

The Presbyterian GUARDIAN

J. GRESHAM MACHEN • EDITOR 1936-1937

Doctrine of Creation

Robert K. Churchill

•

Fear That Is Wisdom

John C. Rankin

•

The Visible Church

Johannes G. Vos

•

Catholicism and the Second Commandment

Leslie W. Sloat

•

Guardian News Commentator



*Here, then, is the principle of the thing—
it is schism to leave a church if that
church is true to the Bible, but it is not
schism if that church is not true to the
Bible.*

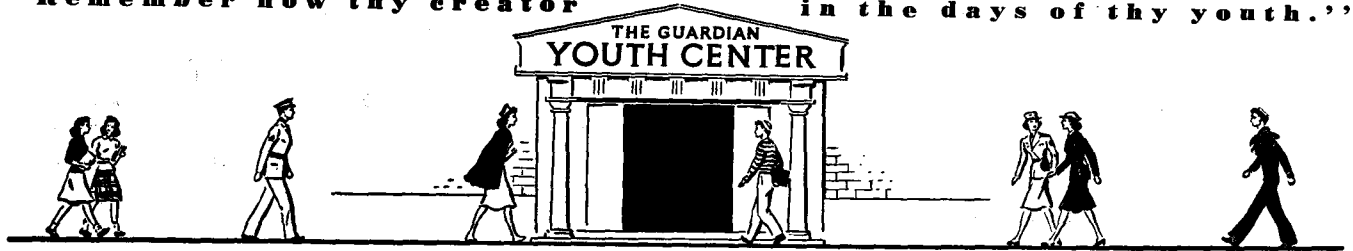
—J. Gresham Machen



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



Man-Made God

RENE KRAUS begins his *The Private and Public Life of Socrates* by saying, "Man created God in his own image. The gods of Greece were amorous, corrupt, quarrelsome. With them it was possible to chaffer, bargain, and huckster." We could very well substitute the word "Modernism" for "Greece" and have a correct summary of modern theology.

From these Modernists we hear a great deal about different groups uniting, and they speak of a great world church in the future. Not long ago, at a gathering of young people, the table-talk turned to this wonderful dream of a world church. One young woman said that the essence of the spirit of Jesus was for everyone to agree with everybody else and for all to be of one mind. This, no doubt, is true if the "everyone" were Bible-believing Christians and the "agreement" was upon the doctrines of the Bible and the "one mind" was the mind of Christ. But the all-inclusive ideal of the Modernist is in short a "brotherhood of men" culminating in a union with Roman Catholicism. The basis of agreement is to be the broadest and most common ideas of all these "isms" and systems, while the unity of mind is merely social betterment divorced from the will and glory of God.

Furthermore, this so-called spirit of Jesus is not a true portrayal of the Christ of the Gospels. We often find our Lord asserting and reasserting certain truths, and against much opposition. Take for instance John 5:18-23. The Jews strenuously objected to Jesus' claim of equality with God, but He did not bargain with them and try to find grounds upon which they could be friends and work together. No, He tenaciously maintained the truth, "verily, verily, I say unto you, the Son can do nothing of Himself

but what He seeth the Father do; for what things soever He doeth, these also doeth the Son likewise . . . for as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom He will . . . all men should honour the Son, even as they honour the Father."

Not only is the god of Modernism amorous, but also corrupt. Think of the great contrast between the Reformed doctrine of God and the Modernist's doctrine: "God is a Spirit, infinite, eternal, and unchangeable, in his being, wisdom, power, holiness, justice, goodness and truth," reads the *Shorter Catechism*, while Modernism gives us an ever changing, suffering, struggling god who is trying to find his place in the universe and gain the affections of his creatures by all sorts of methods.

That the god of Modernism is quarrelsome and one with whom it is possible to chaffer, bargain and huckster is evidenced in the pattern of living it produces.

This is inevitable! Regardless how we endeavour to avoid the principle, doctrinal beliefs and practice cannot be separated. Many religious leaders boast they have little time for pondering doctrines because they are too busy working at religion. This is a delusion which appeals to those who go about establishing their own righteousness. Perhaps if they gave a bit more attention to doctrine they would learn that "for by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast."

Thus it is not strange to observe the type of religious practice which issues from the worship of a god made in the image of man. The sovereign which not only controls but demands homage is man. He is the center, the pivot about whom everything must revolve and whose well-being and honor

all things must effect. As lord of the world he thinks he has the right to cavil and trade with god. Man has the right to say how god should react, what the rule of salvation is, what right is, what sin is. Man dictates what man should receive from god, and what god should expect in return. In the time of affliction or calamity, man makes all kinds of deals with god in exchange for good health and prosperity, but when all things are restored to man, he straightway forgets his promises and meditates in his heart that god is love and requires nothing.

But we should not think that only Modernists and pagans are guilty of creating god in the image of man. It is a principle of the depraved nature. Too often we carry habits of the world and alien thoughts into our Christian life. We find amongst professing Christians those who refuse to bow the heart in worship to the sovereign God who has predestinated and fore-ordained a certain number of men to eternal life, out of His mere free grace and without any foresight of faith or good works. They loathe the idea of an effectual call whereby the Holy Spirit quickens and renews the sinner and thus enables him to answer the call and embrace the grace offered and conveyed in the Gospel.

Do we not find in our own mind and affections a hundred and one sentimental ideas which, when we examine them in the light of God's Word, are seen to be contrary and distorted views. The numerous sects illustrate the diligence with which men and women have made the Bible to say what they desire it to say. But in our Reformed Faith, God is sovereign. Let us renew in ourselves that with all purpose of heart we will cleave to the Lord and joyfully submit to His Word which proclaims that God made man in His own image.

—NAN J. MICHELSEN

The Significance of the Doctrine of Creation

By the REV. ROBERT K. CHURCHILL

Pastor, the Covenant Orthodox Presbyterian Church, Berkeley, California

THIS is the second of two addresses delivered by Mr. Churchill at the Calvinistic Conference held in Bellflower, California, in February of this year. Though prepared for the audience of a Calvinistic Conference and dealing with the subject from the viewpoint of Apologetics, we feel that it will be of interest and profit to our readers, and are glad to present it in the GUARDIAN.

WHAT the world needs today is a God-sized religion. The church no longer leads man into the depths where he can only cry out for God. The modern theological country is pretty flat. We need again to look off to the snow capped, awe-inspiring heights of Calvinism.

God has revealed His thought for this created sphere, and we need to think God's thoughts after Him. It is necessary also that man be put in his place. There are certain places where it would be to the glory of God and the edification of man if every mouth were to be stopped. In other words, it is necessary for the true progress of thought that we observe its limits and bounds. It may be true science of a Christian sort to say at certain points, "I don't know." Let us remember that God is our instructor, and when He ceases instructing we should cease from wishing to be wise. It is necessary for fruitful thinking to remember that we are men, not God. Our thinking is on the creation level. Our minds and thought processes are dependent and secondary. The man who has learned to rest with an unanswered question may be a very wise man.

Then there is the further truth we should bear in mind—that we are sinners. Sin has vitally affected our entire being. We have a sin-saturated intellect. We stem from that race of pagans of which Paul wrote: "even as they did not like to retain God in their knowledge God gave them up to a reprobate mind" (Rom. 1:28). There is that in us which rebels

against the right idea of God. As Christ said, "men loved darkness rather than light." God is last and lowest in the esteem of men. We must know that, in a sin-saturated world, the structures of philosophical thought must rule out the true God and His relation to the world. With this little foreword let us enter our subject.

I have in my hand a contemporary textbook on philosophy by Professor H. H. Titus, of the Department of Philosophy at Denison University. It is called "Living Issues in Philosophy." I notice that he disposes of the idea of theistic creation in one short paragraph. But this is typical. To the philosopher this doctrine is not a "living issue." But I am persuaded that it is a very living issue indeed.

In the first place, the doctrine of creation as stated in the Scripture presents two kinds of existence. There is the existence of God the Creator. And there is the existence of everything else,—that which is created by God. The apologetic significance of this point is unspeakably great. I would I had the ability to set it forth in all its length and breadth and height and depth. There is an indelible line drawn between the Creator and His creation: between God and everything else, whether it be material or immaterial, values or laws or concepts.

Christian apologetics at this point makes a solemn declaration to the best thinking of all ages. It is this—"What God has put asunder, let no man join." Genesis 1:1 tells us that in the beginning God created the heaven and the earth. God in His special and gen-

eral revelation is perpetually setting forth this truth of the difference between the Creator and His creation.

