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# The Presbyterian GUARDIAN

J. GRESHAM MACHEN, • EDITOR 1936-1937

## What's Right with the O. P. Church

R. B. Kuiper

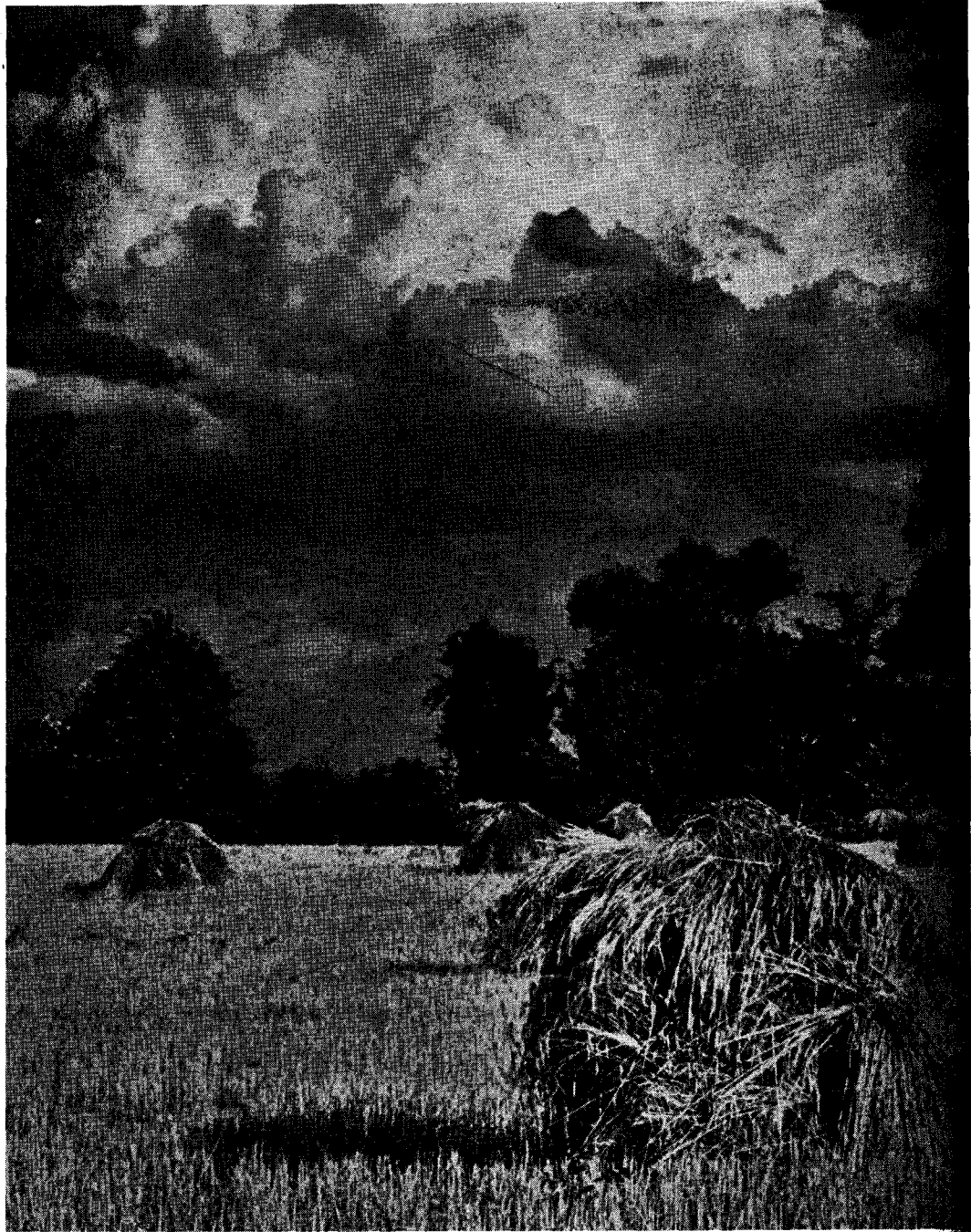
## Our God and Creation

Edward J. Young

## Missions Director Views His Church

Alexander De Jong

*Guardian*  
News Commentator



Religious News Service Photo

### HARVEST—SEAL OF GOD'S PROMISE

“While the earth remains, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease.”

**November 25, 1946**

VOLUME 15, NO. 21

“Remember now thy creator in the days of thy youth.”



**I**T IS true, Thanksgiving is not a day set aside by God for the rendering of thanksgiving to Himself. But it seems to me that the American people do well to follow the example of their forebears to take this way of expressing their thanks to their Maker and Provider for all of His goodness during the year.

Is it not well, too, at this season for us to express our appreciation to our fellow men who have by their friendship and kindness made our lives happier? Too often we take them for granted, and this day should remind us of the gratitude we owe them. Indeed, this reminds me what I owe to you who have shown by letters and personal comments your interest in the Youth Center during nearly two years. It would be difficult for you to imagine the encouragement that you have provided to one whose busy life in the home and in the church has made this page a real burden at times. Thank you.

On top of that, here is an apology. A while back mention was made of a missionary playlet which could be secured by writing the GUARDIAN office. You can picture how red our faces were when we discovered that neither the author nor the office had a single copy left! Now let us turn it around: do you have a copy of "A Thing Hard to Understand" which we might borrow? We would like to be able to comply with those requests from Nebraska and South Dakota.

On behalf of the Machen Leagues of all the churches I should like to welcome new groups into our fellowship. Several have come to notice recently. And also, let me extend an invitation to young people of our churches where no society exists. Examine the suggested constitution in the June 25 GUARDIAN. Write the Christian Education Committee for sample lessons. Have a talk with your pastor, and see about organizing a Machen League soon!

One last thought in connection with Thanksgiving day—be temperate!

\* \* \*

The boy next door is practicing his football kick. The lady down the street brought me a bunch of her prize mums. A college girl just showed me the Christmas cards she made—block printed. Her room-mate just began to take vocal lessons "for the fun of it!"

What is your hobby? In giving advice to Christian young people, one must be very cautious not to insert personal ideas as authoritative but rather must be careful to stick very close to the word and spirit of our infallible guide, God's Word. I can find no chapter and verse where the Bible states that everyone should have a hobby. But I do believe that I can demonstrate that a good hobby is definitely an asset to a young Christian in his life. Let me try.

God has given us a beautiful world in which to live. Some people go through an entire life without more than passing notice of the wonders of this world. But the Christian amateur astronomer is thrilled by the majestic precision of the heavens. The Christian amateur botanist sees the glory of his heavenly Father in the beauty and the order of plant life and growth. The Christian amateur photographer or artist cannot but give thanks to Him who created a world so full of interest and beauty.

God has given us bodies and minds with amazing capabilities. He does not get glory when we waste His gifts. He is glorified when the young Christian uses his body well on the ball field. He is glorified when the young Christian uses his voice or musical ability to its best advantage. He is glorified when the young Christian uses his mind as it can be used by reading or research on subjects of particular interest to him.

God has given us a place to maintain in the world. A young Christian

of wide interests or of talent becomes a more interesting personality. His appeal is greater to those he meets. He obtains greater respect from his fellows. And, if he is at the same time a consistent, sincere Christian, I truly believe his opportunities for service to his God are multiplied.

I haven't said a word about the personal satisfaction that a good hobby brings. I haven't said a word about the monetary rewards sometimes reaped from a good hobby. And I haven't said a word about the physical and psychological benefits. I'm not much interested in what particular hobby you have except that it be *worthwhile*. I don't recommend the collection of match box covers, for instance! But I do hope you will take stock of yourself; see what your interests and abilities are and then have a hobby!

*Norma R. Ellis*

Director, GUARDIAN YOUTH CENTER

### A False Balance

**I**N Proverbs we read, "A false balance is abomination to the Lord: but a just weight is his delight." The storekeeper who has scales inaccurate in his own favor is a thief! God requires perfect honesty just as we saw last month that he requires perfect purity.

God's eighth commandment is "Thou shalt not steal." The Bible shows us throughout that ownership of private property is in accordance with God's will for the conduct of human affairs. This commandment is in accord with that. Every man has the right to possess material goods of his own. And every other man has the obligation to respect that right. Every man has, furthermore, the right and privilege to increase by legitimate means his material wealth. And no other man has the right to hinder him in his efforts.

This is not to say that material  
(See "Youth" page 334)

# What's Right With The Orthodox Presbyterian Church?

By the REV. R. B. KUIPER

Professor of Practical Theology in Westminster Seminary

I WAS asked to deliver an historical address on this occasion. It is clear that a sermon is not expected. It is also clear that, while in a general way my subject has been assigned, its formulation was left to me.

It occurred to me to speak on *Birth Pangs and Growing Pains*. That subject has much in its favor. It surely would be true to fact. It might be judged, however, to be somewhat lacking in dignity. So I dismissed it.

For just a moment—no more than a moment—I thought of speaking on the question, *What's Wrong with The Orthodox Presbyterian Church?* That theme would have proved easy to develop because much is wrong with our church, but it is exceedingly trite. Our enemies have worked overtime at it, and some of us have worked at it almost as hard. Besides, while a measure of introspection is good, and even necessary, for both an individual and a church, concentration on one's faults and weaknesses can be overdone. I have known persons who overdid it to the point of morbidity and even insanity. May God forbid that our church should head in that direction.

