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The Presbyterian GUARDIAN

J. GRESHAM MACHEN • EDITOR 1936-1937

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The Glory of the Christian Church

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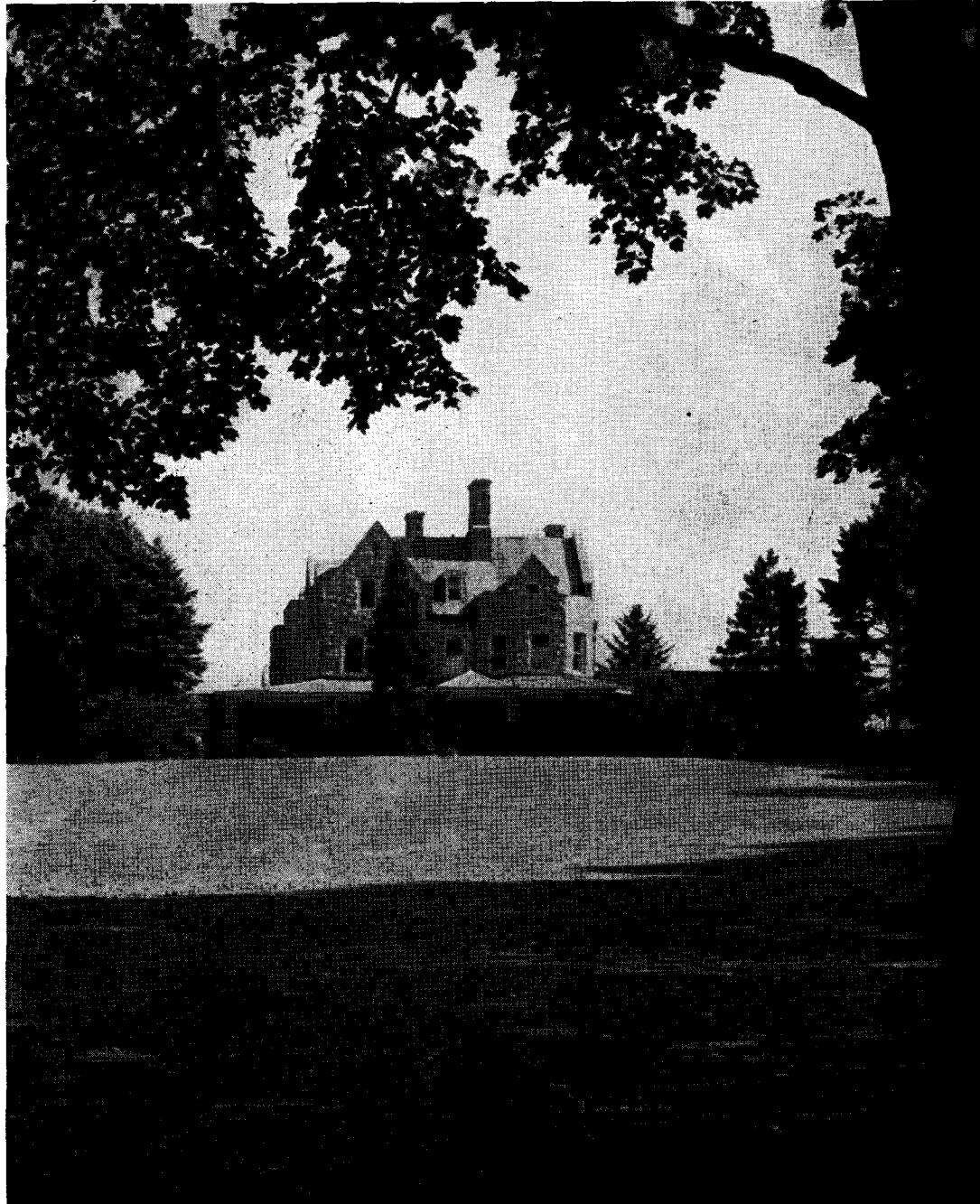
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Missions

Mrs. R. B. Gaffin

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Orthodox Presbyterian Church News



MACHEN HALL
Scene of Twentieth Annual Commencement exercises of Westminster
Theological Seminary on May eleventh.

May, 1949

VOL. 18, NO. 5



Your FAMILY ALTAR

Daily Bible Readings

Week of May 30 (Cont'd)

Wednesday *II Corinthians 8:1-24*
 Thursday *II Corinthians 9:1-15*
 Friday *II Corinthians 10:1-10*
 Saturday *II Corinthians 10:11-18*
 Sunday *II Corinthians 11:1-9*

Questions for Sabbath Meditation

1. How did the churches of Macedonia give? How should we?
2. What does Paul have to say about the weapons that the Christian must use in his war against sin?
3. What criticism did some make of Paul? How did he answer this?

Week of June 6

Monday *II Corinthians 11:10-20*
 Tuesday *II Corinthians 11:21-33*
 Wednesday *II Corinthians 12:1-11*
 Thursday *II Corinthians 12:12-21*
 Friday *II Corinthians 13*
 Saturday *Galatians 1:1-12*
 Sunday *Galatians 1:13-24*

Questions for Sabbath Meditation

1. What was Paul concerned about for the people of the Corinthian church?
2. Why was Paul given a thorn in the flesh? In what does he take pleasure? Why?
3. Why does Paul command the people of Corinth to examine themselves?

Week of June 13

Monday *Galatians 2:1-10*
 Tuesday *Galatians 2:11-21*
 Wednesday *Galatians 3:1-9*
 Thursday *Galatians 3:10-19*
 Friday *Galatians 3:20-29*
 Saturday *Galatians 4:1-12*
 Sunday *Galatians 4:13-31*

Questions for Sabbath Meditation

1. When was Paul converted? From whom did he receive the gospel he preached?
2. What teaching is he condemning in the churches of Galatia?
3. Memorize Galatians 2:20. How

was Abraham justified? Has anyone ever been justified in any other way?