It is precisely at this point that Christian thought differs from all other thinking. What is the main difference between Christian thought and all other systems of thought? Well, let us posit this truth. There is an essential difference between the two positions—between the thought system of theism and all non-Christian thought systems. Christianity is not a mediating position between two opposing systems. It does not take, as it were, the best out of this philosophy and the best out of that philosophy, and thus attempt to construct a superior system. Neither is Christianity the product of the best thinking of the ages. The Christian Bible is not one product of the manifold activities of the human mind, of one piece with it. It is a revelation of God to the mind. It is a "given" for the mind, a revelation of which the mind would otherwise be destitute.

The Christian doctrine of creation then declares that between God the Creator and all He has created there is a great gulf fixed. Not spatially, of course, for God fills heaven and earth. He is everywhere present, as water is everywhere in a sponge. But, to continue with the illustration, the water never becomes the sponge, and the sponge never becomes the water. So it is that God, though omni-present, should never be confused with, or in any way identified with, any other reality.

But what do we see in secular philosophy? Well, this distinction is never kept pure. The line between God the Creator, and the universe, is very faint, and usually becomes completely obliterated. Human speculation does not hold a qualitative difference between God's being and all other being. From the earliest days of Greek philosophy, thinkers have begun by ignoring both the concept and the tremendous implication of the Christian doctrine of creation. We are talk-

One Issue in August

In accordance with our established custom, there will be but one issue of "The Presbyterian Guardian" in August, under date of August 15th. The publication of two issues per month will be resumed in September.

ing about the significance of the doctrine of creation, and we are bound to see at this point that Christian thinking and non-Christian thinking are two opposing and mutually contradictory systems. One starts with God, the Creator; the other denies Him any place at all. The difference is not slight or inconsequential. The difference is essential, basic, vital, all-embracing.

There is in the modern theology of neo-Thomism a concept which goes by the name of Dynamic Polarity. By this is meant that we may take two opposite concepts—positions which seem to be the polar opposite, and put them together. We will find, as we do this, say these theologians, that there is a new dynamic formed. We find, say they, that each position is necessary to the other, and that together they form a new dynamic for thought and action. This of course is useful in our day when church union is the only significant move in Christendom.

But it will do us a world of good here and now to meditate on the concept of Genesis 1:1. To feel deep down in our souls that it stands absolutely alone. This doctrine is a cooling fountain amid the wastelands of philosophy. Oh, how it should permeate our thinking today. If this doctrine is true as we believe it is, then all systems which deny it are false. There is no dynamic between the truth and a lie. The doctrine of creation as set forth in theism gives to the thinker a vantage point.

When I was in the University I did some majoring in philosophy. I wanted to become acquainted with the best thinking of the ages,—to know the main currents of thought. As I remember it, our little class took our final exam in metaphysics and graduated, rather satisfied with itself. At least we could use some terms which mystified people. But, to tell you the truth, I knew very little about philosophy until I attended Seminary. There, under the teaching of Dr. Cornelius Van Til, I learned about the doctrine of creation and its philosophical implications. Then, and then only, did I begin to understand my courses in Philosophy. While in the University, I was plunged first into this stream of philosophy and then into that stream, but I never really caught the drift. But when I could stand on the high position of the doctrine of creation, I saw for the first time where the different

streams come from, and whither they are tending. In the world of thought there is needed a high and solid rock on which to stand. This odd course is exactly what modern education spurns.

But we were talking about the two kinds of existence this doctrine of creation sets forth. First, there is the being of God, existing complete in Himself, self-sufficient, self-contained. He need take counsel of no one. Nothing can be added to Him. He is a Spirit, infinite, eternal, unchangeable. The being of God here set forth is also an independent being. He is not dependent on anything outside of Himself. He depends on no laws or values outside of Himself. He does not, as in Greek philosophy, desire a thing because it is right or good. The right and the good reside within Him. How very important this truth is in contradistinction to all other systems of thinking. Suppose for instance there were something existing independent of God: let us say some law, some bit of freedom, some act of a creature, some evil. Think. What would this mean? Well, it would mean that God would not be entirely independent. He would be dependent on that uncontrolled something. And what if God were dependent on other things? Well, the children here can tell me. That dependent being would not be God at all. Let us say, then, with the help of the children, that the doctrine of creation means that all things are dependent on God. Let us also state the other side of that truth. If all things are dependent on God, then and only then can God be independent. How vital then is the doctrine of creation, both to our faith and to our reason.

The being of God, furthermore, as set over against all other existence is itself a primary existence. He never had a beginning. His existence is an underived existence. His existence is infinite and eternal. "Before the mountains were brought forth, or ever thou hadst formed the world, even from everlasting to everlasting thou art God" (Ps. 90).

The second existence which Genesis 1:1 enunciates is that of the universe. Let us look at this existence in the being of man, the crown of all God's creation. Man is a dependent being. He is a secondary, derived being, created, finite, and limited. For our purpose this morning, we are vitally interested in man as the image-bearer

of God. How vast and wonderful are his capacities. He has hungers which can never be satisfied, never in this world. His restless gaze is always beyond, far off beyond the horizons of time. What a mind he has—in thought he can climb above the starlit heights to God. He is fearfully and wonderfully made. But he is a creature. His greatness is derived. His mind is secondary to and dependent upon God's mind.

The students in my University class often come to me with problems about man's free will and God's sovereignty. Did you ever have such questions? We discuss this age-old problem, this problem that is yet ever new. Finally, I say,—Yes, we must hold that the free agency of man is very real. Let us never as Calvinists deny this. It will impoverish all our Christianity if we do. We could simply deny the reality of man's free agency, and thus have no problem at all. But let us not be sophomoric. An easy answer is no answer at all. But let us remember that this freedom is a created freedom. There is usually a pause, and then I can see dawning upon them the recognition of the stupendous truth of the doctrine of creation and how this truth draws us back from the abyss. These students have come from the class room discussion on free will or determinism. The issue is usually a blind fatalism or the maintenance of a freedom which they know they do not have. In the doctrine of creation they find a rock amid the storm, a light in the darkness. Whatever greatness, wonder, or freedom we discover in man, let us always remember his limitations by virtue of his creaturehood; and at the same time let us ascribe any excellency to the mind and will of God his Creator.

But from a slightly different angle, let us look at Genesis 1:1 again, in order to see the kind of God that is here revealed. We have seen how this truth stands alone. It is like Mt. Everest in the Himalayan range of Christian thought. Think again of how much false religion and philosophy is ruled out by these simple child-like statements of Genesis. Genesis 1:1 rules out Atheism. Theism is not argued or proved,—it is majestically stated. Polytheism is also excluded. Where did this statement of our Bible come from, at a time when, according to some, the belief of polytheism was (See "Churchill," page 221)

The Fear That Is Wisdom

A Sermon

By the REV. JOHN RANKIN

Pastor, Calvary Orthodox Presbyterian Church, Worcester, New York

"The fear of the Lord, that is wisdom; and to depart from evil is understanding." Job 28:28.

IN THE particular passage under notice in the book of Job, the question is raised as to the home of wisdom: "Where shall wisdom be found? and where is the place of understanding?" (vs. 12); and again, "Whence then cometh wisdom?" (vs. 20). It is declared to be beyond all price, impossible of purchase with any kind or amount of worldly wealth. As for its abode, it is definitely not to be found in nature, "in the land of the living." Report has come in concerning the fact of its existence, however, and it is intimated that God, because of His all-embracing sight and knowledge, knows the answer, and apparently has not chosen to conceal but has been pleased to reveal it. Thus, forth from God Himself comes the priceless disclosure of the very light of life,—"and unto man He said, Behold, the fear of the Lord, that is wisdom."

In close proximity to the book of Job are other writings which are highly commendatory of wisdom and of the fear of God which is wisdom. Notable among these are the writings of the celebrated son of David, ever renowned for his wisdom. It should be noted in this connection that in these writings God is glorified in connection with wisdom, as its sole original possessor, and its sovereign disposer, ever dispensing in kind and degree as He wills, bestowing and withholding, giving and taking away as seems good in His sight. Solomon himself seemingly lost much of his wisdom, if not the very essence of it, before he died, and Nebuchadnezzar was for a time deprived of his reason. Yet the gift of the true wisdom once bestowed is never withdrawn.