I have chosen rather to discuss the question, *What's Right with our Church?* And since, as I said, this is to be an historical address, my precise theme is: "*What Is Historically Right with The Orthodox Presbyterian Church?*"

A great many things are right with our Church, so many that I cannot possibly enumerate all of them. It is a foregone conclusion that, when I have finished, some of you—perhaps all of you—will think of things that I might have said, and perhaps should have said, but did not actually say. I have two excuses to offer: first, I cannot think of everything; second, I cannot say everything I think.

The right things about our church that I propose to name may conveniently be brought under two heads:

- I. Our Church is Narrow in the Good Sense of That Term.
- II. Our Church is Broad in the Good Sense of That Term.

*We are glad that Professor Kuiper has granted us permission to publish the address which he delivered at Philadelphia on June 12th, at a service commemorating the tenth anniversary of the denomination. The first portion of the address appears here. The concluding portion will appear in the next issue.*

The question arises at once whether the term *narrow* can be used in a good sense and whether the term *broad* can be used in any but a good sense. Nowadays hardly anybody wants to be narrow, almost everybody wants to be broad. A great many folk regard narrowness as an unmitigated evil, broadness as an unqualified good. It occurs to me, however, that Jesus once spoke of a narrow way and a broad way, and said that the narrow way leads to life, the broad way to destruction. Surely, it follows that narrowness is not always an evil, nor is broadness always a good. And so I am on solid ground when I speak of both narrowness and broadness in the good sense of these terms.

\* \* \*

I

When saying that our church is narrow in the good sense of that term I have reference especially to the matter of doctrine. Was not The Orthodox Presbyterian Church conceived and born in doctrinal controversy? Doctrinal issues were the occasion of its origination.

Historically our church has opposed doctrinal error. It has refused even to compromise with error. How Dr. Machen used to din into our ears the behest never to compromise with error. Compromising truth was to his mind equivalent to denying truth. He himself consistently refused to compromise even a little. A certain character has gone down in the history of our country as "The Great Compromiser." Dr. Machen may well go down in the history of our church as the great non-compromiser.

Positively expressed, our church has

historically striven hard to exemplify the biblical description of Christ's church as "pillar and ground of truth." What is the meaning of that expression? What is the function of a pillar and of the ground? Obviously, to uphold things. Christ brought His church into being in order that it might uphold the truth. In this world so full of falsehood, that cannot be done without opposing error. Therefore our church has ever been militant in its defense and proclamation of the truth of God. It has declared the truth, both controversially and constructively. It has made the truth in all its whiteness stand out boldly against the black background of error.

In a word, our church is intolerant of error. Intolerance is frequently condemned as a grave sin, while tolerance is advocated as a great virtue. The fact is that the term *tolerance* is a neutral one. Whether tolerance is good or evil depends on that which is tolerated. To tolerate sin is an evil. To tolerate error is sin. But intolerance is usually regarded as evidence of narrowness. It may well be that. Only remember that intolerance of error is evidence of narrowness in the good sense of that term.

\* \* \*

Where did The Orthodox Presbyterian Church originate? You say that it originated at this very place, in the New Century Club of Philadelphia, on the eleventh day of June in the year of our Lord 1936. That is true in about the same sense in which it is true that the Protestant Reformation began on the thirty-first of October, 1517, when Martin Luther nailed his famous ninety-five theses to the church door in Wittenberg. But everybody knows that the roots of the Reformation lie far back of that date. It is equally clear that the roots of The Orthodox Presbyterian Church may be traced behind 1936. It is not amiss to say that The Orthodox Presbyterian Church was conceived when the Presbyterian Church in the U.S.A. became tolerant of error. And that happened long ago. Let no one suppose that the church

just named was relatively sound and pure until a decade or two before 1936. He who thinks that betrays an utter lack of historical sense. The decadence of a church is a process, usually very slow—almost imperceptibly slow—at first and then gradually accelerated. To name but one date, 1870 is significant, in this connection. In that year the Old and New School Presbyterians were merged into one body, and that merger involved compromise with error.

The doctrinal decadence of the Presbyterian Church in the U.S.A. came to a head in 1924 when some twelve hundred leaders in that denomination affixed their names to the Auburn Affirmation. That infamous document denounced the infallibility of Holy Scripture as a "harmful" doctrine. It also stated as the conviction of the signers that it was unnecessary for a minister in the church to believe in the virgin birth of Christ, His bodily resurrection, or the miracles of the Bible generally. The precious doctrine that Christ's death on the cross was a sacrifice by which He expiated sin and satisfied divine justice was further decried as but one of many theories of the atonement and non-essential to the faith. The church was now divided into three parties: the Modernists on the one hand, the Conservatives on the other, and between them the middle-of-the-roads or indifferentists. The last-named party was by far the most numerous, and more despicable even than the first.

It was inevitable that this doctrinal controversy in the church should affect its seminary at Princeton. And so in the twenties a battle royal was waged at that institution. It has been said that this battle concerned a mere matter of administration. Princeton Theological Seminary was controlled by two boards: a Board of Directors and a Board of Trustees. There were those who felt that in the interest of efficient administration these two boards should be merged; others thought otherwise. And that was all there was to it. A more misleading understatement is hardly imaginable. President J. Ross Stevenson had advocated an "inclusive" policy for the seminary. He wanted it to represent not only the conservative wing of the church, but the church as a whole. Now the Board of Directors, which had much to say about the constituency of the faculty, was conservative,

while the Board of Trustees was not. Clearly, it was in the interest of Stevenson's policy of inclusiveness that the former board should be swallowed up by the latter. Precisely that happened. In a word, the issue was a doctrinal one. The conservatives went down to defeat. Princeton Theological Seminary, that erstwhile bulwark of American orthodoxy, was taken over by modernists and indifferentists. *Ichabod* was written over its doors.

Thus it came to pass that in 1929 Westminster Theological Seminary was founded as the continuation of old Princeton. In a very real sense the seminary which had been put to death at Princeton was resurrected in Philadelphia. Westminster began with a faculty of seven men, four of whom had taught at Princeton. The four were Dr. Robert Dick Wilson, Dr. Oswald T. Allis, Dr. J. Gresham Machen, and Dr. Cornelius Van Til. This seminary contributed incalculably to the founding of The Orthodox Presbyterian Church in 1936.

For some time the Board of Foreign Missions of the Presbyterian Church in the U.S.A. had been under fire because of modernism in the board and among its missionaries. Pearl Buck, for instance, once served under this board as missionary in China. It was she who expressed the opinion that, if the bodily resurrection of our Lord should be definitely disproved, that would not matter, for the spiritual values of Christianity would persist just the same. When at last she resigned under conservative fire, the board accepted her resignation with regret. Complaints against the modernism of the Board were lodged with the courts of the church. However these complaints fell on deaf ears. Then conservatives in the church found themselves compelled to organize the Independent Board for Presbyterian Foreign Missions. This was in 1933.

Before long several members of this board were brought to trial. I do not exaggerate when I assert that their trials constituted one of the greatest travesties of justice in ecclesiastical history. In 1934 the church made the astounding declaration: "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" (*Manual of Presbyterian Law for Church Officers and Members*, published by the Presbyterian Church in the U.S.A. in 1936, p. 115). On that made-to-order and much worse than flimsy ground the defendants were condemned. But never once were they permitted to say in their defense why they had organized the Independent Board. The issue was patently doctrinal, but every doctrinal reference was consistently ruled out by the court as irrelevant. Here let me quote a significant statement by a Unitarian in the *Boston Evening Transcript* of April 6, 1935. The reference was to the trial of Dr. Machen, the president of the Independent Board, which trial had just been concluded and had resulted in an order for his suspension from the ministry. Said Albert C. Dieffenbach: "No matter what may be said in slovenly contempt about doctrines—that they do not count—the fact is that they are the only things at last that do count. It will always be so. Every great issue in religion throughout history has been in the realm of belief. The weakness, the incoherency and the ineffectualness of any church can be attributed to its lack of great rooted ideas and convictions to give ultimate meaning to the life of man." How grave an indictment by a Unitarian of an avowedly Presbyterian church! And how just!

Those members of the Independent Board who had been adjudged guilty by the lower courts of the church appealed to the 1936 General Assembly, which convened in Syracuse, N. Y. When their appeal was brushed aside lightly, it was clear as broad daylight that the time for drastic action had arrived. The Presbyterian Church in the U.S.A. had unmistakably come under the control of modernism and indifferentism. By accepting that control it had denied the truth. This situation demanded drastic action. Any action short of drastic would have betokened compromise and cowardice. On the eleventh day of June, 1936, The Presbyterian Church of America was founded, the church which today is known as The Orthodox Presbyterian Church.

How clear that the beginnings of our church were doctrinal. It came into existence because of the doctrinal collapse of the Presbyterian Church in the U.S.A. Basically the one and only (See "Kuiper" page 333)

# Our God and Creation

By the Rev. EDWARD J. YOUNG

Professor of Old Testament at Westminster Seminary

WE ARE to study together some of the more important events in Biblical history. The Bible begins with the fact of God and His creation of the heaven and earth. In the stately majesty of its opening words it proclaims that "In the beginning God created the heaven and the earth." Thus in one grand declaration it answers the so-called riddle of the universe.