Week of June 20

Monday *Galatians 5:1-12*
 Tuesday *Galatians 5:13-26*
 Wednesday *Galatians 6:1-8*
 Thursday *Galatians 6:9-18*
 Friday *Ephesians 1:1-12*
 Saturday *Ephesians 1:13-23*
 Sunday *Ephesians 2:1-10*

Questions for Sabbath Meditation

1. How are Christians to use the liberty that they have in Christ?
2. What responsibility does a Christian have towards a brother who has sinned?
3. On what grounds did God choose some sinners to salvation? See Ephesians 1:4-5.

Week of June 27

Monday *Ephesians 2:11-22*
 Tuesday *Ephesians 3:1-7*
 Wednesday *Ephesians 3:8-21*
 Thursday *Ephesians 4:1-13*

Firm Ground

A young man once came to his pastor to tell him of some evangelistic services he had attended. In the course of the conversation the youth described the weeping and shouting, the bodily contortions of the people who had come to the front of the church, and the general uproar that had accompanied men and women's search for peace and forgiveness. The lad said, "Is this necessary for salvation?" Another young man standing by said, "No, we can be saved sitting in our seats."

The latter statement is both literally and figuratively true. As individuals are different so their religious experiences are not always the same. God forbid that we should set a pattern for men to follow except where the Word of God dictates. In calm meditation upon God's gracious offer of salvation many sinners feeling the load of their sin have committed themselves unto the Lamb of God who taketh away the sinner's burden.

But that we can be saved in our seats is most emphatically true in figure. Activity, work, feverish searching does not bring peace to the sinner. Resting in the work of Christ, trusting one's

self completely to His care alone saves from sin. It is thus:

"Not what my hands have done
 Can save my guilty soul;
 Not what my toiling flesh has borne
 Can make my spirit whole.
 Not what I feel or do
 Can give me peace with God;
 Not all my prayers, and sighs and tears
 Can bear my awful load."

And yet men would make salvation partly dependent on man. Judaizers would have Gentiles circumcized and thus add the works of the law to the work of Christ. Men will then depend on something which they have done to justify them. But Paul says, "By the works of the law shall no flesh be justified." (Galatians 2:16).

But again, some would even rest themselves in some decision they have made at a particular time and will point to a religious experience which they will claim as a foundation for their hope of salvation. Such are to be pitied if their hope of eternal life is based on shifting and changing experience. There can be no peace. All this ground is sinking sand.

"No other work save Thine, no other
 blood will do;
 No strength save that which is divine,
 Can bear me safely through."

This is not to say that the sinner does not decide to commit himself to the Lord. He does that. And oh, what joy there is in casting one's burden upon the Lord Jesus Christ! But that decision made by the enabling grace of God is not the ground of hope. Faith in the Lord Jesus Christ is a daily living experience. One does not trust in Christ today and in something else tomorrow and the next day. Christ's perfect life and atoning death will sustain us throughout eternity. That alone will be our plea today, at death, at the judgment and throughout the ages.

Some prayer suggestions

1. Pray for Summer Bible Schools which will be held this month and next.
2. Pray that a building for medical work in Eritrea may be financed and erected.
3. Pray for Westminster Seminary students in their summer preaching.

LEROY B. OLIVER.

The Presbyterian
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**The Child, the Scholar
and the Truth**

"THE lowliest child who has completed his penny catechism knows more about the full meaning of this atom-studded, jet-propelled, televised and U.N. riddled universe than the assembled faculty of some of our universities."

So in part, according to *The New York Times*, spake the new president of Washington's Georgetown University on the occasion of his recent inaugural. Of course the president of Georgetown is a Roman Catholic, and a Jesuit. The catechism of which he was thinking is a Catholic catechism. But his remark at this point finds a sympathetic response in us. We also hold precious a catechism—not Romish but Reformed—and believe the simple answers in that catechism to the most serious questions people ask are sounder guides to unchanging truth than all the wisdom of self-centered humanitarian philosophers and sages.

Not that a catechism has value in itself. But a catechism which sets forth in simple language, learnable by children, the profound truths of divine revelation, is a sound guide because of the foundation on which it rests and to which it adheres. Truth does not change. The truth of God is eternal. And as revealed to us by God and inscripturated in His holy Word, it is final and authoritative and shall never pass away.

If such truth can be stated in catechism form, it can also be dealt with on the level of high scholarship. We have

unfortunately been passing through a period of anti-intellectualism—a period when true and advanced scholarship in theological study has been too often spurned by many, even those of evangelical convictions. And it is true that if (we view advanced scholarship as requiring us to throw away all convictions and to set ourselves up as judges of the universe, we are on the path to destruction.

But if the labors and research of advanced scholarship are carried on with proper humility, with a recognition that we are yet creatures of God, and that the subjects of our study are God's general and special revelation, such advanced scholarship can be most fruitful in the Kingdom of God.

For the truth of God is unchanging. It is unchanging just because it is the truth of the unchanging God. And while it may in its simplicity be taught to a child, its study is also a matter for most advanced scholarship. Theology has been called, and rightly so, the queen of the sciences.

It was largely because of his conviction that eternal truth exists, that it has been revealed to men, and that the infallible Scriptures constitute that special revelation, that Dr. Machen and others with him left Princeton Seminary in 1929 and joined in the establishment of Westminster. At Princeton the doors had been opened to the view that the teachings of Scripture might—and might not—be eternal truth. In the opinion of those who had gained control of that institution men might accept or men might deny that Word of God, and still be honorable leaders in the church.

So Westminster came into being, where once again there was asserted the existence in the infallible Word of ultimate and eternal truth. In consequence of its firm adherence to and clear propagation of this principle, the influence of Westminster has been worldwide. And the vitality of its claim that all existence is to be viewed in terms of God's eternal truth given man by revelation and contained in Scripture is witnessed by the opposition which has arisen wherever Westminster's teaching has been reasserted.