One thing to observe in considering this passage in the 28th of Job is the way in which God has used wisdom to commend the lesson of His fear as wisdom. God recognizes wisdom as a thing of value. But implied in this is the divine recognition of man's ordi-

THE following sermon was delivered by Mr. Rankin as the baccalaureate address at the school commencement exercises in Worcester. As previously reported in the GUARDIAN, Mr. Rankin's name had been privately removed from the list of baccalaureate speakers in the community, by action of the school board. Following strong protests from residents of the community and members of the graduating class, however, it was replaced, and Mr. Rankin delivered the address this year.

nary evaluation of wisdom as such, that is, as one of the higher values of life, worthy, if necessary, even of the expenditure of life itself. Thus wisdom is allowed its place among the things which, generally and very largely, have been most highly regarded among men. And God has used wisdom, as ordinarily approved and prized among men, in the interests of His fear as wisdom. It is as though He had said, "So far so good; but now, if you really want wisdom, if you would really learn her secret and become her possessor,—Behold, the fear of the Lord is wisdom."

This being so, we may sum up by saying that "the fear of the Lord is the beginning of wisdom" and the end of wisdom and everything in between. It is the foundation fact and principle, it is the grand, over-all objective, and it is the whole sum and substance of wisdom, for it is that system of thought and life as a whole which begins, continues and ends in God.

In this wisdom God is presented as the Object of fear. We need carefully to consider all the teaching of God concerning this fear which is described as wisdom. Both fear and non-fear are taught in the Bible, and fear in both of two distinct senses; that is to say, the fear of reverence and the fear of alarm.

But God is recognized; the Lord God is envisaged; and the fear that is reverence is compounded of all awe

and wonder and adoration before Him and of all adoring love. Now this fear in itself is unafraid; it knows no fear. Nevertheless, in all its weak and imperfect subjects in this life it never occurs without the accompaniment of a measure of the fear of real alarm and of actual afraidness. The one kind is as real as the other, and each in its own way and its own place in the soul is fully justified from a practical standpoint. But only the first is in any final sense good and right.

The true, as well as good and acceptable, fear of God proceeds, of course, upon the fundamental proposition and grand presupposition of God, as before and beyond and in and through the whole realm of His creation. As all who think wisely and well and see deeply must discover, and as any searching survey of the total structure of the universe must reveal, God Himself is at the bottom of it all. He is the original and basic Fact and Principle of all things. God is the Architect and Builder, the Creator, Preserver and absolute Owner and Ruler over all, the source and "Giver of every good and perfect gift," which, as James so beautifully says, "is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning" (James 1:17). To this we may add that Christ is the "Author and the Finisher of our faith," and so of the true fear of God.

Mentally furnished with this theological philosophy, this "religious (and Christian) interpretation of the universe," we are prepared for the observation and study of the universe in all its parts. The result is, that whatsoever it may be, whether of existence or of duty; of nature, history or destiny, we see God and find Him present to our view, revealing Himself, making known His presence to us everywhere. Thus all being, wherever encountered, is filled, suffused and transfigured with the revelation of the mysterious, the ineffable and the sublime, and God is glorified in all His words and ways and works.

Surveying the universe as a whole

on the basis of the material of thought provided, we see, first, this world of nature and of history, of time and of space, the world of our present experience and striving. Yet beyond this is another world, or realm, made up of other regions, outside and beyond, over, under and around our world of nature and of humanity. As Paul has indicated, there are "things in heaven and things in earth and things under the earth" (Phil. 2:10). But whether it be heaven or hell, or "the uttermost parts of the sea," or the uttermost depths of the glittering sky, God is there. And serenely above and beyond all the noise and confusion of life's tumult and strife dwells the "silence of eternity," the peace of heaven and of God.

The fear of God is concerned with the revelation of God everywhere, but for us especially in this world of our present abode. God, we know, is self-revealed not only in the realm of light above but also in the region of darkness below and in the whole realm of His creation, both in and beyond our present world. But that revelation with which we are particularly concerned is that which He has given us, and is ever giving to us here. This comes down to us in outward form from the past, as well as through the whole story of nature and humanity, and keeps coming in the ever unfolding story of nature and of human life.

A special revelation complete in itself, has been made in history and deposited in the Word of God, which is the Bible. This is a special message from God to man made especially to man as a sinner. It covers many things; everything, in fact; but is especially concerned with the work of God in the redemption of man by His incarnate Son, and in the salvation of men by repentance toward God and faith in Jesus Christ. This Word of God is the fundamental means of the grace of the work of the Holy Spirit in the hearts of men and is the absolute rule of thought and life.

However, agreeable to this, other, further revelation of God has been given and is continually coming to us in nature and in life. God is immanent in, as well as transcendent above, the universe as a whole. Hence He is also in that portion of His vast domain in which we dwell. And we may be sure He is present and self-revealed at all times, everywhere, and

in all things. This is God's general, as distinct from His special, revelation.

It may be that you are looking at a rose. Consider then that this lovely bloom is altogether of God's own design and execution. It is His work through and through, and throughout the whole life story of this flower. There is nothing there at all except that which is of God, through God and for God. What, then, is a rose apart from God?

The same is true of any scientific subject you may pursue, as, for example, chemistry. The subject is filled to the full, with God. God, in His infinite and perfect being, wisdom, and power is there, and therein revealed. So, in all its forms, is it with nature everywhere.

The same is also true of history as a whole, and especially of that part of history to which we have referred as special, in distinction from general, history. However, this very event now taking place, your graduation, is a part of general history and is now, as we may say, passing into history, and is all of God, through God and unto God. It has well been said that history as a whole is only "the realization in time of God's eternal thought." It was fixed forever in His eternal decree, which now in time God Himself is executing precisely as He planned and foreordained it from all eternity. This is true of the present event of your Baccalaureate service in every particular of every part. Down to the last, minutest detail there is nothing going on here now at all except that which is of, and through, and unto God.

Someday it may be that we may come to understand this better than is now the case, but you may be sure you must eventually come to know and understand it, or you will never truly know and understand anything. For "the fear of the Lord, that is wisdom." Without God in all your thoughts, let me assure you, there is no meaning and there can be no peace.

Enlarging somewhat upon this fear which is wisdom, it must be said, first of all, that it is a wise, a knowing and an understanding attitude of the whole soul toward God. It is a fear of God that stands in the correct information concerning God; in the truth that He is and that has come from Him.

The word for this is "orthodoxy,"

which has quite correctly been described as meaning "straight thinking." Straight thinking is not a bad thing in any sphere of life, and in the field of theology, the science of God, or in the field of religion as concerned with the correct knowledge of God, orthodoxy simply means right thinking about God. Wrong thinking can never be productive of the right attitude toward God. Hence it is only good sense as well as sound logic to say that the true fear of God must be orthodox.

Another characteristic of this fear is that of reverence. It looks to God as He is, in all that has been given to us to know concerning Him, in His being, and nature, His position in relation to the universe and His life and work in the world. He is the One, only living and real God, who is a Spirit, infinite and eternal, perfect, immeasurable and unchangeable in His being and in all His attributes. He is our gracious, blessed, just and holy, sovereign Triune God-over-all, and blessed for ever. In His relation to the universe He indeed is Lord of heaven and earth, and Christ is Lord of all. He is in all, through all, and over all His works, for "of Him and through Him and to Him are all things, to whom be glory forever and ever." He is the all-beholding, all-enlightening Light and Life and Law of all things; living and reigning over all; upon whom we, together with all things, depend, as do all His creatures in Heaven and earth and hell; to whom we are responsible, and to whom, one day, we must render an account. In His life and work in the world He is manifested, both in His justice and in His love, although of course, in all His attributes. Here the whole story of God's dealings with men as sinners might properly to be considered, dealings which are both in sincerity and in mercy, both for the life that now is and for that which is to come. "The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord."

A third attribute of this fear that is wisdom is that it is Christian. "God was in Christ, reconciling the world unto Himself, not imputing unto men their trespasses" (II Cor. 5:19). Paul never on any occasion could do other than to preach Christ. Even at Athens, the intellectual capital of the world and the home of the philosophers, the
(See "Rankin," page 217)

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**Grist for the
Modernist Mill**

THE return of Edwin H. Rian to the Presbyterian Church in the U. S. A. is being hailed with glee by the modernists and their fellow travelers. They discover in his return, and especially in his statement of reasons for his return, grist for their mill as they foster a broadly inclusivist and doctrinally indifferent program of church union.