The language of the Bible's first verse is profound, yet sublimely simple. It is a plain declarative sentence, and it answers the question that men everywhere have at some time asked: "What is the origin of the world?" No long, intricate, technical, philosophical discussion appears here, but just the straightforward statement, "In the beginning God created the heaven and the earth."

What a refreshing simplicity when compared with the wearisome disquisitions of some of the Greek philosophers, for example. But yet how infinitely more profound is this opening verse than any philosophy of theirs. The reason for this profundity is not far to seek. This first verse of the Bible tells the truth about the origin of all things; the philosophers of Greece, because they did not acknowledge God as the Creator, were basically wrong in all that they said. The opening words of the Bible are God's very Word; the philosophies of Greece are thoughts of sinful men, who did not truly know God. So if we would learn of the origin of things, it is to the Bible and not to the philosophers that we must turn.

## God Is

The first teaching of the Bible is the fact of God's existence. God is. And He has done something. He has created all things. This, in simple words, is the doctrine we find here.

The Bible asserts the fact of God's existence as though there could be no question about the matter. The Bible does not even apologize for its assertion. On the contrary, it calls those who do not agree "fools." At the very outset of our consideration of the events of history—not only Biblical

Dr. Young, who was recently installed as professor at Westminster, has kindly consented to write for the GUARDIAN a series of studies on important events recorded in the Old Testament. We present herewith the first of these studies. Others will appear from time to time.

history but every other history—we must remember that God exists, and that all else that exists owes its existence to Him.

There is a very common error present with us today. There are those who say, "Let us adopt a neutral attitude toward the question of God's existence. Let us not presuppose it, for that would be prejudice. Let us be scientific. If we start with a neutral mind, we can discover for ourselves whether God exists or not. If He does exist, we can prove the fact." But although this sounds scientific and unprejudiced, it really is not so. If God has created all things, then *nothing* can have any real meaning save that which it derives from Him. Now if we pretend to be neutral, we are thereby assuming that things can have meaning apart from Him. And if we assume that anything can have meaning apart from God, we have really already denied that He is Creator of all. And to deny that He is Creator of all, is really to deny His existence. So, instead of the neutral mind leading us to God, it leads us away from Him, because it has started out by being prejudiced against Him.

The Bible presupposed God's existence. We must do the same, or all of life will be a hopeless riddle. Apart from God there is no true explanation of anything. God is.

## God Has Created

The second teaching of the Bible is the fact that God has created all things. This is stated in striking fashion when it is said that He created "the heaven and the earth." By the word "heaven," all things except the earth are meant. So the first verse of Genesis may be paraphrased by saying,

God has created all things, and specifically, the earth. Thus the climax of the sentence is the word "earth." This is most fitting in a revelation by God to man, for it is upon this earth that man lives, and it is here that the great work of his redemption was performed. The Bible is a thoroughly practical book. It is designed for you and for me. And it starts by reminding us that the world upon which we live was created by the almighty God.

It is this fact of creation which serves as the identification badge that distinguishes the true God from all false gods. The point is made specially clear by a verse in the Psalms, where we read, "For all the gods of the nations are idols; but the Lord made the heavens" (Ps. 96:5). When therefore a person says that he believes in God, we must ask what kind of a God he believes in. It is not enough to believe in a god—we must believe in the true God. Let us therefore ask ourselves, Do we truly believe that God has created all things? That is a test to determine whether we believe in the true God or not. And let it be plainly understood, that for us the only way to belief in the true God is through faith in Jesus Christ whom He has sent.

God has created all things. He is therefore not in any sense to be identified with those things. The word "God" is not just a term for the totality of existence. Nor is "God" merely a name for the unexplored depths of our own minds, the "beyond within" as it has been called. Nor is the term "God" merely a designation to be applied to certain ultimate principles such as love and truth and beauty. Even those principles have their existence because God gave them existence. They are not God.

Nor is God a proper name for the majority vote in the church. The majority vote in a church is frequently equated with the "mind of Christ" or the "will of God." Sometimes the voice of the people of the church is thought to be the voice of God. God may speak through a decision of the church, but then again He may not.

No indeed. How pale and vague are

all such conceptions of the eternal and almighty God. From them we gratefully turn to the blessed God of creation, and to the wonderful and inescapable fact that the God whom we love is a God who truly exists, the God who in very fact created the heaven and the earth whereon we dwell.

### The Nature of Creation

When the Bible says that God has created the heaven and the earth, it does not mean that God used a part of Himself, so to speak, and formed it into the world. Created things are no extensions or emanations of the substance of the Godhead. But what the Bible means is that God, by the very Word of His power and by the power of His Word, brought into existence things which previously had had no existence. He spoke, and it was done. That which before had not been, now was. And what He created was utterly new. Previous to His command, it had not existed. This is indeed a great mystery. The finite mind of man cannot grasp it. When we produce something that we call new, we cannot do it without using material already

in existence. Though we use the word "create" concerning things we have made, we must remember that the sense is different from that when the word is used of God's activity. The house we "create" is made from wood and brick and stone. How infinitely above us is our God. In His wondrous wisdom and almighty power He speaks, and heaven and earth spring into being. We cannot understand, for we are ourselves a part of that creation. But we can love and adore Him who, even while He is so great as to be the Creator of all, is yet pleased to be our Father as we believe in Jesus His Son.

Here is a matter we should truly take to heart. Do we love this One who is the Lord our God with all our heart and soul and mind? We should love Him. For He exists, He has made all things, and most of all He has redeemed us and we ourselves belong to Him. "Oh, Praise the Lord, all ye nations; Praise Him, all ye peoples; For His merciful kindness is great toward us, and the truth of the Lord endureth forever. Praise ye the Lord." (Ps. 117)

## A Director of Missions Views His Church

A Review by ALEXANDER DE JONG  
Graduate Student at Westminster Seminary

THE CHRISTIAN REFORMED CHURCH, by H. Beets. Baker Book House, Grand Rapids, Michigan, 1946. \$2.00. (May be ordered from THE PRESBYTERIAN GUARDIAN.)

THE Christian Reformed Church is of great interest and concern to the readers of THE PRESBYTERIAN GUARDIAN since she, like this periodical, seeks to maintain a Calvinistic witness. The author of this book attempts to give the reader an insight into the origin and development of the denomination. The Rev. H. Beets, the author, has been associated with the church for many years. For some twenty years he served as a pastor, and then for a period of nineteen years acted as the Director of Missions. In view of his long service he is well qualified to give us a historical review of the genesis and growth of his denomination. The book under review is not the first which the author has

written on this subject. In 1918 a history written in the Holland language appeared. It was later translated into English. The present work no doubt contains much of the former material, as is evidenced by the use of maps previously printed in the other works of the same author. However, this volume seeks to bring the story up to the present time.

In the space of fourteen chapters the reader is introduced to the history of the Christian Reformed Church. The first chapter indicates the roots of the church which extend back to the apostolic church of the New Testament era. Whether or not the chapter is successful in its presentation will have to be decided by the reader. However, one will find here a very limited account of the trends of church history and hardly a true perspective of the historical development of the church. Since such little space could

be devoted to this history, it might have been the policy of prudence, not to mention that of historical accuracy, to have omitted such a scant review. Chapter two gives the reader an insight into the conditions of the church in the Netherlands from which the founders of the Christian Reformed Church separated. The Secession movement of 1834 is dealt with in some detail, and various names of importance are singled out for particular mention. The third chapter indicates a few of the salient features of the Reformed church's beginnings in New Amsterdam, now New York.

After these three introductory and cursory presentations, the author considers the pioneer beginnings of the Christian Reformed Church in western Michigan. He is intent on pointing out that the union of these early settlers with the Reformed Church was not the most felicitous. Considerable attention is given their return to their original identity in 1857. In this discussion the causes for the settlers' desire to separate and form their own organization are not given in clear outline. The vague and misleading phrase, "to be by themselves" is frequently employed, and would be quite without meaning for those who are not well acquainted with that historical situation. A precise indication of the distinct nature of the church and that for which she stands is not clearly delineated. The author would have been more successful at this point if he had stated very clearly the exact nature of the Reformed witness which the Christian Reformed Church desired to maintain and propagate. Her specific nature and distinctive witness are the reasons for her very existence. The heritage which comes to her from Calvin through such great names as Voetius, Kuyper, Bavinck and Hodge is the witness which she then sought to bear and which she today seeks to make as a challenge to all forms of modern thought. The main thrust of such a witness should have been brought into bolder relief.

Having indicated these beginnings, the author devotes the remainder of the book to a discussion of the growth of the denomination. A vast amount of interesting detail is presented. The following chronological division of the material has been chosen. The first period extends from 1857-1880; the second includes the years 1880-1900;

(See "De Jong" page 334)

## The Presbyterian GUARDIAN

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## Thanksgiving, 1946

**T**HANKSGIVING DAY is a day when the nation might well take stock of itself and consider where it is going. Other days of national significance, such as Memorial Day, Independence Day, and election days, likewise challenge us to such considerations. But Thanksgiving Day stands apart because it views the state of the nation in religious terms. It is exactly because of this distinctiveness—because one is called upon to take account of the nation's dependence upon and accountability to God, that this day may have richer meaning and benefits than the others.