And her teaching has been reasserted. Just recently *The Presbyterian Outlook* has been carrying some correspondence of interest along this line. The *Outlook* had endorsed among other things a proposed Christian University of Japan. A Southern Presbyterian missionary in

Japan had taken exception to that endorsement on the ground, among other things, that there has been no clear indication as to the kind of Christianity to be taught in this proposed university (evidence is that it would be under thoroughly Modernistic control), and that the leaders of the university program looked only with scorn on the Reformed Church of Japan.

In reply another Southern Presbyterian missionary, now retired, denounced both the first missionary and the Reformed Church of Japan, chiefly apparently because they represent in Japan things for which Westminster stands. He says of the Reformed Church, which he describes as a "new sect,"—"This was started by Mr. Okada and some fellow alumni of . . . Kobe Seminary who were persuaded to join him. Mr. Okada is an able man who took post-graduate work at the Philadelphia Westminster Seminary. He is an ardent advocate of that schismatic group which withdrew from the Presbyterian Church U.S.A., and is as dogmatic as that group or as those of our own (Southern) church who seem to be more aligned with outside divisive forces than with our own General Assembly."

So Westminster Seminary, The Orthodox Presbyterian Church, and those who like them believe in the abiding truth of God's Word, are denounced



Minoru Okada, Westminsterite involved in Southern Presbyterian discussion of missions and modernism.

as dogmatists and schismatics. But it is interesting to note that the Reformed Church of Japan has adopted the Westminster Confession of Faith and Catechisms as its constitution, that some of its members are busy translating certain of Machen's books, and that the group is publishing a magazine, *The Reformed World*. All of which the correspondent quoted above finds unfortunate. He says at another point, "I sincerely hope that our mission and our (Southern) church, will cease controversy over old shibboleths of doctrine and unite in meeting present conditions . . ."

But the only way to meet effectively

present conditions is to confront them with the eternal and authoritative truth of God, in all of its comprehensiveness and all of its significance for the life of the world. It is just this that Westminster seeks to accomplish, on the highest level of theological and Biblical scholarship.

In doing so it is not opposing but supporting and complementing that which the child learns as he memorizes, for example, the Westminster Shorter Catechism. The knowledge of infancy and that of age find union and unity as they both rest on the Word of God, which liveth and abideth forever.

L. W. S.

A Visit to Oxford

Westminster Professor Finds Faith and Unbelief in England

By NED B. STONEHOUSE

Edinburgh, Scotland,
April 26, 1949.

Though I have been in Scotland for three days, it seems best to confine this letter to earlier happenings, and especially to those which centered in Oxford where I had my first series of speaking engagements. My schedule called for four days in London prior to the stay in Oxford, and the record-smashing *Queen Mary* seemed to be an adequate guarantee that we would arrive on time. But this was to lose sight of the fact that her captain is not the Master of the winds and waves, in spite of her more than 80,000 tonnage and four-screw propulsion. For when we approached Cherbourg a steady gale whipped up the seas to such a frenzy that our entry into that harbor was delayed nearly twenty hours. Meanwhile, we tossed and rolled, apparently quite as much as a tiny vessel in a Galilean storm. Then, missing the tide, we idled away most of the sixth day until we finally docked at Southampton at 8 p.m. on April 8th, too late to reach London at a proper hour. During that delay the longing "Oh, to be in England now that April's there" was felt, I verily believe, far more poignantly by myself than by the poet, though I had not had the advantage of knowing firsthand what England could offer in the spring!

DR. N. B. STONEHOUSE, Professor of New Testament in Westminster Theological Seminary, is currently on a lecture tour in Great Britain. At our request he has written an account of his visits, and has also commented on the religious scene in that country. We hope to have other letters telling of his further travels. Dr. Stonehouse's trip will continue into August, and will include a visit to the Netherlands.

My stay in London, accordingly, was cut to two days, and it was spent largely in the company of Dr. Douglas Johnson, the genial and dynamic General Secretary of the I.V.F. (The Inter-Varsity Fellowship of Evangelical Unions), who had a large part in sponsoring and arranging my tour. The week-end offered ample opportunities for discussion of a wide range of topics of common interest as I enjoyed the hospitality of Dr. and Mrs. Johnson in their suburban home in Cheam, Surrey. The high point of the Lord's Day was attendance at Westminster Chapel at Buckingham Gate, London, where Dr. D. Martyn Lloyd-Jones, once a successful doctor in famed Harley Street, but now one of the most eminent preachers of the day, led us in worship and

preached a persuasive and moving sermon on I John 3:5.

On Monday afternoon (April 11th) I left London for Oxford where I took part in a Vacation Course in Religious Instruction sponsored by the Christian Education Committee of the Graduates' Fellowship of the I.V.F. Now to exegete the terms! The I.V.F. was organized in 1919, about five years before the League of Evangelical Students, and brought into one movement the distinctly evangelical Christian students on the various university campuses. But its roots extend into the soil of the evangelical revival of the 18th century. Particularly at Cambridge, through the influence of Charles Simeon, Fellow of King's College and Vicar of Holy Trinity, the light of evangelical piety was rekindled, and eventually in 1877 the celebrated C.I.C.C.U. (Cambridge Inter-Collegiate Christian Union), popularly pronounced KICKU, came into existence. This is the actual beginning of the organized Christian student movement in Great Britain, and it is interesting that it thus actually antedates the formation of the liberal Student Christian Movement (C.S.M.). Today the I.V.F. is a powerful force on the campuses of Britain and it has extended its work in many parts of the world, including the United States.

One gains the impression that the vigor of the British I.V.F. is partially due to the fact that its alumni have continued to foster the program in the colleges, and through their own Graduates' Fellowship have been responsible among other things, for elevating the doctrinal and intellectual character of the movement as a whole. Through active committees of the Graduates' Fellowship, such as the Committee on Christian Education, a positive program of action in several fields is carried forward.

