon the woods of Crescent Park.

larger than those of the Java giant. "It may not be too far from the truth if we suggest that the Java giant was much bigger than any living gorilla and that the Chinese giant was correspondingly bigger than the Java giant—that is, one and a half times as large as the Java giant, and twice as large as the male gorilla." I believe the Ringling Brothers' Gargantua weighs some 450 pounds. What must this Chinese giant have weighed? It is no wonder then that chapter 3 begins with the words of Genesis 6:4, "There were giants in the earth in those days."

Man before the flood was not restricted to the Mesopotamian area. He was perhaps driven back there by advancing ice (see the article "Deluge of Noah," in the *International Standard Bible Encyclopedia*). The Biblical history of man portrays a shortening of the life-span and a general physical retrogression which can by no means be identified with an evolutionary process. And do not the general facts of anthropology bear out the Biblical position? Dr. Weidenreich would phrase it this way: "In other words, the human brain case attained its greatest evolutionary expansion during the Neanderthal phase and has undergone a distinct diminution since. Such a statement seems, at first glance, surprising and completely unexpected."

Then the author proceeds to argue that the shrinkage of the human brain case was in reality a specialization, and that it produced a hump which gives more brain surface to highly desirable functions. Now it may be true that God in His mercy provided some better things for us than He did for our ancestors, even in the process of the retrogression of the brain case. But the shrinkage is going on and is easily measurable. In Switzerland between the fifth and eighth centuries, almost half the people were dolichocephalic (long-headed) and most of the rest were mesocephalic. Today the great majority is brachycephalic (round-headed) with only a tiny fraction in the long-headed bracket. This change, Dr. Weidenreich points out, did not come to Europe by immigration, for the immigrants were long-headed too.

A famous teacher of anthropology, when discussing the toes on early horses, would often remark, "Horse is horse." In other words, development and specialization within a species proves nothing about bridging the gap from one species to another. Man is

man, and a change in the cephalic index of whole populations does not alter essential human character, nor does the drop from giant to pygmy. The change cannot be projected lawfully beyond the horizon of observed

facts. And no one has yet produced a single fact which can disprove the scientific material of Genesis. Indeed, judging from this new book by anthropologist Weidenreich, the facts are all on our side.

Christianity Rightly So Called

A Review by REV. ROBERT S. MARSDEN

CHRISTIANITY RIGHTLY SO CALLED, by Samuel G. Craig. Presbyterian and Reformed Publishing Co., Philadelphia, 1946. viii. 270. \$2.00 (May be ordered from THE PRESBYTERIAN GUARDIAN).

A BOOK by Samuel G. Craig cannot but be of interest to readers of THE PRESBYTERIAN GUARDIAN. Those of us who are of a younger generation honor Dr. Craig as one of the champions of true Christianity when the battle waxed hottest in the reorganization of the Theological Seminary of the Presbyterian Church in the U.S.A. at Princeton, N. J. We remember him as one of the founders of Westminster Theological Seminary, and as one of the first champions of orthodoxy during the years 1929-36. We knew him as an intimate friend of Dr. Machen, but as one who finally decided not to withdraw from the Presbyterian Church, and who, consequently, forsook Dr. Machen's militantly orthodox position. Now, in publishing his book, he represents to us the best of evangelicalism of the Presbyterian Church in the U.S.A.

The necessity for the publication of a book such as this should never have arisen. The thesis of the book is so obvious that it should not have had to be expounded. It is that Christianity is an historical religion, and that consequently there is a type of religion that has a right to be called Christianity and there are many other types that do not have a right to that name. But as obvious as this thesis should appear to everyone, it needs again to be expressed, and Dr. Craig is to be commended for his clear expression of it.

His definition of Christianity, arrived at through an examination of its history and through an analysis of its essential content, is interesting. Dr. Craig says that, "Christianity is that ethical religion that had its origin and that has its continuance in Jesus Christ

conceived as a God-man; more particularly it is that redemptive religion that offers salvation from the guilt and corruption of sin through the atoning death of Jesus Christ and the regenerating and sanctifying influence of the Holy Spirit" (p. 87).