Thanksgiving is perhaps the most God-centered, God-honoring, aspect of prayer. Praise and petition, properly conceived, also involve a true estimate of our relation to God. But they less pointedly have in view our conscious fellowship with God and our responsibility to the Almighty. Praise might be engaged in with little sense of God's concern for us, and petition without much assurance that our cries would be answered. But thanksgiving places in the foreground our proper response to God's action on our behalf. Thus, on the one hand, we recognize God as sovereign and self-sufficient. And, on the other hand, in our thanksgiving we are conscious of responding to God in a manner that is well-pleasing to Him. Thanksgiving, then, is at the very heart of true religion.

It follows, then, that Thanksgiving Day should symbolize a God-honoring outlook upon our entire national and social life. If we as a nation began to consider the overwhelming problems of the present day in that manner, we

should be well on our way to their solution.

Secularism is so much the vogue that our approach will be rejected by many as an unwarranted and impracticable mixing of religion and politics. But we insist that the spirit of Christian Thanksgiving offers an outlook of solid realism. Christianity is not a religion of world-flight, of asceticism, of quietism. Rather, because it begins with the acknowledgment that the earth and its fruits are from the Lord, it demands that we shall consider it our calling to be stewards of God's gifts to men.

The attitude we are to take toward the world received forceful expression in the words of Paul, "Every creature of God is good, and nothing to be refused if it be received with thanksgiving" (1 Timothy 4:4). These words are the more remarkable because Paul uttered them in prison, not at a banquet table laden with a typical

American Thanksgiving Day dinner. In the midst of severe privation, Paul repudiated the ascetic outlook. God made the world that it might be used and enjoyed by men, and this end is attainable only as God is honored as the creator and provider. Misuse and abuse of God's gifts are thereby rejected. Since the gifts are received from God, they must be used in a manner that will acknowledge Him.

This view of the world is sharply at variance with current collectivistic philosophies like communism. For communism reckons neither with the fact of creation nor with the revealed purposes of God. It takes the world for granted. Distinctively Christian concepts like stewardship and charity are repudiated as obstacles to progress. The tyranny of class over class is substituted for the recognition of individual liberty and responsibility. And with class warfare comes the justification of terrorism as a means of social improvement. This godless outlook is quite irreconcilable with the Christian view of the world and life which comes to expression in a true observance of Thanksgiving Day.

Is the world about to be engulfed with the flood of communism? As one considers the world scene, and especially that of Europe, the situation is truly alarming. And in America communism and kindred viewpoints have in recent years been increasingly influential. Petrillo-ism, class warfare and terrorism have given proof of the prevalence of an anti-Christian outlook. Such forces must be checked and overcome. They can be overcome only if our leaders and people embrace the principle of accountability to God.

But it is not only communism that stands opposed to the Christian outlook toward society. The evils of communism do not justify indifference to social responsibility. Ruthless and selfish individualism may not find refuge under the wings of God-given liberties. A "dog eat dog" attitude is as unchristian as communism. Godless individualism is not an improvement upon godless society. For it likewise denies God's sovereignty and refuses to acknowledge dependence upon God's goodness. One who is truly thankful for the divine benefits will not suppose that he has any absolute or final rights over his possessions. Rather, acknowledging that they are God's and given only as a trust, he will be concerned to use his possessions in a way that

**AT THIS** season when the year is drawing to a close, traditions suggest and our hearts require that we render humble devotion to Almighty God for the mercies bestowed upon us by His goodness.

"Devoutly grateful to divine Providence for the richness of our endowment and the many blessings received, may we continue to give a good account of our stewardship by utilizing our resources in the service of mankind.

"May we have the vision and courage to accept and discharge honorably the responsibilities inherent in our strength by consecrating ourselves to the attainment of a better world.

"Now, therefore, I, Harry S. Truman, President of the United States of America, in consonance with the joint resolution of Congress approved December 26, 1941, do hereby proclaim Thursday, November 28, 1946, as a day of national Thanksgiving; and I call upon the people of this nation to observe that day by offering thanks to God for the bounties vouchsafed us and by re-dedicating ourselves to the preservation of 'the blessings of liberty' envisaged by our forefathers in the preamble to our Constitution."

will safeguard the interests of all. Christian charity, moreover, will never be a merely patronizing attitude. True Christian love, if it is present at all, will pervade all our social relationships.

Our alarm at the inroads of communism should not blind us to the evils of unchristian individualism. Perhaps the pendulum has swung rather far to the left. But the opposite extreme is not the cure for our present ills. In checking antichristian tendencies of the communistic type, we dare not countenance the worship of Mammon. For it is no more honoring to God. It too lacks a true spirit of thanksgiving in which God's lordship and goodness are acknowledged as the

foundation upon which healthy human relations may be established.

Let us devote ourselves most earnestly to the utterance of hearty and sincere thanksgiving on this national festal day. In spite of scarcities and inflation, we have prospered. That which we have has come from our God; that which we enjoy is due to the bounteous goodness of the King of the ages. "It is a good thing to give thanks unto the Lord, and to sing praises unto Thy Name, O Most High; to show forth thy loving kindness in the morning, and Thy faithfulness every night." May this spirit return to America and to the nations of the earth!

## Orthodox Presbyterian Church News

### Presbytery of Wisconsin

*Old Stockbridge Church, Gresham, Wis.:* Work on the basement of the church building is under way by men of the congregation. Because one of the members is on the roll of the Menominee Indian Reservation, the church was able to secure the lumber it has been waiting for so long. There is \$1,000 in the building fund, which will enable the church to complete at least a part of its new house of worship. . . . Rev. George W. Marston and Mr. Glenn Andreas were visitors in the territory recently as members of the Presbytery's Home Missions Committee.

### Presbytery of the Dakotas

*First Church and Logan-Fontanelle Chapel, Omaha, Neb.:* The pastor, the Rev. Reginald Voorhees, attended the fall meeting of Dakota Presbytery at Denver, and enjoyed the opportunity to see the splendid building and excellent Sunday School addition of the First Church there. . . . Recent speakers were the Rev. Leslie A. Dunn who told of his Wildwood work, and the Rev. George Willis, field representative of Westminster Seminary. . . . The congregation established another record recently when on two successive Sundays in October attendance was above 70 persons. . . . Two young people were received into the church membership on profession of faith at the October communion service.

The fall meeting of the Presbytery of the Dakotas was held in the First Church, Denver, on October 15 and 16. In addition to the delegates a number of ministers and elders from local Christian Reformed congregations attended some of the sessions. The Rev. Leland Jorgensen of the Presbyterian Church of Canada was also a guest.

The Presbytery has several important matters under consideration. They included the appointment of a committee to confer with Mr. William Brown about his request for ordination, and the consideration of the matter of appointing a full-time field missionary. The Rev. Delbert Schwalter was granted dismissal to the Presbytery of California, in order that he might take up work at Santee in that state.

Besides the routine business, the Presbytery had two evening services for the public. These were addressed by the Rev. Melvin Nonhof and the Rev. R. Heber Mellwaine. There was also the reading of a theological paper on "Our Work as Home Missionaries" by the Rev. Calvin Busch, and a report of the recent Reformed Ecumenical Synod by the Rev. I. Van Dellen, one of the delegates to that Synod.

### Presbytery of New Jersey

*Grace Chapel, Warren Point, N. J.:* On October 13th, at the first anniversary of the opening of services, the

Rev. Floyd E. Hamilton was present and gave interesting and instructive flannelgraph messages in the Sunday School and church services. . . . A week-day Bible school has been started, which meets once each week. Lessons are from the Book of Genesis.

*Calvary Church, Wildwood, N. J.:* Since moving into the new church building, the Sunday School of Calvary has shown a constant increase. The Rev. Edmund P. Clowney occupied the pulpit on four Sundays while the pastor, the Rev. Leslie A. Dunn, was on a trip to California. . . . Mrs. Bruce Hunt and the five children are now making their home in Wildwood, where they expect to remain until it is possible for them to join Mr. Hunt in Korea.

*Immanuel Church, West Collingswood, N. J.:* A program of canvassing the community got under way on October 20 when some 30 members of the church started visiting the homes in the neighborhood. The program is being sponsored by the Sunday School. . . . Mr. Robert Eckardt, a senior at Westminster Seminary, is currently in charge of the Crescent Park Sunday School work. . . . A series of evangelistic services is planned for two weeks beginning November 10th. The Rev. J. Marcellus Kik of Montreal, Canada, will be the speaker.

### Presbytery of Philadelphia

*Covenant Church, Pittsburgh, Pa.:* Three adults and one covenant child were received into membership on reaffirmation of faith at a recent service. . . . Word has finally been received that the pews and pulpit furniture for which the congregation has long been waiting, should arrive shortly. . . . The religious film, "God of Creation," was shown recently to a large and appreciative audience.

*Bethany Church, Nottingham, Pa.:* The Rev. James E. Moore of the Presbyterian Church in the U. S. (Southern) was special speaker for a series of Fall Evangelistic Services recently concluded. . . . The Sunday School classes are planning to send Christmas packages to the children of the missionaries in Eritrea. . . . An Old Home Night is being planned for November 29th.