A new opportunity for action presented itself with the adoption, by Parliament, of the Educational Act of 1944 which made religious instruction compulsory in the schools of the country. The Act declares that "the school day in every county school and in every voluntary school shall begin with collective worship on the part of all pupils in attendance and the arrangements made therefor shall provide for a single act of worship by all such pupils." It further provides that "religious instruction shall be given in every country

(See "Oxford" page 96)

Twenty Years at Westminster

*Theological Seminary Completes Two Decades
Of Service in the Cause of Reformed Theology*

By ROBERT S. MARSDEN

SEPTEMBER 25, 1929 dawned as a hot but beautiful day, reminding one of mid-summer. The large, old house at 1528 Pine Street in Philadelphia, in what had been a fashionable neighborhood, buzzed with activity. The bronze sign, "Westminster Theological Seminary," shone new to the left of the doorway. In taxi cabs, on foot, and in private cars, students with their not inconsiderable *impedimenta* were arriving to complete their registration at the new institution. The exercises of the Seminary at three o'clock that afternoon were held in that citadel of Presbyterianism in Philadelphia, Witherspoon Hall, and were presided over by the current moderator of the Presbytery of Philadelphia, the Reverend W. Edward Jordan, D.D. The brief address to the entering students was given by the Reverend Robert Dick Wilson, Ph.D., D.D., LL.D., the senior member of the new faculty, and the address was delivered by the Reverend J. Gresham Machen, D.D., Litt. D. The audience, which filled the large auditorium, had a realization that it was witnessing an historic event, for it was witnessing the beginning of the corporate history of Westminster Theological Seminary.

Background

But if the corporate history of Westminster began in September, 1929, its real history dates for many years before that time. In 1929 was the beginning of a movement, to be sure, but it was also the climax of a movement. For 117 years the Theological Seminary of the Presbyterian Church in the United States of America, at Princeton, New Jersey, had stood as the standard of Presbyterian orthodoxy in this United States, and throughout the world. Other seminaries had been founded: some for geographical reasons, but others (notably Union in New York) as protests against the orthodoxy of Princeton. Now a new Presbyterian seminary was being founded to preserve that very orthodoxy for which Princeton had long been famous. The cam-

paign which actually had begun a full generation before to make Princeton a seminary which was representative of all points of view—whether Biblical or not—in the Presbyterian Church, had been successful. The truism that every theological seminary controlled by a denomination must reflect the majority opinion in that denomination in any particular generation, was proving itself. The impossibility of maintaining one seminary for one sector of the church and another for another sector when all seminaries, in the last analysis, were controlled by the church, was tragically demonstrated. The tacit understanding that truth and unbelief can exist side by side in the church, each recognizing the other's right to existence, had proved to be fatal to the truth. The unbelief which had been

THIS year Westminster Theological Seminary observed its twentieth annual commencement. Here the Rev. Mr. Marsden, Executive Secretary of the institution, tells something of its history during these eventful years.

permitted to enter the church in the closing decades of the 19th Century had, as the camel in the famed legend, taken possession of the tent.

The rallying of the conservative forces, in the Presbyterian Church in the U.S.A., to the support of Westminster was most encouraging. Small conferences and sizable meetings of Presbyterian leaders had been held through the summer of 1929. The General Assembly of the Presbyterian Church had completed the "reorganization" of Princeton late in the Spring and the final decision to open a new seminary had been taken at a meeting in Philadelphia on July 18th. In the scant ten weeks between then and the opening of the Seminary, quarters had been secured, publicity had been broadcast, and fifty students had been enrolled, a number of them from the student-body of Princeton Seminary.

A faculty of unusual competence had been enlisted, consisting of Robert Dick Wilson, J. Gresham Machen, Oswald T. Allis, R. B. Kuiper, Cornelius Van Til, Ned B. Stonehouse, Paul Woolley, and Allan MacRae. The Reverend Frank H. Stevenson, D.D., had been secured as lecturer in pastoral theology and it was he who became president of the first Board of Trustees of the Seminary and who, during its formative years, on a voluntary basis, secured financial backing for the new project. He served as President of the Board until his death in 1934. Dr. Wilson had completed fifty years as a theological professor before leaving his post at Princeton to help found Westminster and he was taken by death in 1930. Both Dr. Allis and Dr. Machen had been at Princeton for a quarter of a century. Dr. Van Til had taught at Princeton during the 1928-29 term and had been nominated as an assistant professor. John Murray, who was under contract to teach at Princeton during the 1929-30 session, came to the new Seminary at the end of his contract. Professor Kuiper had been a distinguished pastor in the Christian Reformed and the Reformed Churches, and the Messrs. MacRae, Stonehouse and Woolley had recently been students at Princeton and had lately completed their graduate work.

Seminary and Church

Early in the history of the Seminary it became clear that the Seminary movement itself was not discrete in the Presbyterian Church. It became clear that merely to teach the truth and to teach ministers to proclaim it could not be the function of the Seminary but that that truth had to be applied to the historic situation in which the Seminary found itself. It became clear that the Seminary could not be an island of orthodoxy within the sea of heterodoxy and indifferentism in the Presbyterian Church, but that it had to carry the claims of the gospel into all spheres of activity in that Church. Members of the faculty

thus took an active part in exposing the modernism of the boards and agencies of the Presbyterian Church and in effective protest against that modernism. Each time it became necessary to implement its message there were those who, while often claiming complete accord with the teachings of Westminster, withdrew their activity because, as they said, they did not approve of the methods of implementing that teaching. So in 1935-36 and 37, and again in 1946, there were withdrawals from the Board of Trustees, the withdrawal of 1935-36 assuming almost majority proportions.