The Christian Century, in its issue of June 25th, speaks of Dr. Rian's statement of reasons as constituting a "sweeping repudiation of sectarianism, that abiding scandal of Western Christendom." Readers of this champion of Modernism will recognize that its attack upon sectarianism involves a condemnation of denominational divisions all along the line. This journal has frequently in the past demanded the union of the churches on the most meager and vague doctrinal basis, and has carried this approach to the point where it has been sharply critical of the sixteenth century Reformation for taking its stand upon the absolute authority of Holy Scripture.

It is also significant that the *Presbyterian Outlook*, champion of the liberal party in the Southern Presbyterian Church, warmly praises the statement of Dr. Rian, which it reprints in its issue of July 7th. It introduces the statement as "a brave word of warning against schism in the Church of Jesus Christ—a tremendous challenge to the urgency of Presbyterian reunion." And speaking editorially in the same issue, this paper which has been leading the fight for reunion with the Presbyterian Church

in the U. S. A., and has whitewashed the Auburn Affirmation, appeals to Dr. Rian in warning the conservatives against separation. It declares that, on the principles enunciated by Dr. Rian, talk of separation, if certain developments should take place in the Southern Church, is out of order.

The comment of *The Presbyterian*, once a stalwart defender of the faith, but long since having made its peace with the *status quo* in the Presbyterian Church in the U. S. A., is also of interest. After claiming that the decision of Dr. Rian was reached on theological grounds alone, it likewise pleads that the "proposed union with the Southern Church and with any other body may be considered in the light of some of Dr. Rian's findings and reasonings." In other words, questions of doctrinal purity should not be allowed to stand in the path to the reunion of the churches.

We cannot refer to these developments without expressing our profound sorrow. It is distressing beyond description that one who had an honorable part in suffering reproach for the sake of Christ, in 1936, and came to formulate these convictions in his book, *The Presbyterian Conflict*, should now have come to repudiate that stand. It is also lamentable that he should give utterance to a point of view that gives comfort to and reinforces the modernists of our day in their program of action.

The semblance of remaining loyal to the principles of the Reformation is found, indeed, in Dr. Rian's statement, in the copious quotations from Calvin. But it remains incredible that these quotations should be thought to be pertinent to the position being maintained by Dr. Rian. To be sure, Calvin condemned schism as a grievous sin. This is not in dispute. Neither is the position that no one may insist that only a church that is completely pure is a true church. Certainly Dr. Machen recognized these things. He was not an Anabaptist. He and other men of Reformed convictions in the past have nevertheless been compelled to separate themselves from particular ecclesiastical organizations to be true to the Head of the Church.

One is slightly less amazed to observe the naive manner in which *The Presbyterian* expresses itself on this point. It asks, "Where is there an absolutely pure church? . . . It is a dangerous thing for a group of people

to set themselves up as holy on this earth." It states, moreover, that "this divisive spirit is based on the assumption that it is better to withdraw into smaller and holier groups than it is to strive to bring a larger measure of holiness to the larger group."

How can anyone who has been at all informed concerning the struggle in the Presbyterian Church in the U. S. A. which led to the separation in 1936 suppose that those who left that body did so because they held that a church, to be a true church, has to be without sin or error? And have men already forgotten the valiant struggle that was made "to strive to bring a larger measure of holiness" to that Church? Dr. Machen was most earnestly committed to the principle of church reformation, and it was because he was zealous in that cause that he was deposed from the ministry. He refused indeed to obey a mandate of the General Assembly. But let it never be forgotten that, when he sought to show in the course of his trial that that mandate was contrary to the Word of God, he was not permitted to appeal to that Word or to the subordinate standards of the Church in his defense!

One of the weakest aspects of Dr. Rian's argument is his claim that the Presbyterian Church in the U. S. A. displays the marks of a true church as outlined by Calvin. One gets the impression that Dr. Rian is content to appeal to the fact that that body is making a profession of faith through its constitution, and holds that nothing more can be demanded. But it is a dreadful distortion of Calvin's teaching to assert that he meant nothing more than that by "agreement in doctrine." A constitution might be splendid, and yet be a dead letter. A church might officially be committed to the pure doctrines of the Bible, and yet be a synagogue of Satan. According to Calvin and his spiritual descendants, a church is worthy of being named a Reformed church only if it is constantly undergoing reformation of its doctrine and life. And it is exactly the absence of any program of reformation in the Presbyterian Church in the U. S. A. that most clearly indicates that the Word of God is not given supreme place in its life.

Hence Dr. Rian does not really stand on the ground of Calvin and the Reformation. He does not stand there any more than *The Christian*

Century does. On his inclusivist position there cannot be any really adequate justification even of the Reformation itself!

Mission News

A LETTER from the Rev. Clarence Duff, missionary in Eritrea, contains the following account of recent visiting by and visitors to the staff at the Ghinda station:

"I was asked to speak May 31st at the annual general conference of the evangelical Christians of the Swedish Mission churches. The conference this year was held in Asmara. There were between seven and eight hundred, including the school children, present Saturday forenoon when we were there. Johannes, who stayed over Sunday, said there were many more there the next day. Our family attended the first session, and afterward were the guests of Mrs. Winquist for dinner with her and Mr. Jonson, and later for tea with all the Swedish missionaries in Eritrea. I met quite a lot of the native Christians whom I knew or who knew me, including about ten from the station at Gheleb. The head teacher of their Asmara school interpreted my message into Tigrinya. . . .

"Some months ago the Misses Una and Mary Coie, aunts of Bruce and Glenn of our Church (The Rev. Messrs. Bruce and Glenn Coie), had written to ask if they might spend part of their vacation at Ghinda. They came to Asmara the latter part of May and wrote that they would be coming here the 3rd. They were here for 11 days, and I hope enjoyed their time, though it was very hot throughout their stay—and still is, through the day always 90 or over and frequently 94 in the middle of the day. Just now it is 95. For several days we were surrounded by a thick haze of dust too. It has been exceptionally dry this year after a very short rainy season. The highland rains are very late too.

"The Misses Coie are from the American (U. P.) Mission in the Sudan. Miss Una is stationed at Khartoum North and Miss Mary at Wad Medani on the Blue Nile. They work among Moslem women, teaching them in their own homes, and overseeing other women who do the same. They enroll the women just as in a

school, and make regular visits to their homes to teach them reading and writing, with a Bible lesson each time they go. They feel it is very profitable work. I think the method is worth considering for our mission. Miss McIntyre, who was formerly in that work in Wad Medani, told me about the method several years ago. . . .

"Mr. and Mrs. Gordon Beacham and their son Boyce, seven years old, were passing through Asmara from the Sudan to Addis Ababa when we were there the end of the month. Mr. Beacham is the deputy field director of the Sudan Interior Mission. . . . There is no end of good news from Ethiopia. Mr. Beacham had made a trip through the southern provinces earlier in the spring and could give us first-hand news of many old friends, old and new stations, and even of old houses. I was quite amazed to hear that the old O. D. (Ohman-Duff) house at Walamo still stands. Walter Ohman and I practiced our first seminary style building on that house. . . . I later helped Mr. Lewis to put a tin roof on it, and it was used for years as clinic and hospital. . . .

"We had hoped to start meetings at Ailet (Mai We'u hot water resort) soon, but have been unable to get new tires in Asmara. They promise them in a few weeks, but have done this before. We need two before they are fit to go into any hot country, or anywhere, for that matter."

* * *

The Rev. Richard B. Gaffin wrote on June 11th:

"I arrived in Shanghai late Saturday afternoon, June 7th. Egbert (The Rev. Egbert W. Andrews) stood there very glad to see me, and I was glad to get there. I had a very smooth and uneventful trip, save for the stops at Honolulu, Yokohama, Hongkong, and Manila, and the conducting of my first burial at sea. . . .

"Surely we need much prayer out here—prayer that we may have wisdom in all we do, whether it be the decision as to fields of labor or the handling of this fantastic money situation; prayer that if conditions become worse we may glorify God the Lord through whatever may come. I am still quite optimistic as far as the Chinese are concerned, but there are so many forces from without which are working for China's destruction as a democratic nation. Things are not as bad as I expected. . . . I'm doing personal

work in Chinese already with the I. V. F."