*Eastlake Church, Wilmington, Del.:* The Sunday School rooms have been refinished through the efforts of the Men's Club. Sunday School attendance has taken a decided upward spurt



this autumn. . . . An eight-week Wednesday evening course in the Book of Ephesians has proved successful in awakening considerable interest in Bible study. Another similar course is planned for the first weeks of the new year. . . . A nursery has been established to care for young children during the hour of morning service. . . . A public service of Thanksgiving for the return of young men and women of the congregation who have been in the armed forces was held November 10th. . . . The congregation has pledged over \$5,000 for payment within the year to the Building Fund, for the erection of a new church building. A good proportion of the sum has already been received.

### Presbytery of New York and New England

*Franklin Square Church, Franklin Square, L. I.:* The pastor, the Rev. Robert L. Vining, is serving as counsellor for the I. G. F. chapter at Queens College in Flushing, L. I. The Bible School held an entertainment for the young people on Friday evening, November 1st, with 41 present. A similar party for the little tots on Saturday afternoon, November 2nd, had 36 present. . . . The Rev. Donald Graham is to conduct evangelistic services here November 21-24.

*Covenant Church, Albany, N. Y.:* The pastor, the Rev. Herman T. Petersen, recently underwent an operation for a spinal condition at the Albany City hospital. During his absence the pulpit was supplied by Mr. McCullough and Mr. Cruickshank of the Calvary church in Schenectady. The Machen League is helping in the painting of the exterior of the church building. . . . Mr. and Mrs. Petersen are rejoicing in the birth of a daughter, Gloria Jean, on October 2nd.

*First Church, Hamden, Conn.:* Dr. Edward J. Young of Westminster Seminary occupied the pulpit on the second Sunday morning of October and administered the Sacrament of the Lord's Supper. . . . The congregation is at present endeavoring to obtain a chapel or other suitable building for its use from the W.A.A.

### Presbytery of Ohio

*Covenant Church, Indianapolis, Ind.:* The Women's Missionary Society has made a number of gifts to be sent to the Newport Mission in Kentucky. The gifts include some stuffed

animals for the children. . . . Eight members of the church recently attended a general Bible Conference at the First Church of Cincinnati. . . . The *Covenant Courier* has increased its circulation to 200 copies per month, and is reaching many homes of the community with the gospel message.

*First Church, Cincinnati, Ohio:* Chaplain Donald C. Graham was special speaker and singer for the church's Gospel Services October 20-27. The services proved to be a source of great blessing to the goodly number who attended. . . . A general Bible Conference was held on October 25th and 26th, as part of these services. Assisting the pastor, the Rev. Charles Ellis, were ministers Clark, Bohn and Shaw of the O.P.C. and the pastors of the Christian Reformed and Reformed Presbyterian churches of Cincinnati.

### Presbytery of California

*First Church, Long Beach, Calif.:* The congregation has moved into the new building, and interest and enthusiasm are high. . . . A series of Sunday evening messages on "Cults" has attracted considerable attention from the outside.

*Westminster Church, Los Angeles, Calif.:* Mrs. Bruce Hunt was honored by a tea recently. She reported the latest news concerning her husband, who has returned to resume mission work in Korea. . . . The Rev. Leslie A. Dunn showed his pictures of the Wildwood Gospel Pavilion work before an appreciative audience.

*First Church, Portland, Oregon:* The tent used by the Sunday School and congregation during the summer months was broken down by a wind and rain storm on October 19th. Meetings were in private homes for the next two Sundays, but on November 3rd the congregation was able to occupy the basement of their new church building. Though the structure is by no means completed, it can be used, and its occupancy was a red letter day in the history of the congregation.

*First Church, San Francisco:* There has been a substantial increase in Sunday School recently, providing real encouragement. . . . The Rev. Leslie A. Dunn spoke to the congregation during his recent visit to these parts. . . . Congregation and friends of the church have recently presented the pastor, the Rev. Carl A. Ahlfeldt, a new Ford car.

## Speechless

(A Letter to the Editors)

DEAR EDITORS:

It is just because Christianity is the religion of the Word that it must always be on guard against wordiness. A prime aspect of divine restoration is the rescue of man from his own volubility. The first physical sign of human sinfulness was the making of a speech, a speech conceived in the heart of one who already was questioning the divine Word, a speech conceived in the heart of one who quickly went on to open rebellion against the God of the Word. And ever since, wherever wordiness arises to suppress the Word, Satan's work is done. The original lie is repeated, and the ensuing babble is as irrelevant ultimately as a wrong answer. It makes no difference if carnal wordiness takes the form of loud harangue or soft suggestion, the primeval setting remains unchanged. It is man thumping the drum of his pride.

The Christian therefore can never allow himself the laxity of glibness. If the Christian were perfect, he could be voluble to his heart's content, for he would be certain that his every word was a perfect echo of God's Word. But the Christian is not perfect, and so he is cautioned to restrain himself and warned to watch his tongue. A humbling task, and so a neglected one.

Because Christian faith is the Word of Life within the soul, it is too engaging a thing to be developed where men are busy being noisy. The heart that harbors a profound and eager faith does not usually dwell in the same body with a glib tongue. Small men, like small dogs, are inclined to be noisy. The history of heresy is men talking too much.

Before the Church was given power to proclaim the Word to the world, it was first rendered speechless. The same formula continues in its effectiveness according to the purpose of God in any age. The news of the resurrection struck men dumb. They found their voices in an act of worship, and then became irrepressible heralds of the Word, and indomitable witnesses of the King. Lightly felt events are noisily celebrated, but the Table of the Lord is set in the silence of the sanctuary.

Yours truly,  
AUGUSTINUS AMERICANUS

# The GUARDIAN NEWS COMMENTATOR

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

## **The Russian Church and the World Church**

THE year 1054 AD is in some ways as important a date in the history of the church as 1517. For in 1054 the bishop of Rome, who liked to have the term "Pope" applied to him, laid on the altar of the Church of St. Sofia in Constantinople a bull excommunicating the bishop of that see. The bishop of Constantinople soon returned the favor. As a result the first great schism in Christendom, the schism between East and West, became an established fact.

We in America usually have a rather blank look on our faces when someone talks about the Eastern Orthodox churches. The Eastern Orthodox churches are those of the other side of this first great schism. They officially recognize as valid only the first seven ecumenical councils of the church. They are characterized by national boundaries, and recognize five bishops of the five leading sees as Patriarchs. They maintain the doctrine of the apostolic succession, but at numerous points differ in doctrine and practice from western Christendom.

With the rise of Russia to international prominence in recent years, it is not strange to find that the Russian Orthodox Church is also assuming a place of some importance. The Patriarch of Moscow would like to be considered the leading primate of Eastern Orthodoxy, and would like to have all the branches of the Russian church recognize him as such. But because he has acknowledged the Communist regime and Stalin in particular, many sections of the church, including most of the congregations in America, have preferred to remain independent of him. He recently sent his representative to this country, only to have him plainly snubbed by authorities of Russian congregations.

A vigorous contest has been going on in Paris along the same lines. The Exarch who ruled the Russian churches in western Europe died some months

ago. For years he had acknowledged the direction of the Patriarch of Istanbul, and in his will he appointed a certain Archbishop Vladimir to succeed him. The Patriarch of Moscow stepped boldly into the scene, however, and appointed a rival exarch, one Seraphim. For weeks the discussion has been going on. Most of the clergy in Western Europe seem to prefer the ultimate direction of Istanbul rather than Moscow. At a recent council meeting in Paris Vladimir was elected Exarch.

The situation of the church in Russia itself is not too clear. During the war, as indicated, the church showed its willingness to cooperate with the Communist regime. In return the regime gave certain concessions. It allowed a meeting of a regular Synod and the election of the Patriarch. It permitted the establishment of seminaries for the training of clergymen. But freedom of propaganda has not been allowed. The church cannot instruct young people or children. Religious freedom in Russia still means freedom for atheistic propaganda, but not for the Christian variety.

It is not strange that the Church of England has been in recent years making a special effort to cultivate the Eastern Churches. For the Anglican communion, refusing to recognize the jurisdiction of the Pope, but yet holding to the doctrine of Apostolic Succession and recognizing the first four ecumenical councils, has much in common with Eastern Orthodoxy. There exists in England a society for the purpose of promoting the study of, and friendly relations with, the Eastern Orthodox Church. A number of books on this subject have been published in England, and Eastern prelates have frequently attended conferences in the British Isles.

Obviously there is here a field for the cultivation of the World Council of Churches. That Council, interested

in size but little concerned with truth, is beginning to recognize the possibilities. The Geneva office is reported to be negotiating with the Moscow Patriarch, and a Russian priest has visited the Geneva headquarters and has proceeded to Moscow to make his report. Moscow appears to be showing some interest. It is also reported that the Council is planning to send delegates to the other Eastern Patriarchs, at Istanbul, Alexandria, Antioch, and Jerusalem.

How long it will be before the World Council begins public negotiations for the forming of a really World church, by seeking a rapprochement with the Roman Catholic hierarchy is anybody's guess. Apparently there has already been some consideration of the matter.

When that happens we will see a really colossal organization. But though it is titanic in size, its Christian testimony will be so infinitesimally microscopic that it had better never have been.