In his whole presentation, Dr. Craig places a most commendable emphasis upon the facts of history as defining Christianity. He emphasizes the doctrines of Christianity and exposes the fallacies of those who insist that Christianity consists exclusively either of doctrines or of facts, as well as the fallacies of those who insist that Christianity consists of neither facts nor doctrines. He rightly emphasizes the truth that both facts and doctrines enter in the making of Christianity "to such a degree that where either is lacking there is no such thing as Christianity rightly so called" (p. 127).

Dr. Craig should also be commended for his salutary emphasis upon the necessary relationship which exists between Christian doctrines and Christian morality. He says, "We might as well suppose that a house can stand after its foundation has been undermined or that a tree can continue to bear fruit after its roots have been cut as expect men to act like Christians when they do not think like Christians. The cry, 'Christianity is life not doctrine,' is folly and unbelief. In the interest of the Christian life itself it is of first importance that Christian doctrines be maintained and propagated" (p. 178).

The book has its disappointments. One cannot but wish that the optimism which Dr. Craig expresses about the present state of Christianity were warranted. He asserts that "the overwhelming majority of those calling themselves Christians still hold to the high supernaturalism that was dominant in Christian circles until the rise and spread of the modern world

view . . ." (p. 12). He assures us that most of those who call themselves Christians reject the modern Pelagianism that "would have us believe that the Parable of the Prodigal Son contains the very core, even the whole of Christianity . . ." (p. 80). It must be remembered that Dr. Craig is a conservative Christian in the midst of a church that has officially forsaken the Christian position; only through an inveterate optimism can he justify his present ecclesiastical position, and that optimism shows itself throughout his book. (See also pp. 15, 91.)

Dr. Craig seems to be too complacent with those types of Christianity that he calls "deformations" in contrast with what he calls "falsifications" of Christianity. He regards Romanism, for instance, as but a "deformation" of Christianity, and seems to think that evangelical Christians have much in common with modern

Romanism. However, he quotes with approval the statement of the great Abraham Kuyper when he said, ". . . against this deadly foe (Modernism), ye Christians cannot successfully defend your sanctuary but by placing, in opposition to all this, a life and world view of your own, founded firmly on the base of your principle, wrought out with the same clearness, and glittering in an equally logical consistency" (p. 235).

But even though, in the judgment of this reviewer, the book has rather serious weaknesses, yet it is refreshing to read a clear and cogent statement of just what Christianity is. The book is to be commended as one that can be put into the hands of unbelievers or of immature Christians. If they will read it, it will do much to point them in this day of ecclesiastical apostasy and unbelief to the Christ of Christianity rightly so called.

few moments, and then told him to get up, take up his cot, and go on his way. These words implied a complete cure, which was immediately effected, so that almost before he knew it the man was walking off down the street carrying the cot, or mattress, on which he had been lying.

This all took place on the Sabbath day. The legalists among the Jews had developed many strict rules concerning the observance of the Sabbath, thinking that in so doing they were interpreting the law of Moses. One of these rules forbade the carrying of burdens on the Sabbath. When some of these men saw the one who had been healed carrying his mattress, they stopped him and told him it was unlawful. He answered that the man who had healed him had told him to carry his mattress away with him. They asked who that was, but Jesus had disappeared in the crowd and the man did not know.

Sometime later Jesus met the man in the temple, and warned him against further sin, "lest a worse thing" happen to him. This is usually interpreted to mean eternal punishment, and to indicate that the illness from which the man had been suffering was itself the particular result of some special sin. But the man now knew Who had healed him, and he proceeded to tell the authorities. Their wrath was now directed against Jesus, because He had, in their opinion, broken the Sabbath day, or commanded it to be broken.

Some persons have thought that Jesus was required to appear before the local Sanhedrin, or some lesser court, to face this charge. If so, the lengthy discourse which John records in this chapter would constitute a summary of the answer which Jesus made in defending Himself.