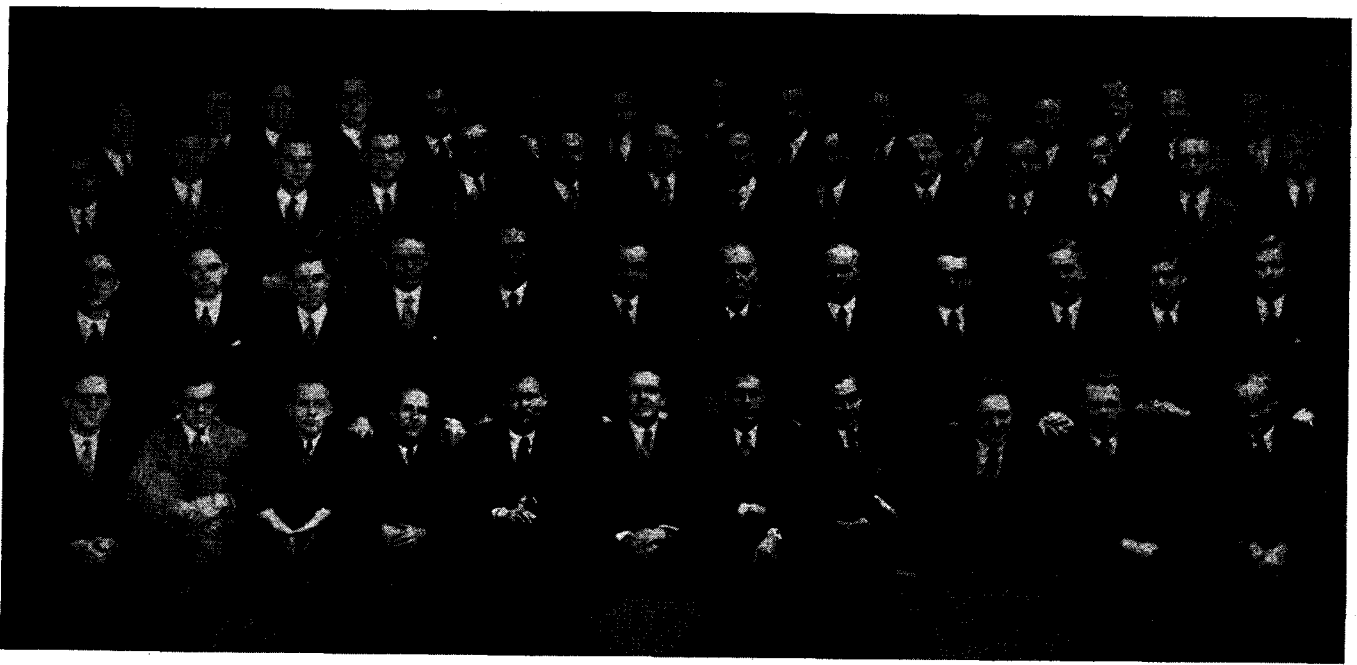
The history of the Seminary has thus been marked by an active contending for the faith once delivered unto the saints and an application of that faith to the life of the church, and of the world in which we live. Through the whole history of the Seminary there has been remarkable unity of purpose and of understanding of the implications of the truths of the Word of God on the part of the faculty. In each of the crises in the life of the Seminary the faculty has either been unanimous or almost unanimous in the positions that have been taken. During the course of years two members have been added to the faculty, the Rev. Edward J. Young, Ph.D., and the Rev. John H. Skilton, Professors Van Til, Kuiper,

Stonehouse, Woolley and Murray remaining of the early faculty. Including the new members, the last of whom was added in the fall of 1939, the average tenure of the professors is no less than sixteen years, at the present time. This, for an institution just twenty years old, is a truly remarkable record!

During the early years the Seminary student body gradually grew in numbers although the Seminary was never large. It has generally been, and is now, just about the average size for a Presbyterian seminary. Upon the withdrawal of the members of the faculty and the Board of Trustees from the Presbyterian Church in the U.S.A. in 1936, the largest source of student supply was lost to the Seminary, but despite this the students from varied backgrounds continued to attend Westminster. The loss of Dr. Machen by death on January 1, 1937, was a tremendous blow to the Seminary, not only in the loss of his unusual wisdom and scholarship, but also in the loss of his prestige. His death, coming upon the morrow of the serious disruption in the Board of Trustees, centering around the withdrawal from the Presbyterian Church in the U.S.A., posed the most serious crisis in the Seminary's life. The entering class of 1937 consisted of only 9 students,

a material drop from the former years. Yet, despite the great discouragements, the faculty and the Board of Trustees determined to press on with the Seminary project and, under the leadership of the Rev. Edwin H. Rian, who became President of the Board in 1937, a new property was purchased in suburban Philadelphia, and the Seminary moved that Fall to its present location. Mr. Rian had been Field Secretary for some years and he retained this full-time position with the Seminary while he was also President of the Board of Trustees. He vigorously championed the high scholarship and true devotion of the faculty to the Word of God and rallied considerable support for the Seminary on this platform. Through the Machen Memorial Fund and through a number of sizable legacies, the property, comparing favorably with that of any Protestant seminary in the land, was cleared of debt during the early years of this decade. The campus of twenty-two acres provides adequate room for the Seminary. The spacious buildings house the class rooms and student dormitory and a fine theological library, of which Messrs. Leslie W. Sloat and Arthur W. Kuschke, Jr. have successively been librarian.