## **MODERNISM**

### **Baptist Conflict Continues**

IN THE July 10 issue of THE PRESBYTERIAN GUARDIAN we presented a report of the Northern Baptist Convention and the conflict between the liberal and fundamentalist wings of the church, which resulted in a full-fledged victory for the liberals.

The fight however, goes on. At the annual meeting of the Minnesota Convention the fundamentalists were in the saddle, as they have been for several years. But they increased their control so that they now have all but four or five votes on the 45-member board. It was members of this state group who largely led the fight for the fundamentalists in the national convention. The state convention, however, refused to take any action separating from the national organization. Instead, they expressed their regret "that a mutually agreeable basis

for cooperation" between the two organizations could not be reached.

At the annual meeting of the Colorado Baptist convention, however, it was again the old story of liberal domination. So complete was the power of the liberals that they were able to bring the convention back into the Federal Council, from which it withdrew in 1941. The state convention also adopted an amendment to the Constitution, similar to that adopted by the Northern Convention, which would limit the number of delegates from a particular church to a figure proportionate to the amount contributed to the Unified Budget of the National Convention. Churches which chose to send their contributions to the newly created Conservative Baptist Foreign Mission Society would forfeit their right to seats in the annual convention.

In protest against this action, conservative Baptists held a mass meeting in Denver on October 29th at which a committee was appointed to make plans for the formation of a "Rocky Mountain Conservative Baptist Fellowship." The precise purpose of such a Fellowship was not clearly stated, but apparently the idea was not to sever connections with either the state or national organizations.

According to one interested observer, the tone of the speeches made at this mass meeting was distinctly disappointing. Under a strong leadership a considerable number of individuals and churches might have been moved to clean-cut separation from the "infidels." But the leaders, after considerable flowery oratory, made it clear that such a separation was not intended. One reason expressed for their mediating course was that some churches might lose their buildings. To some it seemed that the tie which bound the conservatives and liberals in the Colorado convention was not Christian love but money.

There is, in our opinion, no more despicable conduct on the part of a so-called Christian church, than that of making representation on the church assemblies dependent upon contributing to the official church mission agencies. This is the sort of weapon that was forged in the Presbyterian Church in the U. S. A. to discipline Dr. Machen and others who had organized the Independent Board for Presbyterian Foreign Missions in 1933, as a protest against the modern-

ism of the official agencies. The ruling of the 1934 Assembly of the U. S. A. church practically equating contributions to the official mission Board with participation in the Lord's Supper, and counting failure in one matter as serious as failure in the other, has never been removed from the books and stands today as a badge of shame upon the denomination. The Baptists apparently have learned well the lesson the Presbyterians provided.

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### MISCELLANY

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#### God and the U.N.

The opening session of the General Assembly of the United Nations began its work in New York without either spoken prayer or a period of silent meditation. The President of the United States was the only speaker on the opening day who made any reference to God. At the close of his address he said, "May Almighty God, in His infinite wisdom and mercy, guide us and sustain us as we seek to bring peace everlasting to the world. With His help we shall succeed."

There was much criticism when the San Francisco conference in April of last year was opened with only a moment of silent meditation.

The tendency to be critical of such proceedings, however, does not have a great deal in its favor. Bible believing Christians should recognize that people of pagan faith, Catholic faith, or liberal Protestant faith could hardly be expected to join in prayers which were truly Biblical, while any other kind of prayer is itself an offence against God. Protestants will not find much to approve in a solemn pontifical Mass held for the UN delegates in St. Patrick's Cathedral in New York. Even Vishinsky and Novikov of Russia attended that.

There may be some consolation in the fact that the 244-year old St. George's Episcopal Church of Flushing has been designated as a special place of worship for UN delegates and all who wish to pray for the blessing of God upon the Assembly meetings.

Christians, however, will remember that they may pray for the UN Assembly in the private of their own rooms and in the fellowship of the family altar, as well as in the services of worship in their churches. The ear of God is better attuned to hear such prayers, than those which might be offered by some one acceptable to all

the nations represented at the New York meetings. The effectual fervent prayer of a righteous man availeth much. In fact, it may well be that the private prayers of America's Christian citizens will have more influence on the outcome of the Assembly's deliberations than the acrimonious debates which are already taking place there.

#### Southern Presbyterians

Although some sections of the Presbyterian Church in the U. S. (Southern) are quite unsympathetic to the thought of union with the Northern Presbyterian body, others apparently are eager for the consummation of that connection. The Synod of Texas, at its recent annual meeting, voted to instruct its program committee to arrange a joint meeting with the Synod of Texas of the U. S. A. body. . . .

Dr. Louis J. Sherrill, dean of the Louisville Presbyterian Theological Seminary, has been serving on a committee that is studying the southern Church's entire religious education program. Preliminary reports have led to the conclusion that two-thirds of the teachers in Sunday Schools of the Church lack specialized training for their work. Among other deficiencies discovered by an analysis of 100 churches of the denomination, were lack of facilities, buildings and equipment, irregular attendance, and a tendency in some of the smaller churches to conduct Sunday School as it was conducted 25 years ago. We must confess, however, that a Sunday School which lacks equipment and modern methods, but where the blessed truths of the Gospel are early instilled into the minds of the children, may be a better institution than one where modern methods and trained personnel are used to teach an anti-supernaturalistic social gospel. Let's make our Sunday School methods as modern as we can, indeed, but let's not forget the old but ever new Gospel.

The first city-wide evangelistic effort made by the Southern Presbyterians is to take place in Atlanta January 12-16. Thirty churches will join their efforts with those of a large number of visiting pastors. There will be a school of Home Visitation Evangelism in action at the same time. The entire student body of Columbia Seminary at Decatur will attend the school during the day. In the evenings the pas-

tors and laymen will call on about 5,000 prospective church members.

### Church Union

The move for reunion of churches and religious groups has finally reached the Quakers. The Society of Friends was disrupted by a dispute concerning articles of faith and the use of the Bible in 1827, and since then there have been two yearly meetings, designated as the Orthodox and the Hicksite. But now, as a result of proposals made a year ago, the two groups have healed their schism and formed themselves into one Yearly Meeting. Some fifteen hundred Quakers were registered for the sessions of the meeting in Philadelphia November 1st when the reunion took place. The Quakers are known more today for their benevolent activities than for their religious services. One of their leading humanitarian institutions is the American Friend's Service Committee, known around the world for its relief work during and after the war.

Consummation of the union of the United Brethren in Christ and the Evangelical Church of America is expected at a uniting conference in Dayton, Ohio the week of November 16th. Plans for the union have been under way since 1933 and have been fairly complete since 1939. Out of a total of four hundred fifty-six votes cast on the matter of the union in the two churches, only eight votes were in the negative. The general offices of the new denomination, expected to have over seven hundred thousand members, will be in Dayton.

There appears to be considerable opposition in some quarters to the proposed merger of the Congregational-Christian and Evangelical and Reformed Churches. The pastor of the First Congregational Church in Chicago has urged that the churches get to know each other better before proceeding with their merger plans. The Congregational Church doesn't understand the presbyterian system of the other body, and the others don't understand the freedom of the Congregational system. He suggested, however, that the stricter ordination and installation practices of the Evangelical and Reformed body could be used to advantage in the Congregational Church.

### Lutheran School Drive

A committee of Missouri Synod

Lutheran clergy and laymen, headed by Dr. Walter A. Maier as honorary chairman, has announced plans for a \$2,000,000 drive to make possible the construction of three new Lutheran high schools in the Chicago area. At present there is only one Lutheran high school, though there are many Missouri Synod grammar schools in the city and suburbs.

### Religious Freedom

Protestants in Spain have full liberty to practice their religion, according to the Bishop of Barcelona, but they have no right to carry on proselytizing work under present laws. The Franco government does not permit Protestants to intrude in Catholic homes, or to disseminate literature attacking the Catholic church or Catholic religion. The Bishop claimed that 99 per cent of the population in Spain is Roman Catholic, and any attempt at open proselytizing would probably result in popular uprisings. Students at the University of Barcelona have to pass religious examinations as a requirement for graduation. Only the Catholic religion is taught in the University. Recently three Protestant students, self-taught in their religion, were examined by priest-professors in the tenets of their respective faiths, and, according to the Bishop, were not discriminated against. There is a Protestant mission on the principle street in Barcelona. . . .

There are reports of the curtailment of religious worship in the Communist dominated province of Azerbaijan, Iran. Religious schools are said to have been closed, and no religion is taught in the Communist schools. Property of Christians and Moslems has been confiscated. The Christians of the region are mostly Roman Catholics, though there are some Nestorian Christians who are not associated with the Roman church.

### Witherspoon Building

Ceremonies at the Witherspoon Building in Philadelphia the latter part of October commemorated the fiftieth anniversary of the erection of the structure. Known throughout the country as the headquarters of the Presbyterian Church in the U. S. A., the building was named in honor of the Rev. John Witherspoon, Presbyterian clergyman at the time of the Revolutionary War, and only clergyman to be a signer of the Declaration of Independence.

Witherspoon was also president of Princeton University at about that same time, and was very instrumental in holding the institution together during that war, and in rebuilding it and enlarging its facilities afterwards.

Hardy Scotch Presbyterian that he was, one wonders what Witherspoon would think of the present status and prospects of the church which now claims to be his successor and which occupies the building named in his honor.