In the discourse Jesus tells of the nature of His Person, and the nature of the work committed to Him. He is one with the Father. As the Father works, so also does the Son. The Father makes known to the Son all that He Himself is doing, and the Son does the same. Among the things the Father does, which have also been given into the hands of the Son, are the matter of "making alive" and the matter of judging. The Father has committed all judgment to the Son. (These words are particularly significant if Jesus were actually now de-

(See "Sloat," page 255)

The Life of Jesus Christ

Part Three: From the Second Passover of His Public Ministry to the Third

A Home Study Course

By the REV. LESLIE W. SLOAT

LESSON 12

The Start of the Sabbath Controversy

SCRIPTURE: *John 5:1-47.*

IN THE fifth chapter of John's gospel we have the account of a visit Jesus made to Jerusalem at the time of a feast. John does not identify the feast, and opinions vary greatly as to what feast it was. Some have taken the position that this was again the time of the Passover. If so, this visit would be a year later than that recorded in chapter three. Two chief arguments are raised against this view. It is said that if this were the Passover, John would have mentioned the fact. Also it is said that if this is the Passover, John has paid but scant attention to the intervening year. In answer to these arguments, it is said that John does not undertake to review those portions of Jesus' ministry which are quite extensively reported by the other evangelists. It is pointed out too that John concerns himself largely with the Judean ministry of Christ. And it is added that he did not need to name this feast because in describing it as

the feast he was obviously referring to the Passover.

Without attempting to solve this problem, which is in fact quite important, we will continue our studies on the assumption that John 5 does refer to the second Passover of our Lord's public ministry. It certainly appears to mark at least a new phase of that ministry. For now there begins what seems to be a planned and outspoken opposition to Him and to His work. The opposition takes the form, for the time being, of a controversy about the observance of the Sabbath.

While Jesus was at Jerusalem on this occasion, he healed a man who had been ill for many years, and who was spending his time lying on a cot near what was believed to be a "healing" pool of water. Popular superstition held that the water was disturbed at certain times, and that whosoever first entered the pool after the disturbance, would be healed. This poor man, however, had no one to help him down, and someone else always managed to get in first.

Seeing the man, Jesus had compassion on him, talked with him for a

The

GUARDIAN NEWS COMMENTATOR

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

World Council Launches International Affairs Commission

New Church Body May Seek Catholic Aid to
"Put Pressure On" United Nations Organization

CHURCH & STATE

FORMATION of a thirty-man commission to make the views of Protestant and Eastern Orthodox Churches known on international, political, and economic questions was approved last month by 75 church leaders from sixteen countries who met at Cambridge, England, under the auspices of the World Council of Churches.

Baron Frederick van Asbeck, professor in the University of Leyden, Holland, was named chairman of the commission. John Foster Dulles of New York is vice-chairman. United States members of the commission include Dr. O. Frederick Nolde, dean of the graduate school of Mt. Airy Lutheran Seminary, Bishop G. Bromley Oxnam, president of the Federal Council of Churches, Protestant Episcopal Bishop G. Ashton Olsham, Professor Reinhold Niebuhr, Union Theological Seminary, and Dean Virginia Gilaersleeve, Barnard College, New York.

Church Lobby

The commission will function as a church lobby in the making of the peace. It was set up after vigorous debate between the American and European delegates to the Cambridge conference. Many of the European delegates felt the danger of the church setting itself up as "simply another power bloc." Dr. J. H. Olsham, vice-chairman of the British Council of Churches, objected to "big, vague words," about the purposes of the proposed commission. But the Federal Council American delegates, spearheaded by lawyer Dulles, leveled out the opposition by references to the success of the FC's Commission on a Just and Durable Peace, of which

Dulles is chairman. Bishop Oxnam declared that this lobby worked so well that Washington politicians "knew they were not dealing with a paper organization."

Dr. Walter W. Van Kirk, secretary of the Commission on a Just and Durable Peace, warned that "power politics is seeking to expand its influence, and the churches must act to counterbalance this tendency."

Urging that churches develop "new techniques to impress the politicians," Dr. O. Frederick Nolde, of Philadelphia, asserted that "effective work in the political field demands the use of more than pious phrases." He declared that "it is imperative that the churches of the world seek in every legitimate way to bring moral pressure to bear on the leaders of the world."

"If it is appropriate for labor and business," he said, "to put pressure on the United Nations organization, it is necessary for churches to do the same thing."