Throughout the history of the Seminary it has been supported by contri-



In 1929.—First picture of original faculty and student body of Westminster Seminary, taken in the fall of

1929. The faculty, second row, seated, includes (beginning third from left) Professors Woolley, Van Til, Kuiper,

Machen, R. D. Wilson. O. T. Allis, MacRae, Stonehouse. Many of the students had transferred from Princeton.

butions from many sources. While it is a truly Presbyterian seminary, Westminster has never been under ecclesiastical control. The issue of whether churches, as such, should operate theological schools has never been faced by the Board. It has been clear, however, that theological seminaries that are under the control of denominations must reflect the majority opinion in those denominations. Neither the seminary nor the denomination then is a check upon the other if unbelief should begin to creep in. In that event both fall together. A seminary free from ecclesiastical control, however, is free to criticize even the majority decisions of any denomination. The support of Westminster has thus come from a number of congregations and individuals of various denominations. In recent months the number of those who have contributed to the Seminary has very materially increased, and the upturn in interest is one of the most heartening items in the present picture of the Seminary's life. There have been gifts from more donors in the month of April, 1949, than in any month in its entire history! The contributions from both individuals and churches have been very greatly augmented by legacies which have come to the Seminary over a period of years. About twenty percent of the Seminary's bud-

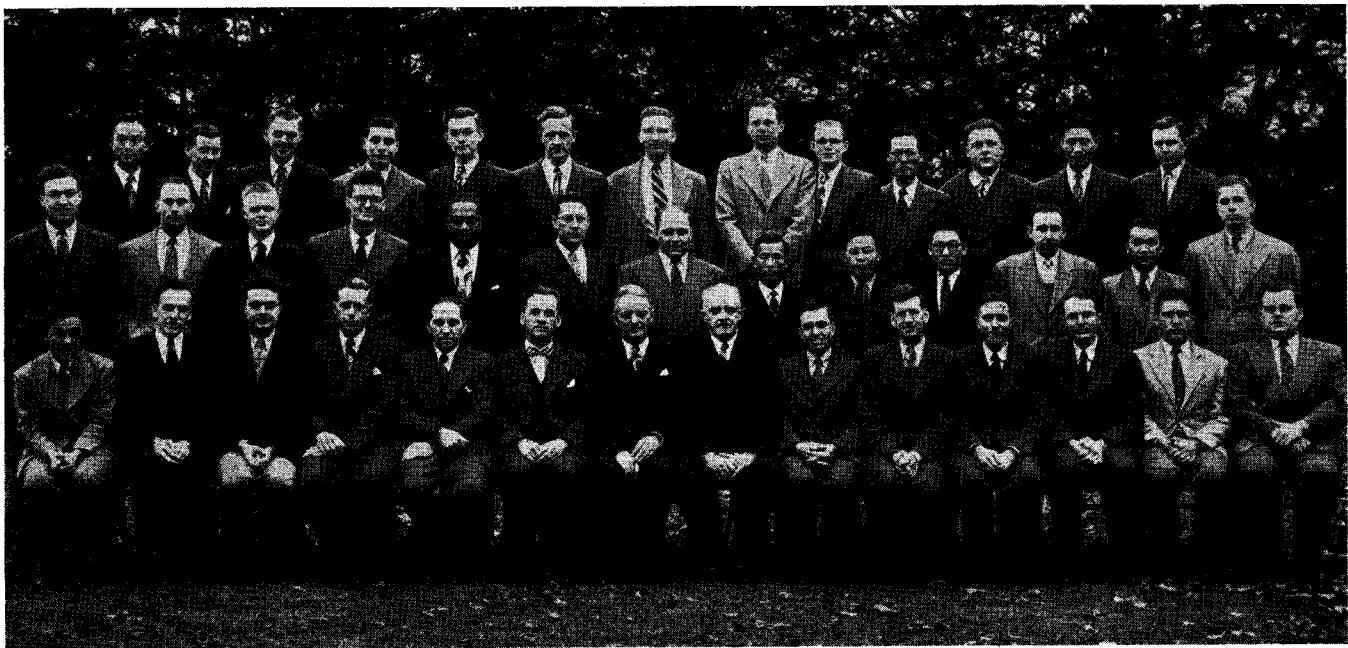
get has consistently been met from legacies.

Unique Institution

The history of Westminster Seminary's first twenty years is the history of an unique institution. It is the history of an institution which has consistently taught and championed the gospel as it is set forth in the Westminster Confession of Faith and Catechisms and that has refused to deviate from its purpose to proclaim the truth. It is the history of an institution which has sought to apply the truth of the gospel consistently to the age in which it is living and which has set forth the gospel as a life-and-world view in all its implications. It is the history of an institution which has gone forward by faith in Him who is the source of all truth and who Himself will prosper His truth. When discouragements have come, the Lord has ever turned them into instruments for His own glory. When temptations have come to compromise and thus secure worldly favor and support, God has given grace to resist.

What then of the future? The future is bright indeed. The faculty, through its scholarly writing and its effective teaching, as well as its consistent witness, is more and more becoming recognized throughout the world as among the leading Reformed faculties of the

Twentieth Century. The Trustees, through their careful stewardship of the funds committed to them, and their joint loyalty, with the Faculty, to the standards of the Seminary, are in stronger position to appeal to the public for support than at any other time. Its graduates have served the Lord faithfully in many spheres of ministerial activity. Their sole purpose has been faithfulness to the Lord as He is revealed in His Word—they have eschewed worldly preferment and favor to seek His "well done." The donors of the Seminary whose loyal support has come, oftentimes, through very great sacrifice, throughout the years continue to encourage those to whom has been committed the operation of the school. The new friends which are being won for the Seminary from day to day and the increasing number of students from all parts of the world who are lately seeking admission to Westminster, tell of a future, under God, which shall bring glory to His name throughout the whole world. The glory of God through the proclamation of the whole counsel of God is the sole aim and ambition of Westminster. May the ambition be realized and its fulfillment be evidenced in the salvation of precious souls for whom Christ died, through the preaching and teaching of Christ, 'till He comes again!



In 1949—Faculty and student body. Faculty, seated, beginning fifth from left, includes Professors Murray, Stone-

house, Van Til, Kuiper, Woolley, Young, Skilton, and Librarian Arthur Kuschke. Notable is the number of

students from the Orient. Over twenty new applications for next fall have already been received.

The Ministry of the Word

A Sermon

By ROBERT L. ATWELL

"But we will give ourselves continually to prayer, and to the ministry of the Word."—Acts 6:4.