* * *

From the Rev. Bruce Hunt comes the following word:

"Things are swimming along. We've received books for our Seminary from Dean Adair, the Willow Grove Church, and some through Chin Hong Kim. Paul Woolley writes that some are on their way from Westminster. The Koreans in this area have been very generous to the Seminary. One church has had the inside walls plastered and a lot of woodwork done. They gave us three or four men's labor for a month. Besides that they are helping substantially in other ways. One man gave us 60,000 yen. We have just sent a man to Moukden, Manchuria, hoping he can get through and convince Dr. Hyung Nong Park that he should come and teach in our Seminary. We were able to send Y145,000 for travel and moving expenses. So far the Seminary has not been in debt, yet we have no great backers or large following. We are still without windows, though have finally got desks and chairs, new but quite crude and cheap. . . .

"The Chosen Seminary in Seoul, one of the largest in Korea and started during the church's captivity . . . has been having quite a turbulent time. Over fifty students signed a protest against some of the heretical teaching in the Seminary. This Seminary has been backed by the "Assembly" machine. The protest was brought to the Assembly and distributed among the Commissioners. The machine kept the debate off the floor by quickly getting an investigating committee appointed. The committee . . . surprisingly, has found the students' protest in order. . . . In the meantime the faculty had expelled 6 students for their part in the protest, and suspended 50 others, until they should repent. Now that the committee has taken the action some of the faculty members are said to be threatening a revolt against the Assembly itself. . . . In the meantime we hear reports that these fifty some odd students want to come to our Seminary, or preferably have our Seminary move to Seoul. There the issue is solely concerned with modernistic teaching, and the shrine issue has not been in the picture. . . .

"Last week while in Seoul I obtained some Testaments, Bibles and other religious literature, about Y17,-

ooo worth, and we've opened a little Christian Book store this week. I heard while there that the British and Foreign Bible Society is printing some whole Bibles, so we should be getting some soon."

Rankin

(Continued from page 214)

discourse moves right on to the day of judgment "by that man whom God hath ordained," and to God's attestation of this by the resurrection of His Son from the dead. In the epistle to the Philippians, speaking of God incarnate among us in the flesh, living and dying in the world of His own creation and upholding, the apostle said, "Let this mind be in you, which was also in Christ Jesus: who being in the form of God, thought it not a thing to be grasped to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and being found in fashion as a man he humbled himself and became obedient unto death, even the death of the cross. Wherefore God hath highly exalted him, and given him a name that is above every name; that at the name of Jesus every knee should bow . . . and that every tongue should confess that Jesus Christ is Lord, to the glory of God the father."

We conclude with the thought that the fear which is wisdom is both intellectual and practical. It is both of these in both the positive and negative aspects of these two grand divisions in the whole scheme of divine-human thought and life. Intellectually it has enlisted the attention and engaged the interest of great minds in all ages, and it is fitted to elicit the utmost of all the powers of soul and mind. Truly, "the knowledge of the Holy is understanding." As one has said, "What splendid stretches of thought stretch before the vision of the man who will read God's thought after Him" (Dr. Francis L. Patton). To which we may add,—and whose aim and endeavour it is to bring "every thought into captivity to the obedience of Christ."

But while the fear that is wisdom is most profoundly intellectual, it is at the same time most intensely practical. It is humble, believing, repentant and devout; instinct with all the elements of informed and vital piety. It is a renewed and sanctified

nature, out of which are all the issues of the "life that is hid with Christ in God," that is to say, the issues of a "sober, righteous, and godly life." Being none other than true faith, this must and can only express itself in a life of obedience to God in all His counsel and commandment. Do you desire the good? Then do the right. "What man is he that desireth life, and loveth many days that he may see good? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil and do good; seek peace and

pursue it" (Psalm 34:12-14). In other words, unlearn to do evil, and learn to do well, for "a good understanding have all they that do His commandments" (Ps. 111:10), and as the text itself says, "to depart from evil is understanding." "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments, for this is the whole duty of man. For God shall bring every work into judgment with every secret thing, whether it be good, or whether it be evil" (Eccl. 12:13-14).

The Visible Church

Part I: The Criterion of Membership

By the REV. JOHANNES G. VOS

Pastor, The Reformed Presbyterian Church, Clay Center, Kansas

THE May, 1947 issue of THE WESTMINSTER THEOLOGICAL JOURNAL carries a most significant and timely article on *The Visible Church*. Believing that the subject is one of particular importance at the present time, the GUARDIAN is happy that permission has been granted us to republish it in our columns. It is entirely possible that some of our readers will not agree with all the views expressed by Mr. Vos. But we believe a careful reading of his article will be most helpful in clarifying our own thinking. In order that the entire article may be adequately considered, we shall publish it in a number of short sections.

THE visible Church, which is also catholic or universal under the Gospel (not confined to one nation as before under the law), consists of all those throughout the world that profess the true religion; and of their children; and is the Kingdom of the Lord Jesus Christ, the house and family of God, out of which there is no ordinary possibility of salvation" (Westminster Confession, XXV.2). Thus, according to the Westminster Confession the criterion of membership in the visible Church is profession, whereas the divine election and gathering "into one, under Christ the Head thereof" (W.C. XXV.1) is the criterion of membership in the invisible Church.

While of course the ideal condition of the visible Church would be com-

plete coincidence with the invisible Church (or more precisely, with that portion of the invisible Church which at a given time is present on earth), still it must be recognized that this ideal will not and cannot be attained in this age, but must await its full realization in the age to come, when the distinction between the visible and the invisible Church will have passed away in the state of glory. The visible Church, being visible, must of necessity be essentially a professing body, for profession is a visible phenomenon, whereas divine election and vital spiritual union with Christ are not. For this reason all the attempts which have at various times been made to limit the membership of the visible Church to the regenerate, or to such as profess to have assurance of regeneration or real piety, must be adjudged to be wrong in principle and harmful in tendency. No doubt these attempts have been motivated by a praiseworthy and pious desire to promote the purity and holiness of the visible Church by excluding unregenerate persons from her membership. But such attempted exclusion of the unregenerate is, and always has proved, impossible to carry out in practice. Who shall say with certainty whether a particular applicant for membership is regenerate or not? Certainly no Protestant ecclesiastical judicatory can claim to be infallible. The Scriptures teach that it is possible for a Christian to attain full assurance, or certainty, concerning his

own salvation, but this is something quite different from attaining certainty about another person's salvation.

If it be admitted that ecclesiastical judicatories cannot pronounce concerning an individual's regeneration, what shall we say about the proposal to throw the burden of responsibility on the applicants, and admit to membership only such as profess to have assurance of their own regeneration? Not only is there no warrant in the Scriptures for such a criterion of Church membership, but the effect in actual practice must be, as it has been, to exclude many who no doubt are true believers but who, because of diffidence, or because of misunderstanding of the grounds of assurance, or because of lack of spiritual maturity, do not or cannot claim assurance of their own regeneration. Thus persons who ought to be members of the visible Church, and who need the benefits of such membership even more than those mature Christians who have attained full assurance, are excluded from the household of God and placed on a par with unbelievers. The practical evils which must result from such a condition are obvious.

The visible Church, then, is a society composed of those throughout the world who profess the true religion, together with their minor children, and the criterion of membership in it is not election, regeneration, or "real saintship," but a *credible profession* of faith in the true religion. By a credible profession is not meant a profession which compels belief, but one which it is possible to believe, that is, a profession which is adequate in content and which is not contradicted by known facts of the applicant's life. In the *Larger Catechism* the Westminster Divines affirm that "such as are found to be ignorant or scandalous, notwithstanding their profession of the faith, and desire to come to the Lord's supper, may and ought to be kept from that sacrament. . . ." (L. C. 173). Thus those who are found to be ignorant, that is, whose profession lacks an adequate and correct content, and those found to be scandalous, that is, those whose profession is contradicted by their manner of life, are to be authoritatively debarred from the Lord's supper, and no doubt such persons should also be excluded from actual membership in the visible Church until their ignorance or scandalous living has been

corrected. But apart from persons whose profession is rendered incredible by reason of ignorance or scandal, those who profess the true religion are to be received as members of the visible Church.

The fact that there has been, and no doubt will continue to be, diversity of opinion as to what constitutes ignorance or scandal of such nature and degree as to render a person's profession incredible, does not militate against the validity of the principle outlined above. As in all matters of faith and practice the Scriptures must be the source of guidance, but obviously reasonable latitude must be allowed ecclesiastical judicatories in the difficult task of applying the Scriptures

to this problem. Although some deficiencies or aberrations of faith and life can with general agreement be pronounced "ignorance" or "scandal," yet there are many matters of faith and especially of life concerning which it is far from easy to decide confidently, and about which there is little unanimity even in "the best Reformed Churches." The temptation to try to formulate a cut-and-dried, classified list of all forms of ignorance and scandal must be resisted because in the nature of the case such a formulation cannot be complete, and moreover cannot take account of the varying circumstances of life which may affect the question of the credibility of an applicant's profession.