At a subsequent press conference, Kenneth Grubb, vice-chairman of the conference, explained that reasons for differences between American and European delegates over the proposed international body are that Americans feel public opinion in the States is most important, while continental Europeans regard public opinion in their nation as less important than personal negotiations.

"Also," he added, "the American churches are on a rising tide, while the continental churches have endured war and persecution and lack vigor."

Sweeping Functions

A nine-point statement on the commission's functions declared that it is to represent churches in contacts with such international bodies as the United

Nations and its related agencies. These contacts, it was stated, would assist in the codification of international law, encourage respect for human freedoms, "especially religious liberty," promote the international regulation of armaments, and further economic cooperation and the development of dependent peoples.

Other functions will be to encourage the setting up of national commissions "in each country and each church"; to gather and distribute information on the relation of churches to public affairs; to issue studies on economic and social problems; to assign special tasks to subcommittees; and to organize study conferences of leaders of different churches.

The commission will also suggest ways in which Christians "may act effectively on special problems touching on conscience" at particular times; formulate principles bearing on the relations of nations, focusing on immediate issues; and join other organizations occasionally in advancing particular aims.

"Highest Level"

Attention was drawn to this last function of the new organization by the answers given anonymously to a questionnaire among the delegates to the conference. Replies to the questionnaire revealed agreement among the Protestant leaders that "some kind of satisfactory understanding at the highest level, presumably between the World Council and the Vatican, should be sought in putting an international Christian point of view on peace problems before the statesmen of the world."

Dr. Van Kirk, recently returned from the conference, declared with respect to the cooperation provision that, "It is my personal hope that under this provision it may be possible for Protestants to act in cooperation with Catholics or Jews on such matters when it is discovered a common mind exists."

In an editorial the *New York Times*

hailed collaboration between the Vatican and the World Council of Churches for solution to peace problems as "a significant step" for united Christian action for the good of mankind.

"It would be a spiritual, beneficent lobby at our international tribunals, unbound by considerations of creed, recognizing no earthly master, only the Divinity," rhapsodized the Times.

Wooing Rome

Minutes of a World Council meeting held in Geneva, Switzerland, last February, and published here for the first time, reveal that establishment of unofficial and informal consultation between the World Council of Churches and leaders of the Roman Catholic Church was approved by the Vatican as early as 1939.

The minutes revealed that seven years ago Dr. William Temple, at that time chairman of the provisional committee of the Council, sent a letter to the Vatican giving information about the World Council. He received a reply from the Most Rev. William Godfrey, Apostolic Delegate in Britain, to the effect that consultation in an entirely unofficial way would be approved.

But despite the burgeoning friendliness of the new commission toward Rome, editors of the *New World*, official weekly publication of the Roman Catholic archdiocese of Chicago, could not refrain from commenting on the inconsistency of the Federal Council leaders who had so recently protested to the President against Mr. Myron C. Taylor's mission to the Vatican as violating the principle of the separation of church and state. Commented the paper, "the very men who have become wild-eyed with fear over Vatican activities are shouldering into a field which they themselves have labelled 'power politics.'" For those who felt that only Rome could be guilty of intrusions into the business of the state, the Catholic paper explained that "we simply suggest that there are many different ways of skinning a cat."

ROMANISM

"Holy Year"

The Vatican has announced plans for a Holy Year in 1950 during which the Holy See will grant extraordinary

plenary indulgences to pilgrims who visit Rome to venerate the tombs of the Apostles and the See of Peter. Indulgences in 1950 will be given and not sold as in Luther's day, but the income from the vast hordes of pilgrims who are expected to throng the already overcrowded Italian capital will nevertheless fill many coffers of the Papal treasury.

Holy Years were formerly held every 100 years, but the intervals were reduced to fifty and finally to twenty-five years by decree of Pope Paul II (1464-71). It is announced that the Holy Year will actually begin almost a year ahead of time, on April 2, 1949, the anniversary of the ordination of Pope Pius XII. A dramatic opening of the doors of the basilicas of St. Peter, the Lateran, St. Paul, and St. Mary Major, which are ordinarily kept closed, is scheduled for Christmas eve in 1949.