ONCE in Thessalonica those who apparently preferred the world in chaos and misery, complained of the Christians, "These that have turned the world upside down are come hither also." Acts 17:6.

Obviously a group whose activities were so described was a group to be reckoned with. If society in our day needs alteration we would do well to ask whence this early Christian dynamic? What accounts for the impact which this little group, in so short a time, had made upon the world?

Or read the seventh verse of this sixth chapter: "And the word of God increased: and the number of disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith." Again, as we long to see souls added to the church, the number of disciples multiplied, individuals as difficult as those priests become obedient to the faith, we ask "How was this, under God, brought to pass in those days?"

The explanation for these accomplishments in the early church is to be found in a number of decisions which the apostles made and which are recorded in the earlier portions of this Book of Acts. Of these decisions there is none more important, none more indicative of the character of all their decisions, than that recorded in the words of our text, "But we will give ourselves continually to prayer, and to the ministry of the word."

The Apostles had before them an instance of widespread human suffering. They were faced by the desperate needs of a great many displaced persons. The widows of the Greek speaking Jews were being neglected in the daily ministrations. Here was a matter of vital importance, literally, a matter of life and death. By no means was it to be neglected. But had the church spent her main energy in that work, she would, paradoxically enough, have failed even to relieve human suffering. Had she decided that to be her first task, she would never have turned the

world upside down. Had the Apostles given themselves to this work of social welfare they had failed in the mission appointed them by their Lord. And to fail in the mission appointed by the Lord is to fail utterly, regardless of how much else may seem to be accomplished.

It is as far as possible from the truth to say that the Apostles were unconcerned about the misplaced people of their day. Rather they had a wise concern as is shown by the fact that they acted in the most absolute obedience to Him who alone is All-wise. This resulted in their decision: "Look ye out . . . seven men . . . whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word." This basic decision of the early church explains the accomplishments which were wrought by that church. It is a decision which the church needs constantly to remake and to relive.

In examining this decision we shall note 1) that there were men who were ministers—they gave themselves, 2) that they gave themselves to the *ministry* of the Word, 3) that it was specifically to the ministry of the *Word* that they gave themselves.

An Obedient Ministry

First of all these early Christians,

EACH spring for the past several years the Rev. Robert L. Atwell, pastor of Calvary Orthodox Presbyterian Church of Middletown, Pa., has been granted a month's leave of absence, in order to make a trip to various colleges throughout the country. Sponsored in this undertaking by Westminster Theological Seminary, Mr. Atwell seeks out prospective ministerial students and presents to them the privileges, opportunities and advantages which Westminster offers in the training of ministers. The sermon published here contains the substance of a message he delivered this year to a number of student groups.

these Apostles of Christ, were ministers. A minister is simply a servant. More precisely he is one who executes the commands of another. He is one who is given wholly to a master. And that giving up of self expresses itself just in carrying out the Master's commands. Happy were those men of old who understood the meaning of being ministers. Paul worded it well when he said to the Corinthians, "We preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake." Happy are they today who have learned the meaning of being a minister to the one only rightful Master. Archibald Rutledge expressed a universal truth when, referring to the relation that sometimes existed between a Christian master and a slave in the old south, he said, "The only true freedom is willing slavery." Augustine paraphrased the 42nd Psalm aright when he cried, "Thou hast made us for thyself, O God, and our hearts are restless till they find their rest in Thee."

Mark it well, these who were ministers gave their very selves, their whole selves, to the Lord. They had no ambitions, no desires of their own. Indeed the completeness of their committal lay in the fact that they recognized that in themselves they were nothing. They were as John the Baptist who considered himself only a voice crying in the wilderness, of no significance and of no value apart from his message. But with such a view of self they also, like him, were both burning and shining lights. By their humility they had only one desire, that was to obey. We might say it was to glorify God. That is the same thing, for the only way to glorify God is to obey Him. Their concern was not about results—that was God's province.

I was encouraged recently to read a letter from a father whose son is about to enter Seminary. It seemed to me I could see tears of profound thankfulness in that father's eyes as he wrote, "the boy has that humble spirit which is so essential to the ministry." He was exactly right. No man can ever have a right to the title, "minister of Christ," who enters the ministry either because he feels he has something to contribute to God or in order to further his own interests. As I visit various colleges throughout the country, two groups of young men whom I do not encourage to enter the ministry are those who have a high view of themselves and those who consider the

ministry from the standpoint of the assured social or financial position which it offers.

Let me say again that these men of the early church were ministers. They were ministers of God. To them God was great, He was all. Their whole being could not but be given to serving Him. The young preacher who asked Carlyle, "What do you think this parish needs most?" was rightly answered, "What this parish needs most is a man who knows God otherwise than by hearsay." Such was the knowledge of God possessed by the Apostles that they could not be other than ministers. John Brown evidently shared their knowledge for even the skeptic Hume was impelled to say of him, "That old man preaches as if Christ were at his elbow."

It is worthy of note that God chooses to accomplish His work through men. By His appointment and by His grace ministers are the instruments whereby the Church conquers. That a man be a minister is important just because the truth which he is to proclaim is important. The truth given from the pulpit is either amplified and commended or it is silenced and reproached by the interpretation given it by the minister's life.

A Discerning Ministry

In the second place it is important to notice that the decision recorded in our text involved the Apostles giving themselves to the *ministry* of the Word. That a man gives himself is hardly remarkable. Man is simply so constituted that he must give himself to something greater than himself. But to what will man give himself? Yesterday there were millions of German youth who gave themselves to Hitler and the Nazi state. Still today there are more millions giving themselves to Communism. But these Apostles gave themselves to God and this was indicated in that they gave themselves to the ministry of the Word. It was just exactly that ministry that God had assigned them. What is involved in the ministry of the Word? Chiefly *two* things. Hodge is accurate when he says that the two great duties of the Apostles were the propagation and the defence of the truth. To these they devoted themselves. While they labored night and day, and travelled hither and thither through all parts of the Roman world, preaching the Gospel, they labored no less assiduously

in its defence. All the Epistles of the New Testament—those of Paul, Peter, John, James and Jude—are directed toward the correction of false doctrine. The most superficial reading of the New Testament should convince anyone that the Apostles at least felt that their ministry of the Word included its defence.