Roman Catholicism and The Second Commandment

By the REV. LESLIE W. SLOAT

THOU shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or in the earth beneath, or in the waters under the earth. Thou shalt not bow down thyself to them nor serve them, for I the Lord thy God am a jealous God. . . ." The Second Commandment of the Decalogue has always been considered as binding upon Protestants, and idolatry has been looked upon as one of the most hateful sins.

Roman Catholicism, however, has managed to make an excuse for bypassing this command, just as it makes excuses for other elements in its faith and practice which do not harmonize with the teaching of Scripture. By claiming that its devotees do not worship the image, but the reality the image represents, it has been able to foist what is really an unadulterated idol worship upon its generally ignorant membership.

Although numerous saints and relics of by-gone days share in this idolatrous adoration which Romanism encourages, the two objects of worship, if we may describe them as such, which are most common within its communion are the sacramental bread which, through the blessing of the priest, is supposed to have been changed into the very body of Christ, and the Virgin Mary,

the mother of Jesus Christ, who is supposed to be more merciful and more ready to hearken to the prayers of her people and intercede with her Son, than He Himself is willing to help those who come to the throne of grace. Examples of the idolatrous worship of the "Sacred Host" and Mary are frequently found in the reports of the doings of Romanism.

An example of the worship of the Host occurred in Leicester, England, recently when a great parade was held, the largest ever in the city, and the Host was carried about, under a special canopy, as the feature of the procession. This demonstration, incidentally, was in honor of the "Sacred Heart" of Jesus.

But it is Mary who is most honored. "Our Lady" has supposedly appeared in so many places, and done so much good, that statues of her abound throughout the world. In 1946, as Our Lady of Fatima, patron of Portugal, she was solemnly crowned queen, not only of Portugal, but of the world. A special statue of "Our Lady of Fatima" is now being carried in processions through various countries of Europe, in the course of a journey to Rome where it will be presented to the Pope. First it was to appear at a Marian Congress in Maestricht, Holland. Reports tell of how, as the statue is carried

through the towns and villages, devout Catholics fall on their knees and worship it. An international Congress of Catholic Doctors was being held in Lisbon. The concluding ceremony of that medical gathering was a pilgrimage to the shrine where the statue of Our Lady was located. Medical men from Spain, Belgium, Italy, Ireland, England and other countries participated in this pilgrimage.

Steady streams of pilgrims are continually making their way to the famous shrine of Our Lady of Lourdes. During the National Pilgrimage in August it is expected that 50,000 persons will visit Lourdes.

Closer home, Ottawa and the Province of Quebec in Canada have just witnessed a sample of this pagan idolatry of Catholicism. During the month of June, a five-day Marian Congress was held in Ottawa. Supposedly the Congress was to be a meeting for prayer for world peace. Actually it was a combination of parades, speeches and fireworks designed to impress the splendor of Catholicism upon the people of the Province, already largely Catholic, in the hope of extending the sway of the Roman pontiff over our Northern neighbor.

The feature of the Congress was the visit of a four-foot gilded statue of "Our Lady of the Cape," to be perched atop a huge altar specially erected for the purpose in a ball park. As the statue made its way on a decorated truck through the country to Ottawa, and then about the city, it was received everywhere with all honor and adoration. Politicians and business men, as well as the Catholic clergy, spared no efforts to make it welcome. It received the keys of cities along the route. According to one report, a priest speaking over the radio stated that he could see this image (of human fabrication) smiling with tenderness and compassion on the sick of the crowd. People are said to have paid \$250 for front seats at ceremonies in its honor. The Archbishop of Ottawa, Monsignor Vachon, welcomed it in these words, "Our Lady of the Cape arrives tonight at the heart of our diocese in the heart of our dear country. We express to her the most affectionate welcome; we have been expecting her and we have been preparing ourselves to receive her since

the first of May, when she left the sanctuary of the Cap de la Madeleine to make her pilgrimage across the parishes of five dioceses, which will be ever memorable in religious annals and in the history of our country."

65,000 people are said to have attended the midnight mass in Lansdowne Park, which marked the climax of the Congress. The fireworks display included a thirty foot design of the Virgin which was literally shot up into heaven, as representing the supposed Assumption of the Virgin, a dogma which may soon be declared by the Pope as mandatory for Catholics.

It is difficult to know just how many statues there were of the Virgin actually present at the Congress. Reports state that one was located in a quiet place away from the main crowds, and was visited by devout worshipers in a constant stream, who came to kiss its feet. They kissed so hard that the paint wore off. According to other reports, the real statue of Our Lady of the Cape never actually left its official sanctuary, but a substitute was used for the pilgrimage over the countryside. The original might have been injured by the inclemencies of the weather! May was a very bad month in Canada, as the weather goes.

It was inevitable that "incidents" should occur in connection with such a show as the Marian Congress. Some Protestant young people took up positions outside the ball park with a sign "Jesus saves," and handed out tracts. They were roughly treated first by Catholic priests, and then by youngsters encouraged by the priests. The police apparently decided to turn the back to such goings-on.

A Protestant minister was conducting a morning devotion period on the radio. Having taken for his text the words of John, "Little children, keep yourselves from idols," he had just read a portion of the Second Commandment when the station went off the air for three minutes. The station version is that a fuse blew, and had to be replaced. A writer in T. T. Shields' paper, *The Gospel Witness and Protestant Advocate*, suggests that Quebec radio stations install "Protestant" fuses which will not blow out when the Second Commandment is read over the air.

The Archbishop gave a special dis-

pensation to those attending the Congress, permitting them to eat meat on Friday. This appears to have improved considerably the business of those selling "hot dogs" and hamburgers.

Life magazine, the wife of whose Editor has recently accepted Catholicism and explained why in a serial article in another magazine, presents in its issue of July 14 some pictures of the Congress and of the famous statue. These pictures give an excellent idea of the idolatrous and gaudy character of Romish gatherings when the purpose is to impress the people.

When one considers the blatant idolatry of the religion of Rome, and then hears the talk that is being promoted in some circles, of an ecumenical church which will eventually include Romanism and Protestantism in one organization, the tragedy and the danger of the modern church union movement becomes even more clear. Likewise the validity and the necessity of that Reformation whereby the modern Protestant church came into existence is made the more clear. And the supreme necessity, in our day, of maintaining with all our strength a faithful testimony to our only and great High Priest, to the sufficiency and finality of His sacrifice made once for all, and to the true Church as His Body, impresses its inescapable demand upon us. The idea of an ecumenical church, as well as a four-foot wooden statue, can become an idol. "Little children, keep yourselves from idols."

Heidel to Speak at Westminster

AN UNUSUAL privilege has been arranged for the students and friends of Westminster Theological Seminary. On Monday, October 13th, at 4:00 p.m. and 8:00 p.m., an enthusiastic and learned defender of the authority of Scripture, Alexander Heidel, Ph.D., of the Oriental Institute of the University of Chicago, is to lecture at the Seminary on "The Mesopotamian Monuments and the Old Testament." Dr. Heidel is one of the younger oriental scholars of the country but he has already published *The Babylonian Genesis, 1942* and *The Gilgamesh Epic and Old Testament Parallels, 1946*. Dr. Heidel's lectures, dealing with Mesopotamian archaeology, are open to the public.

The GUARDIAN NEWS COMMENTATOR

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

Propose Court Test of Use of Public Funds for Parochial Schools

THE question of the use of public funds for private and parochial schools aroused spirited discussion at the annual conference of the National Education Association, which was held in Cincinnati the first part of July.

The particular occasion for the discussion was a report on the action of the Association in blacklisting the North College Hill school, in a suburb of Cincinnati. We previously reported in the GUARDIAN the first part of that story. A Catholic dominated school board took over a Catholic school, changed its name, incorporated it into the public school system, rented the buildings from the Catholic church and hired nuns as teachers. The citizens protested violently. The National Association blacklisted the school. The school board resigned. As a result the school was placed under the local probate judge, who rehired the former superintendent and refused to renew a contract that would have kept the parochial school in the public school system.