Jocist Crusade

The Very Rev. Canon Joseph Cardijn, world famous founder of the Jocist young workers' movement, which originated in Belgium in 1932 and now has more than a million members in about 50 countries, is in the United States on a special mission for Pope Pius XII to help organize Jocism on an international basis. Besides the United States, he will visit countries in Central and South America where Jocist groups have been established.

Canon Cardijn's mission forms part of an overall strategy of the Roman Church to gain influence among the labor classes, a strategy that is integrated with the Vatican's "Holy War" on Communism. Cardijn has declared that the United States has an indispensable part to play in the projected world-wide Jocist movement to "save the masses for the Church." Aims of the movement—known in Belgium as the *Jeunesse Ouvriere Chretienne*, or J. O. C., for short—are stated to be the uniting of young workers for the improvement of their working conditions, the betterment of family and social life, and their moral and spiritual advancement.

The Social Action Department of the National Catholic Welfare Conference (executive agency of the Romanist hierarchy in United States) has been sponsoring studies of the labor question in the Church. Forty women from eleven states and two

foreign countries attended the second annual Institute for Social Action Chairman sponsored by the department this summer in Washington. A "Code for Industrial Relations," covering both labor and management, has been stressed in summer schools of Catholic Action throughout the country.

The management section of the code lists the following rights: property (use conditioned on public welfare); reasonable return on investment; equal representation in the formation and enforcement of law; the right to conduct a truly free enterprise; and the right to an honest day's work, fair price, reasonable reserves, and decent standards of competition.

Labor's rights are listed as follows: a fair share in the fruits of industry; sufficient participation with management in the production of goods to guarantee fundamental human rights; development of the potentialities of trade unionism in order to promote the common good; the right to join labor unions and bargain collectively with employers; and the right to a decent human life for the worker and his family.

Binding the Conscience

The "Assumption of the Blessed Virgin Mary" may be proclaimed an article of faith by Pope Pius XII, it was indicated in Rome recently with the announcement that the Pontiff is now polling all the Roman Catholic Bishops of the world on the attitude of the faithful toward such a declaration. It is expected at the Vatican that the response to the Papal inquiry would be favorable.

According to the Catholic Dictionary, the Church teaches that at her death, the body of the Blessed Virgin was preserved from corruption and soon afterwards assumed into heaven and reunited to her soul. Although the Church never explicitly defined this teaching for the belief of Christians, nevertheless Pope Benedict XIV declared it a probable opinion, the denial of which would be impious and blasphemous. If favorable action is taken by the Pope this article of faith would be the first added since 1870, when the infallibility of the Pope in matters of faith and morals was proclaimed.

Appeals are being received by the Pope from Cardinals, Bishops, religious communities, universities, and

even city governments that the Assumption be made an article of faith. The self-arrogated authority of the Roman Pontiff may soon bind again upon the consciences of men a human tradition which has not a shred of support in the Word of God.

Banner Year

When Catholic schools across the nation re-open their doors to start the fall term, a total of 2,768,000 students will be enrolled, according to figures released by the Department of Education of the National Catholic Welfare Conference, which looks to the 1946-47 school semester as a banner one in the history of Catholic education.

Elementary schools will have 2,125,000 students registered; high schools 430,000; universities and colleges 180,000; seminaries 22,000; and teachers colleges and normal schools will have a combined enrollment of 11,000.

EDUCATION

Evangelicals Form NSSA

Delegates from all sections of the United States and from a number of provinces in Canada are expected to attend the first convention of the National Sunday School Association, in Moody Memorial Church, Chicago, October 2-6 inclusive. The Association has been formed by evangelicals who are seeking to set up a conservative Sunday school program to replace the Modernistic propaganda of the materials issued by the International Council of Religious Education.

Theme of the conference will be the words of Christ, "Go . . . Teach," and main addresses will be given by the Hon. Robert S. Kerr, governor of Oklahoma; Dr. Archer E. Anderson, pastor of the First Presbyterian Church, Duluth, Minn.; Dr. Clarence H. Benson, general secretary of the Evangelical Teacher Training Association; Dr. Robert C. McQuilkin, president, Columbia Bible College; and others.