### Family Bible

When David E. Lilienthal took the oath of office as chairman of the newly established U. S. Atomic Energy Commission, he placed his hand on a Bible that had been given him by his mother when he was a seven-year-old Sunday School pupil. Little did he think then of the use to which that Bible would be put in later years. We only hope that there may be a real connection between Lilienthal's relation to the control of the greatest physical force man has ever unleashed, and the greatest spiritual force the world has ever known,—the gospel which is the power of God unto salvation to believers.

### Lip Service to Luther

Protestants in many parts of the nation gathered for services in observance of Reformation Sunday. In Washington, D. C. over 2,000 persons attended a special service in the Washington Cathedral. 6,000 attended a service in Cincinnati, 12,000 attended one in Cleveland and some 14,000 were present at a similar service in St. Louis.

Missing from all these great rallies, however, was the note of a return to Biblical truth which characterized the work of Luther. Bishop Oxnam of the Federal Council, speaking at the Cleveland meeting, criticized the Roman Catholic idea of uniting ecclesiastical and civil power in one institution. Dr. Ralph Sockman speaking at St. Louis suggested that a sharing of views should take place not only between Protestant and Jews, but between both of these and the Roman Catholics.

We may fairly say that the real observance of Reformation Sunday took place in those churches, both large and small, where the Gospel of the sovereign God and of justification by faith through the shed blood of the Lord Jesus was proclaimed by men who believed the Holy Scriptures.

## British National Anthem Revised

King George of England has approved, and the Anglican Church has officially used a new version of the British anthem, "God Save the King." The second stanza formerly said:

O Lord our God arise,  
Scatter our enemies  
And make them fall.  
Confound their politics,  
Frustrate their knavish tricks;  
On Thee our hopes we fix,  
God save us all.

The Revised version replaces this with the words:

Nor on this land alone—  
But be God's mercies known  
From shore to shore.  
Lord, make the nations see  
That men should brothers be,  
And form one family  
The wide world o'er.

The new lines are thought to be less nationalistic than the original, stressing rather the theme of world brotherhood.

## Kuiper

(Continued from page 324)

issue that gave rise to The Orthodox Presbyterian Church was the issue of doctrine. Its founders were intolerant of doctrinal error. They were narrow in the good sense of that term.

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The whole story has not been told.

It cannot be doubted that some who united with our church in its early days expected it to be broadly evangelical. It seems not to have occurred to them that this church would insist on being specifically and strictly Reformed or Presbyterian. Nor did they realize that, in order to combat modernism effectively, it would have to be distinctively Reformed, for the reason that of all Christian systems of theology only Calvinism has consistently refused to compromise with naturalism, and hence Calvinism alone is in a position to assail modernism all along the line. It was nothing strange, therefore, that doctrinal differences already emerged at the Second General Assembly of our church in the fall of 1936.

That Assembly concerned itself with adopting the doctrinal standards of our church. Prominent among these standards, of course, is the Westminster Confession of Faith. But the question

arose in what precise form the Confession was to be adopted. In the year 1903 the Presbyterian Church in the U.S.A. had, to put the case mildly, watered it down. Negotiations had been under way for union with the Cumberland Presbyterian Church. A stumbling block was encountered. The Cumberlanders were Arminian in doctrine and therefore objected to the rigorous Calvinism of the Confession. In order to meet them, perhaps less than halfway but nonetheless part of the way, the Presbyterian Church in the U.S.A. adopted certain Arminianizing amendments to the Confession. At our Second General Assembly the question arose whether the Confession of Faith should be adopted with or without these amendments. The Assembly was sharply divided. Lengthy debate ensued, some of it a bit acrimonious. But finally Dr. Machen made a ringing and convincing speech against the Arminianizing amendments. This plea won the day.

A significant development must here be recorded. Little more than half a year later, at the 1937 General Assembly, practically all who had favored the retention of the 1903 amendments parted company with our church. The reason for their departure was avowedly another, and I do not wish to call their veracity into question; but that there were Arminian tendencies among them may be set down as an indisputable fact, and that these Arminian tendencies may have had some bearing on their departure must be recognized as at least a possibility.

Another doctrinal matter that received attention at the Second General Assembly was the dispensationalism of the Scofield Bible. While the Assembly issued no official doctrinal pronouncement on the subject, it is no exaggeration to say that modern dispensationalism—mind you, I did not say premillennialism—was discredited.

How clear that The Orthodox Presbyterian Church in its early days was tremendously insistent on sound doctrine and firmly refused to compromise with doctrinal error. It was narrow in the good sense of that term.

In 1936 our church named itself The Presbyterian Church of America. Through the civil courts the Presbyterian Church in the U.S.A. compelled us to change our name. In 1939 a General Assembly was called for the sole purpose of choosing another name. After lengthy debate, our present name

—The Orthodox Presbyterian Church—was adopted. How significant a name! Had our doctrinal consciousness been less than strong at the time, we could hardly have chosen it. And by choosing it, we committed ourselves to the strictest orthodoxy for the indefinite future. Failure at any time to live up to that name will make our church a laughing-stock. To put it popularly, we stuck out our necks in 1939. I do not say that one should never stick his neck out, but surely, he should never do so without being ready to take the consequence, if need be, of having his head chopped off. As a church, we solemnly vowed in 1939 that we would be willing to be decapitated if we should not adhere strictly to sound doctrine, or should become indifferent to it. So long as we bear our present name, we shall remain committed to that vow.

Let me bring the matter up to date. For some two years now a doctrinal controversy has been in process in our church. It originated in the Presbytery of Philadelphia, and has since become denominational in scope. Now, don't worry. I am not going to say anything indiscreet. I shall not be so ungracious as to take advantage of my present opportunity to make propaganda for my own convictions on this subject, however strong those convictions may be and actually are. But I do want to make one statement. Our willingness to debate doctrine, and our unrelenting refusal to desist from doctrinal debate until truth and error have come clearly to light are evidence that as a denomination we have not yet succumbed to the temptation of doctrinal indifference and have not yet ceased being narrow in the good sense of that term.

(To be concluded)

## Face Winter in Tent

Arrival of cool weather and the fact that no plastering has yet been done in their new building suggests that Grace Church of Los Angeles may face another winter of meeting in a tent. Due to the cold, afternoon services have been substituted for the evening worship. And the congregation has received a \$200 tax bill. But the Rev. Robert Graham, pastor, reports that attendance at worship and Sunday School services reached a record high recently.

### Presbyterial Societies Meet

The New Jersey Presbyterial held its fall meeting at the Servicemen's Center in Trenton on October 8th. During the war it was necessary to hold sectional meetings for the organization, and this was the first meeting of the entire society since the war ended. About 75 women were present, from points as far distant as Wildwood and Paterson. Included in the group were three brides who were formally welcomed, Mrs. H. Wilson Albright, Mrs. Leslie A. Dunn, and Mrs. James Price.

Officers elected for the ensuing year were Mrs. Richard Gray of Bridgeton, President; Mrs. Edward Kellogg of West Collingswood, Vice-President; Mrs. Oscar Holkeboer of Paterson, Secretary; and Mrs. Huntzberger, Treasurer, with Mrs. Patrick Width as assistant.

The society heard an address by Mrs. Floyd E. Hamilton on the subject, "Korea, Then and Now." There was also a forum discussion of "Home Visitation," conducted by Miss Margaret Duff who is well experienced in that subject. The day's offering was given to the Committee on Foreign Missions of the denomination.

\* \* \*

The fall meeting of the Presbyterial Auxiliary of the Presbytery of Philadelphia was held October 24th at the Grace Orthodox Presbyterian Church in Middletown, Delaware. Mrs. Charles Richardson of Willow Grove, President of the society, presided.

The morning session was opened with a devotional service led by Mrs. LeRoy Oliver. Mrs. Mears welcomed the sixty-three delegates to Middletown. Following the business session, Professor R. B. Kuiper addressed the meeting on the subject, "Who Should Conduct Missions?". He pointed out that it is every Christian's duty to proclaim the Gospel, but that the work also must be carried on in an organized way. Voluntary missions independent of the organized church are justified only when the church refuses to do its duty through failing to conduct missions, or through conducting unsound missions. It is the solemn duty of the organized church to send out the Gospel in its truth and in its entirety. Following Professor Kuiper's address, there was a forum during which the ladies had opportunity to question the speaker concerning mission work.

At the close of the luncheon hour, Mrs. Robert Strong of Willow Grove offered a number of violin selections. A part of the afternoon session was devoted to the reading of a letter from the Rev. Clarence Duff, missionary in Eritrea. Special prayer was offered for the work of the denominational missionaries. An offering was received which will be sent to the Rev. John Davies for his work among the Indians in Wisconsin.

Mrs. Floyd Hamilton spoke to the society concerning the present situation in Korea. Christianity, which apparently had made wonderful progress there before the war, is now being stifled by many anti-Christian forces. Mrs. Hamilton especially asked for prayer for the new Seminary in Korea and for the Christian missionaries who are there now.

**I**N A few weeks we will be thinking, if we haven't started already, about the gifts we will give to our relatives and friends and acquaintances.

Some of these gifts will be quite casual and formal things. Some will carry a message a little more personal, as if they were saying, "This is special, just for you."