During the discussion it appeared that the use of public funds for parochial schools is permitted in Ohio, and many school systems have adopted the procedure which occurred in the North College Hill case. The procedure is supposed to have legal sanction, on the basis of an opinion made by Senator John W. Bricker in 1933 when he was Attorney General of the state.

Dr. Alonzo F. Myers, who presented the report on the North College Hill case, deplored the increasing tension which has been affecting the school situation, and proposed that the authorities of the Catholic church and the appropriate commission of the National Education Association agree in a friendly spirit to find the best possible test case, and then to expedite its

passage through the lower courts, so that it may be brought to the Supreme Court at the earliest possible time. Until a decision is reached in some such manner, Dr. Myers said, there was bound to be controversy and basic disagreement.

A technical point was injected into the discussion when a Catholic priest maintained that a school was parochial only when under the control of a Catholic pastor, but ceased to be parochial when under the direction of an elected school board. Acknowledging this to be technically correct, Dr. Myers maintained that it was a distinction without a difference. In the case in question, the school continued the religious instruction which had been given previously, and only Catholic pupils attended.

Clergy Group Investigates Conditions in Europe

A GROUP of American clergymen, representing the spiritual leadership of the Nation, has been traveling about Europe to investigate conditions in the various countries. The members of the group were chosen by Secretary of War Patterson, and have been following an itinerary that included stops at Rome, Geneva, Vienna, Berlin, Heidelberg and other cities. The purpose of the trip is to fit these men to help in educating the American people in international problems.

Included in the group are Dr. Stewart M. Robinson of the Presbyterian Church U.S.A., and Dr. Harold J. Ockenga, pastor of Park Street Church, Boston. Dr. Ockenga's name was suggested by the National Association of Evangelicals. Also in the group was the Rev. W. O. H. Garman,

secretary of the American Council of Christian Churches. The NAE and the ACCC were asked by Secretary Patterson to agree on a single representative. The NAE was willing, but apparently the ACCC refused and pressed its own choice. In the end both organizations were represented.

When the group arrived in Rome, they were met by a delegation of Italian Protestant and Jewish leaders, who urged American support for the ideal of complete freedom and independence for Italian non-Catholic religious groups. The struggle of Protestants for freedom, in Catholic controlled countries, goes on.

"Greatest Story" Has Wide Approval

"THE Greatest Story Ever Told," the radio program depicting episodes in the life of Christ, which is sponsored by the Goodyear Tire and Rubber Company and which is broadcast over the ABC network Sunday evenings, has met with wide popular approval, according to a report by the American Broadcasting Company. Catholics and Protestant liberals have praised it as "like a great crusade," and "a program that may help save the world from chaos." The entertainment world has also praised it. The New York Times radio critic described it as one of the "most significant ethereal achievements in recent years." Variety, a magazine of the entertainment world, gave it a special award as "an unselfish endeavor toward utilizing radio in the public interest." The program was chosen as one of the ten best for National Family Week. One of the Goodyear Company's competitors in the rubber business took full page ads in some of the nation's leading newspapers urging people to listen to it. The U. S. Government State Department has had the program shortwaved to all parts of the

world. The program is being continued during the summer months, without "vacation."

Lutheran Youth Convention

LIQUOR traffic, corrupt amusements, indecent motion pictures and obscene literature were vigorously opposed in a series of resolutions adopted by the International Convention of the Young Peoples Luther League and Choral Union meeting in Milwaukee. Among the resolutions were the following:

"We declare our opposition to the legalized liquor traffic which is sweeping an ever greater number of American youth into a stream of drunkenness, immorality and crime. . . . We vigorously protest the treacherous and misleading advertising directed primarily at the youth of America, presenting the use of liquor as desirable and unarmful. . . .

"We further declare our opposition to gambling in all its forms, to dancing and all other kinds of corrupting amusements and to indecent movies and literature.

"We believe in the sanctity of marriage as taught in the Word of God, and view with concern the rapidly rising divorce rate in our beloved country.

"We urge parents and youth . . . to establish and maintain the family altar so that daily the family may be gathered about the Word of God, and that the authority which God has vested in the parents may be fostered.

"We emphasize the importance of our young people choosing Christian companions and above all, seeking the guidance of God in the choice of a life partner so that truly Christian homes may be established."

NAE Forms School Association

THE National Association of Evangelicals, through its Board of Administration, has approved the establishment of a National Association of Christian Schools. Mr. Mark Fakkema, who for more than twenty years has served as General Secretary of the National Union of Christian Schools, will be Educational Director and Miss Elizabeth M. Evans, who helped

found the New England Association of Christian Schools, will be the Secretary of the new organization. Offices will be set up about September 1st in Chicago, a constitution will be prepared for submission to the next annual convention of the NAE, and at that convention a permanent board of directors will be elected.

The report of this development, which is carried in the *UEA*, does not indicate the precise relationship which exists between the new organization and the older National Union. The National Union was very closely related to the Christian Reformed Church, and was committed by its constitution to the principles of Reformed teaching. The indications are that the new organization will be more broadly evangelical in character, in keeping with the position of the NAE. Its present Executive Board includes Dr. Frank E. Gaebelein, Headmaster of Stony Brook School; Dr. J. C. McCallie, Headmaster of McCallie School; and Dr. Stephen W. Paine, President of Houghton College.

Catholic Converts

A SURVEY of the interchange of membership as between Catholic and Protestant churches has just been completed in Omaha, Nebraska. During the year ended June 1, 1947, in the 66 churches surveyed, 121 Catholics were received into Protestant churches, and 22 Protestants entered Catholic churches. This is a ratio of 5.5 Catholics converted to Protestantism, for each Protestant entering Catholicism.

Confession of Dutch Nazis

IN A message read in all Dutch churches, both Protestant and Roman Catholic, 25 leading members of the former Dutch National Socialist Party, who are now in prison awaiting trial as Nazi collaborators confessed their guilt "for the bitter sorrow" the nation suffered during the five years of occupation. The confession was accompanied by a statement drafted by the churches which urged the nation to understand the political delinquents and asked the population not to take the law into their own hands.

In their confession, the 25 collabo-

rators attributed their wartime actions to "a tragic confusion of thought" and to a "conviction that the destruction of Germany would mean utter chaos in Europe and the ruin of our own country." The prisoners appealed for forgiveness and called upon God to "save our people from permanent hatred and save us and our fellow prisoners from embitterment which must bar for us the way of reconciliation."

Churchill

(Continued from page 212)

universal? Destructive critics must put it late because they believe that such a high view of God must have come only after ages of evolution. We believe, however, that this is indeed the truth and that holy men of old spake as they were moved by the Holy Ghost. If the Bible came up from man such a statement of course could not have been made at that time.

This doctrine also puts to flight the armies of pantheism. God is not one with the universe. The universe is not in any way necessary to the being of God. God is not the soul of things. The highest achievements of men are not God-emerging. God is not a *nus* force in an evolutionary process. He is not merely a function or aspect of the world. No, Genesis says, in the beginning God created the world. The world is dependent on Him, but He is not dependent on the world.

This doctrine of the Bible also rules out the age-old philosophies based on dualism—the idea that the universe is under the dominion of two opposing principles; or that fundamentally there are two mutually irreducible elements, light and darkness or good and evil,

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and that the interplay of these is the mother of all.

Do you remember the story of First Kings, of how the Syrians came up against Israel at Samaria and though their army was so great yet they were defeated? The wise men of Syria accounted for this defeat by saying that the God of the Hebrews was a God of the hills, and that if the battle were to be joined in the plain, he would be defeated. Well, so it was that they did fight in the valley next time. But the God of Israel triumphed there also. He was God of the hills. He was God of the valleys also. Thus is the old religion of henotheism flouted.

(To be concluded)

Calvin's Commentaries Being Reprinted

THE Wm. B. Eerdmans Publishing Company of Grand Rapids has announced that it is in the process of preparing a first American edition of the *Complete Commentaries* of John Calvin, including the *Institutes*. For many years the Commentaries have been unavailable except occasionally in second hand book stores. With the current revival of interest in Calvinism and in Calvinistic scholarship throughout the world, Eerdmans has decided to add this set to its list of standard theological works of Reformed character. The set will be the same as that originally published in 48 volumes by the Calvin Translation Society of Edinburgh. The undertaking involves an outlay of about \$250,000. Details concerning volumes, bindings, prices, etc., will be made known in the near future. The first volumes are expected to appear late in 1947 or early in 1948.