Federal Aid

A new federal aid-to-education bill, disposition of which undoubtedly will entail much discussion in the next Congress, was introduced in the closing days of the 79th Congress by Senator James E. Murray (D.—Mont.), with Senators Claude Pepper (D.—Fla.) and Wayne Morse (R.—Ore.) as co-sponsors.



The Rev. Bruce Hunt, Orthodox Presbyterian missionary under appointment for the Korean field, has obtained his passport and military permit. His sailing date is not yet definite, but he hopes to leave as soon as possible. It is possible that he may locate his work near the new Chinha Seminary. (See the GUARDIAN, August 25, p. 233.)

The bill, S. 2499, is designed to establish a new national policy on education, and under its terms federal funds for education would be made available to non-public as well as public schools.

There have been federal aid-to-education bills introduced in virtually every session of Congress in the past decade, but the stumbling block which prevented passage of these bills was the provision for aid to parochial and private schools.

CHURCH UNION

Continuing Church?

Proposed plans to merge the Presbyterian Church in the U.S.A. and the Presbyterian Church in the U.S. (Southern) were condemned by some 200 members of the latter denomination meeting in Montreat, N. C., last month as supporters of the Southern Presbyterian Journal's Continuing Church Committee. The delegates came from 15 synods of the Church's General Assembly.

The conference was "designed solely to preserve the Southern Presbyterian

Church in purity and power and in opposition to union with the Presbyterian Church in the U.S.A.," according to Dr. John R. Richardson, of Spartanburg, S. C., chairman of the program committee.

The findings committee reported that although credal differences "do not appear significant," there "is manifestly a radical difference in viewpoints in the two Churches as to the interpretation and administration of the standards."

"We remain opposed at present to organic union with the Presbyterian Church, U.S.A., because doctrinal differences present a serious obstacle," the findings committee also declared.

The committee passed the following resolution in regard to church property:

"Recalling that when our Church came into existence, congregations, presbyteries, and synods exercised the right of self-determination with regard to their property, therefore we stand unequivocally on this principle, believing it to be consistent with the best in our Presbyterian traditions."

Consolidation

A joint meeting of the executive boards and agencies of the Presbyterian Church in the U.S. (Southern) and the Presbyterian Church in the U.S.A. will be held in Atlanta, Ga., sometime in October to study a plan of union to be used in consolidating the home and foreign mission work of the two churches.

Plans for the conference were formulated recently at a meeting of the drafting committees of the two denominations in Asheville, N. C.

It is hoped to have the plan of union completed in time for presentation to the general assemblies of both churches next year.

Editorial

(Concluded from page 247)

The solution recommended by Dr. Seidenspinner is the consolidated church. "Larger churches permit employment of a staff and a cathedral type of organization. Consolidation is feasible in the country as well as in the city, for in a consolidated church, one pastor may preach, another may call and counsel, another may look after business and educational interests, another may direct a musical

program for the parish."

For the social program of the Modernist church such specialization may be highly desirable. But the sacred calling of the minister of the gospel is not a collection of morale-building odd jobs. It is a spiritual unity centered upon the preaching of the whole gospel to dying men. The preacher who neglects pastoral work in the homes of his parish and catechetical work among the children may become a powerful orator on world affairs, but he will not preach to the hearts of his people. And the pastor who is a good comrade, but neglects the toil of the study, alone in prayer with the Word of God, will not feed men's souls on the Bread of Life.

It is perfectly true that many ministers are forced to squander their time on financial and administrative affairs which others should care for. Many have left the ministry of the Word to serve tables. But the solution is not in the direction of bigger churches and more pretentious ecclesiastical machinery. The solution is rather in smaller churches, where the minister and other elders can honestly shepherd the people, and where the people, for Christ's sake, and in deep Christian love, hold up the hands of the man of God among them. American sentiment to the contrary, the church is no place for mass production.

E. P. C.

Sloat

(Concluded from page 251)

fending Himself in a court before judges.) The purpose of the Father in thus committing all things to the Son, is that the Son may be honored just as the Father is honored.