And surely Christian people ought to give at least some gifts at this season which are clearly in remembrance of God's great Gift, Jesus Christ, and which are designed for the extension of His kingdom in the earth.

One way you can do this is by making a special gift to the work of home and foreign missions of your church, or to the promotion of the cause of Christian education, or to institutions training men for Christian service, such as Westminster Seminary.

Or perhaps sending a subscription for THE PRESBYTERIAN GUARDIAN to acquaintances might open the way for future conversations with them concerning Christian things, and might help them to a clearer understanding of just what Christianity is, in its content and application.

Then again, giving good Christian books to your friends, books like "The Infallible Word," is a very definite way of helping them to a deeper understanding of Christian truth, and so advancing the kingdom of God.

But whatever you do, remember the words of the Apostle and do all "to the glory of God."

### Youth

(Continued from page 322)

wealth should be uppermost in our desires! "Seek ye first the kingdom of God and His righteousness," we are told. Our first desire and aim should be to glorify God, even if that would mean living in poverty. But God is not displeased to see his children successful financially so long as they are good stewards of what He enables them to own.

Stealing, although we usually think of it in reference to material goods, can be applied in any sphere. How well the school boy or girl knows that it can be applied to the stealing of knowledge during tests, or the stealing of labor in copying homework assignments! Christian young people are usually careful about the preservation of honesty in the bigger things, but these seemingly insignificant forms of thievery are as much an abomination in the sight of God as "a false balance."

THINK ON THESE THINGS:

1. Do you think it is contrary to God's will for the Christian student to give help to someone else during a test?
2. If a store clerk gives you too much change, what should you do? Is it justifiable for you to refrain from returning the money because you fear the clerk might lose his job if the manager learned of his error?

### De Jong

(Continued from page 326)

the third, termed the "Golden Era" by the author, is from 1900-1915; the fourth period covers the years 1915-1934; and in the last the years 1936-1946 are reviewed. Space forbids a more detailed account of the material presented. Towards the close of the book there is a description of the rise and growth of the various educational enterprises which are supported either directly or indirectly by the Christian Reformed Church. Finally there is presented a review of the mission endeavors of the church. Throughout there is much detail which at times obscures the true significance of these efforts. A commendable and valuable feature is that even the most recent appointments of the Mission Board and the individual churches are recorded.

The author of this volume is to be praised for the tremendous amount of information which he has gathered. Material which at times was considered lost has been discovered by Dr. Beets, and the reader benefits from his labors. Without a doubt he has worked hard and long in the compilation of data, and thus his book is of no slight historical interest. The ability of the author to signalize the temperament and character of the individuals with whom he deals often captivates the reader's attention. The descriptions given of Van Raalte's emotional character in the pulpit and the sketch of the Rev. G. Haan will illustrate this fact.

However, the presentation of all this detail is at times an objectionable feature. Many of the novel incidents which are included detract from the proper understanding of the history of the denomination. For example, to note that many of the early settlers were democrats, but that a little later many more became enthusiastic republicans seems entirely irrelevant in a work of this nature. One questions the wisdom of having devoted a full page to a particular act of the Christian Reformed Synod by which the office of "Stated Clerk" was created, while other more important factors have been dismissed with a flourish of the pen. For example, the reader is left perplexed in trying to ascertain why the leaders of this denomination were so intent on promoting the cause of Christian Education. To fail to mention in his discussion of Calvin Seminary the valuable writings of Prof. L. Berkhof and their influence raises questions as to the criterion by which the data of the book was selected. Thus, at times more important matters are dealt with in an extremely sketchy manner while many words are devoted to relatively insignificant detail. This is one of the more basic criticisms of the book. Great detail is presented but often in an unrelated manner so that the ghost of proper selection continually haunts the reader.

In the interest of accuracy a few of the more important printer's errors must be noted. Beneath the picture of Calvin's deathbed (between pages 44-45) the date of Calvin's death is given as 1574 whereas it should be 1564. On page 123 the reader is informed that Bernard Vilzen (correct spelling is Velzen) was added to the faculty of Calvin College. He received

the appointment but declined to accept. As a result Mr. John Huizenga became the Instructor in Chemistry. And Professor Hendriksen began his work in Calvin Seminary not in the Fall of 1944 (as listed in footnote, p. 124) but in the Fall of 1943.

In conclusion we might say that Dr. Beets deserves warm commendation. His labors in the Christian Reformed Church have been many, and even now, in the declining years of his life, the love which he has for his denomination is evidenced in the presentation of this book to the public. May many learn from his example.



## Your FAMILY ALTAR

### Our Heavenly Home

DECEMBER 5

JOHN 14:1-14 (2)

**I**N THESE days when homes are so hard to find, and many have been destroyed by the ravages of war, it is a welcome thought to know that there is a heavenly home. This home is prepared for us by One who promised to return and take us to it and to Himself, even our Lord Jesus Christ.

DECEMBER 6

PSALM 17 (15)

Temptations sweep in from every side. Enemies rear their venomous heads on every hand. But the child of God has a hope which stays him in his times of trouble. One triumphant day he shall awake from his long sleep and behold the glorious face of His Savior in the place of eternal rest.

DECEMBER 7

EPHESIANS 5:20-33 (27)

To those who are members of the body of Christ, which is His bride, there is a happy day coming, when perfected we shall stand in His presence. The present purifying work of the Word is unto a glorious presentation of the bride to Christ in heaven.

DECEMBER 8

REVELATION 21:1-8 (7)

The promise of a new heaven and a new earth is for the enjoyment of those who overcome in this life through faith. All others shall taste a

horrible future punishment. To him that overcometh God promises His presence, His comfort and His care.

DECEMBER 9

REVELATION 21:9-20 (10)

Such a description of the holy city the new Jerusalem goes beyond the thoughts of man. We cannot conceive of the marvelous beauty and rich luster of the new Jerusalem. But this has been prepared by Christ for our eternal habitation. With its sanctified inhabitants, it is designated the bride of the Lamb.

DECEMBER 10

REVELATION 21:21-27 (22)

Here is that holy place without need of temple, without need of sunlight, without the presence of anything that defiles. It is admirably suited to be the eternal dwelling place of the saints of God. God is both the center of worship and the radiant light thereof. Glory to His name!

DECEMBER 11

II THESSALONIANS 1 (12)

The Thessalonian Christians had undergone some little persecution. In fact, there seemed no way to stop or punish the offenders. But Paul tells them they shall have rest for themselves, in that time when Jesus Christ shall come to take vengeance on them that know not God. Our heavenly home is a place of rest and refreshment to our sin-weary souls.

DECEMBER 12

REVELATION 14 (13)

Among the striking contrasts that shall exist between heaven and hell is the rest into which the saints shall be ushered and the restlessness into which the wicked shall be thrust. Today, the Church Militant must press on despite all the difficulties; only the Church Triumphant shall enjoy the promised rest.

DECEMBER 13

REVELATION 22:1-9 (4)

While Isaiah speaks: "His visage was so marred more than any man. . . . He hath no form nor comeliness. . . . there is no beauty that we should desire Him" yet there is ever held before the believer the joy of "seeing His face." It is our sin that marred Him, it is His holiness that makes the sight of Jesus' face a wonderment to His people. Spurgeon often said, "There is

life in a look at the crucified One." What wondrous joy shall be ours when we finally see Him!

DECEMBER 14

REVELATION 22:10-21 (14)

"Hope deferred maketh the heart sick; but when the desire cometh it is a tree of life." This quotation from Proverbs applies to the Church of Christ down through the ages. Man has longed after the tree of life. With the entrance of sin it was moved beyond his reach. Only in heaven shall he possess it.

DECEMBER 15

JOHN 17:18-26 (24)

It was the express desire and prayer of Christ that His disciples should be with Him for ever. To them He would reveal His Glory. What a wondrous sight! Shall we not all fall prostrate before Him in worship, adoration and praise?

DECEMBER 16

PSALM 16 (11)

David walked so close to the Lord in this life that often his experiences resound with heavenly themes. So, here, he anticipates the pleasures of being at the right hand of God's Anointed One, Christ. Have you tasted yet of this exquisite joy?

DECEMBER 17

PSALM 36 (8)

The people of God both have and shall have complete happiness. In His house there is eminent satisfaction. Matthew Henry remarks, "The gains of the world and the delights of the sense will surfeit, but never satisfy, Isa. 55:2. But the communications of divine favor and grace will satisfy but never surfeit." In the heavenly house, not made with hands, satisfaction will be exceeding abundant.

DECEMBER 18

ISAIAH 51:1-16 (11)

Daily it becomes more evident to this preacher that this world is full of sorrow and mourning. The peace of Christ for this day, and the sure hope of joy and gladness in heaven cannot be held forth too often or too much. Surely the redeemed shall come with singing into Zion!

DECEMBER 19

REVELATION 7 (17)

In our favorite psalm we are comforted with the words, "The Lord is my Shepherd. . . . He leadeth me be-

side the still waters." In the meadows of heaven "The Lamb . . . shall feed them, and shall lead them unto the living fountains of waters." It is because the Shepherd became the Lamb and died on Calvary that we can enjoy the pleasures of heaven for evermore.

—HENRY D. PHILLIPS

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