15th Anniversary of Wilmington Pastor

IN JUNE the Rev. John P. Clelland completed his fifteenth year as pastor of the Eastlake Presbyterian Church of Wilmington. In honor of the occasion, the Trustees of the Church presented Mr. Clelland with a gold wrist watch. From the What-So-Ever Society Mr. and Mrs. Clelland received a "pressure cooker," and Mrs. Clelland was given a beautiful marcasite brooch by the Ladies' Aid

Society.

Mr. Clelland was called to the Eastlake Church, then a congregation of the Presbyterian Church U.S.A., before completing his work at Westminster Seminary in the spring of 1932. He began his pastorate shortly after graduation. When the Syracuse Assembly of 1936 determined to discipline Dr. Machen and others for establishing the Independent Board for Presbyterian Foreign Missions, Mr. Clelland was one of the ministers who withdrew from the denomination, to form the Presbyterian Church of America, now the Orthodox Presbyterian Church. His congregation gave him their complete support in this decision, and came out 100%. In view of this it was expected that they might be able to retain possession of their church property. However New Castle Presbytery in 1939 filed suit in the civil courts of Delaware to obtain possession of the property. The court awarded the property to the Presbytery, but Eastlake congregation was able to repurchase it for the comparatively small sum of \$7,500. In two years this indebtedness was paid off, and more than \$7,000 has already been raised toward the erection of a new structure, on lots already purchased in the same section of Wilmington.

Mr. Clelland has been active in the affairs of the Orthodox Presbyterian Church, of Westminster Seminary, and of the Christian University Association. He has been on the Board of Westminster Seminary since 1936, and in 1946 was chosen President of the Board. In 1942 he was Moderator of the General Assembly. He has been a member of the Committee on Foreign Missions since 1937.

Ground-breaking at Crescent Park

ON SUNDAY, June 22nd, following the regular service of worship, ground was officially broken for the erection of a chapel, which is expected to be completed in November.

The service was conducted by the Rev. Edward L. Kellogg, pastor of the Immanuel Church of West Collingswood, which is the sponsor of the Crescent Park work. Scripture was read by Elder Wilfred Moses, and Elder C. Duff, Superintendent of the Sunday school, led in prayer. The

message was brought by Mr. Robert Eckardt, who has been directing the work under the oversight of the session of Immanuel Church.

Mr. Eckardt was the first to break ground, following the service. Others were Mr. Duff, Mr. William Hartsell and Mr. Edward Keller. The worship services have been held in the home of the Hartsell family, and part of the Sunday school has met in the home of Mr. Keller.

The building will be an \$11,000 structure. In the course of the first year of raising money for it, some three thousand dollars have been received. In large measure, this has been through the contributions of people in the Crescent Park area. Miniature "banks" are kept in the homes of these interested folk, and the contents are collected once a month.

A Summer Bible School has just been held for the Crescent Park area. Due to lack of available buildings, the school was held in the community hall at Belmar Park. Some 50 students were enrolled.

Mr. Eckardt, who has been in charge of this work, is a candidate for the ministry under the care of Philadelphia Presbytery. He expects to appear before the Presbytery at its summer meeting, for the purpose of being licensed.

Quarryville Directors Meet

THE Board of Directors of the Quarryville Bible Conference Association held its regular meeting on July 4th, during the Young People's Conference.

The Rev. Franklin S. Dyrness, Executive Director, reported that attendance at the Girls' Camp had been 53, slightly better than the attendance last year, and that registrations for the Boys' Camp far exceeded those of 1946. Attendance at the Young People's Conference was somewhat less than last year. Contributions toward the Conference from churches have materially increased this year. The debt of the Conference Association is now about \$24,000.

The terms of John P. Galbraith, I. T. Mullen, and Robert Strong expired at this meeting. Alexander K. Davison, I. T. Mullen and Robert Strong were elected for four year terms.



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God's Appointments

Robert Browning's words in *Pippa Passes*, "God's in his heaven: All's right with the world," speak both truth and falsehood. God is in heaven surely. But is all right with the world? Only if the poet means to convey the thought to us that this world operates according to a pre-determined pattern drawn by the God of heaven and therefore nothing could possibly be "wrong" in the sense that God's will can be thwarted are these words true.

Even Christian people sometimes forget the Scriptural teaching of God's providence in preserving this world and in bringing to completion His program for the universe which He made. Of course the unbeliever is unwilling to grant that this world runs according to the plan of a Sovereign God to whom he should be obedient. But also some of those who profess the Lord Jesus Christ as Saviour seem quite hesitant about ascribing complete control of all things to the God of heaven. Some would even say that evil comes from Satan and good from God, in the sense that Satan creates evil and projects it upon the world without God's knowledge. Viewing the teaching of Scripture, however, we note that God is absolute sovereign over all things. "In Him we live and move and have our being" (Acts 17:28). "The king's heart is in the hand of Jehovah. . . . He turneth it whithersoever He will" (Proverbs 21:1). Concerning evil, note that Jehovah badē Shimei to curse David (II Samuel 16:11), and also provided for a lying spirit in the mouth of the prophets of Ahab (I Kings 22:20-23).

Hence we must conclude that Paul's message to the men of Athens could have been nothing less than the great truth that God is Sovereign Creator, Preserver, and Redeemer. To us this is a comforting truth. Upheld by the everlasting arms we will not fear. Knowing that even our sinful acts are done—by us, to be sure,—but also by God's enabling providence we shall fear to do what is displeasing to Him. Relying on God's assuring word that He has appointed a day of judgment and will surely bring all men before Him we will be glad that Jesus Christ,

our Substitute, has merited forgiveness for all our sins. Taught by Jesus Christ that "without me ye can do nothing" the servant of Christ will make his requests for strength known unto God before he sets out to labor in his Master's vineyard.

The practical value of this teaching of Scripture then is evident. But how

Daily Bible Readings

Week of July 28

Friday Deuteronomy 32:1-14

Saturday . . . Deuteronomy 32:15-29

Sunday Deuteronomy 32:29-43

Questions for Sabbath Meditation

1. Of what sin did Paul accuse the church at Corinth in the first chapter of his first epistle to that church?
2. Who is to receive the credit for success achieved in the work of the kingdom of God? Why?
3. What is promised to the person who loves God's Word? See Psalm 119:145-176.
4. Why did Moses call the people of Israel unwise and foolish? What had God done for His people?

Week of August 4

Monday Job 12:1-11

Tuesday Job 12:12-25

Wednesday . . Deuteronomy 33:1-12

Thursday . . . Deuteronomy 33:13-28

Friday I Samuel 2:1-10

Saturday Nehemiah 9:1-10

Sunday Psalm 107:1-15

Questions for Sabbath Meditation

1. What does Job assert of God? List the attributes named.
2. Memorize Deuteronomy 33:27a. What does this assure for the believer?
3. When will the earth be destroyed? To which persons and things does God's providential protection extend?
4. Does God have anything to do with the evil that takes place in the world? Explain.

Week of August 11

Monday Matthew 10:1-15

Tuesday Matthew 10:16-31

Wednesday Colossians 1:1-17

Thursday Hebrews 1

Friday Psalm 145

Some Prayer Suggestions

Pray that the families of our missionaries, Rev. Bruce Hunt and Rev. Richard Gaffin, may soon be permitted to join them in Korea and China.

Pray for the work of local evangelism in public meetings on the streets and at the Boardwalk Chapel.

little is this truth applied. In the first place, how much needed is the admonition of James 4:13-15. No one may presume to know the future which lies alone in the hands of God. Rather let us pray, "If the Lord will, we shall live, and do this, or that." The secret things belong unto God, but those things which are revealed belong to us as our rule of life. Let us walk by faith and not by sight. Let us walk by faith in the Word of God and in the overruling providence of God.

In the second place, in the day of the atomic bomb with all its power for the destruction of the nations, rejoice that this weapon shall be used only by the permission of the God of the nations. Man may think that he alone has the authority to unleash the fury of this power upon mankind, but the mainspring of the clock that ticks off the seconds of human history is wound and unloosed by the hand of the Creator of time. Therefore, predictions about the end of the world, made by the most intelligent of men and by reasoning that omits consideration of the providence of God are worthless. Remember that

"God works in a mysterious way
His wonders to perform;
He plants his footsteps in the sea
And rides upon the storm."

—LE ROY B. OLIVER

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