It is difficult to see how Jesus could have said any more plainly that the Son and the Father were equal. But now, lest anyone misunderstand his intent, He proceeds to make it clear that He Himself is the "Son" being referred to. He has been speaking in the third person. Suddenly He changes to the first: "Verily I say unto you, he that heareth my word and believeth on him that sent me hath everlasting life . . ." He Himself, in other words, is this Son to whom the Father has committed all judgment. And speaking as the Judge of all the earth, He declares the conditions of eternal life, the conditions which shall determine

His own judgment.

He had spoken of the "greater works" which would be given Him to do, and He now indicates the nature of these. The first is the spiritual resurrection, as we may call it, or the raising of individuals from the death of sin into the condition of salvation (vv. 25-27). The next is the final resurrection and judgment of all men (vv. 28-29).

In all of this there is the answer to the charge of Sabbath breaking. The Son of God, equal to the Father, doing what He sees the Father doing, and the One to whom the Father has committed life and judgment,—this One cannot be doing what is wrong. What He has done on this day, in healing a man and telling him to take up his cot and go home, was not wrong. It was only contrary to men's mistaken interpretation of the law of God, not to that Law itself.

Finally Jesus refers to various witnesses by which His accusers should be able to discover that what He said concerning Himself was true. There was John the Baptist, the ministry of miracles, the voice of God Himself, and especially, there was the Scripture. All these testified of Him, yet the accusers would not listen to them, but sat to judge Him,—to judge Him on the basis of Moses' law, and even Moses had testified of Him.

In this remarkable discourse, spoken in answer to the charge of Sabbath breaking, and the additional charge that He blasphemed because He made Himself equal to God, our Lord definitely asserts His true deity, His personal equality with the Father, His Messiahship as being the One of whom the Scriptures spoke, and His supreme position as governing both the resurrection and the judgment of men. This is but a portion of Jesus' teaching concerning Himself.

QUESTIONS ON LESSON 12

Detail Questions.

1. How long had the man been sick, whom Jesus healed on this occasion?
2. What command did Jesus give the man, which caused trouble with the authorities?
3. How did the man come to know Who had healed him?
4. Was Jesus breaking God's law in what He said to the man?

Discussion Questions.

1. What significance, if any, is

there in the fact that Jesus chose to heal only one of the persons at the pool?

2. On what previous occasions had Jesus called God His "Father"?
3. Why did the Jews also accuse Jesus of blasphemy? Do you think they interpreted His words correctly?
4. Summarize Jesus' teaching concerning Himself as given in this passage.
5. Who are those who have everlasting life? Do you think you are one? Why?

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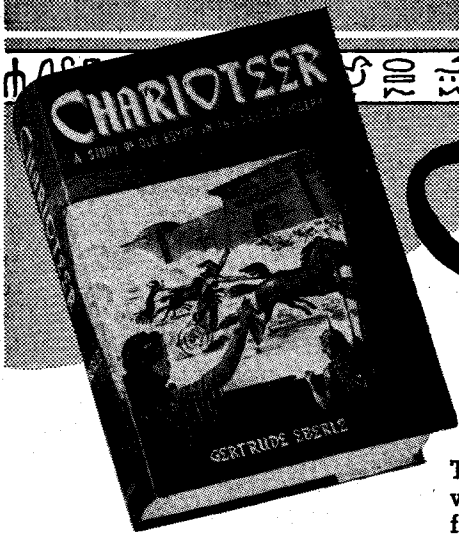
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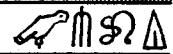
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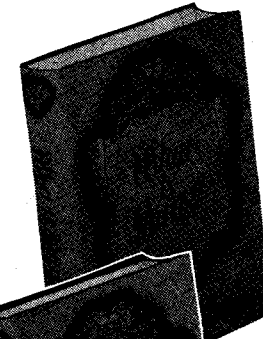
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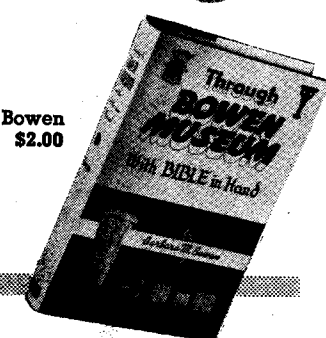
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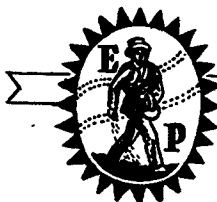
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