Presumably in a sinless world the truth would need only to be propagated. But in a sinful world the truth must also be defended. Satan, the father of lies, knows that he need only destroy the truth to insure the triumph of his kingdom. And so the faithful minister in the church militant *must* defend the truth. Historically whenever any segment of the church, in any generation, has determined only to propagate the truth, that segment of the church in the next generation has had an uncertain grasp of the truth and by the third generation has been actually propagating not truth but falsehood. A tragic illustration of this third stage is the "new curriculum" recently published by the Presbyterian Church in the U.S.A. for use in their Sunday Schools.

Just how important the defence of the truth, and that in the most minute point, is, should be clear from another example from Church history. Suppose that God had not raised up Athanasius to defend the truth of the full deity of our Lord Jesus Christ. Suppose that the doctrine of Arius, that He was like God but was not God, had triumphed, as for a time it seemed to be triumphing. Suppose that that most infinitesimal departure from the truth had been considered not worth fighting for. What would have been the result? The result would have been that the Church from the fourth century on would have been not Christian, but Unitarian and its power to win souls, to bless mankind, to glorify God, would have been, for these sixteen centuries lost.

But suppose we grant that it was needful for the Apostles and for those who immediately followed them to defend carefully, to propagate zealously, the truth, is it also necessary today? The only answer is, that if there is any difference at all, the need is even greater today. That conclusion follows from the intensification of evil which appears as we draw near the end of these latter days. Does anyone deny that intensification? Is it not indicated in the parable of the wheat and the tares? It is also indicated that the

strength of the church shall likewise mature. But that strength can show itself in just one way, the increased skill and vigor in the use of its one weapon, the sword of the Spirit which is the Word of God.

Another example should indicate how great is the need that we both propagate *and* defend the Word today. Karl Barth has accurately pointed out the fatal weakness of "anglo-saxon" theologians as "having a tendency to theologize on their own account, that is to say, without asking on what biblical grounds one puts forward this or that professedly 'Christian' view." "They would quote," says Barth, "the Bible according to choice . . . according as it appeared to them to strengthen their own view, without feeling any need to ask whether the words quoted really have in their context the meaning attributed to them." He rightly condemns their irresponsible attitude toward the Bible. Barth's criticism is valid, clearly so. Just for that reason perhaps it is not too much needed. It doesn't take a great deal of acumen to recognize that the position attacked by Barth honors neither God nor His Word. What is perhaps as deceptive and dangerous as the ancient error of Arius, however, is the fact that Barth, at the very time that he seems to be exalting the Bible, robs it of its objective validity, so that one who leaves the older liberalism to follow Barth is likely to be like unto that man whose latter state was worse than the first.

It is precisely now, in the twentieth century, that it is imperative that God's servants give themselves with utmost diligence to the ministry of the Word.

A Ministry of the Word

And here we come to the crux of the matter. It is specifically to the *ministry of the Word* that the minister of God must give himself. That Word has four attributes which the faithful minister does well to note: its necessity, its authority, its sufficiency, its perspicuity. These are all attributes of the Word just because it is the Word of God.

NECESSITY

How we need such a word! The relative standards of men are always insufficient and result in unspeakable sin and misery. Proof is found in the closing chapters of Judges where one hardly dares read the record in a mixed assembly and even shudders to read in
(See "Atwell" page 97)

The Glory of the Christian Church

By the REV. PROFESSOR R. B. KUIPER

XX

ITS EXALTED OFFICES

Every organization has its officers. So does the church. However, at this point there emerges a striking difference between the church and man-made organizations. The officers of the church occupy an incomparably more exalted position than do the officers of such organizations. Whatever the two may have in common, only the officers of the church have the high honor of representing the Lord Jesus Christ, the great Head of the church.

And yet it may not be thought for a moment that the officers of the church are on a par with Christ Himself. To all intents and purposes Rome takes that position. Therefore, it ascribes to the church the infallibility which belongs only to its divine Head. It maintains that whatever the church declares officially, Christ declares. The truth of the matter is that, while on the one hand the officers of the church represent Christ, on the other hand their authority is restricted by Christ, and they are definitely subordinate to Him.

Representative of Christ

The name Christ means *anointed*. Christ was anointed with the Holy Spirit to a three-fold office—that of prophet, priest and king. In this three-fold capacity He rules His church. But He sees fit to exercise His rule through the instrumentality of men. Small wonder that the very same offices are found within the church. Christ clothes some in the church with prophetic authority, some with priestly authority, some with royal authority; and those whom He thus honors represent Him in His three-fold office.

The work of a prophet is to deliver messages from God to men. Therefore, those who proclaim the Word of God represent Christ as prophet. The apostle Peter says of the Old Testament prophets that it was "the Spirit of Christ which was in them" that "testified beforehand the sufferings of Christ and the glory that should follow" (I Pet. 1:11). Because the Spirit of Christ

spoke through them they prophesied in Christ's name. It was the resurrected Christ who said to His disciples: "As my Father hath sent me, even so send I you" (John 20:21) and commissioned them—and in them the church of succeeding ages—to go and "teach all nations" (Matth. 28:19). Paul informs us that Christ, having "ascended up far above all heavens . . . gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers" (Eph. 4:11). Time and again the apostle of the gentiles called himself "an apostle of Jesus Christ," and he insisted that he was an apostle "not of men, neither by man, but by Jesus Christ" (Gal. 1:1). All who preach the gospel may declare with him: "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" (2 Cor. 5:20).

An important task of a priest is to show mercy. Therefore, those whose work it is to help the poor and needy in the church represent Christ as priest. In the old dispensation, the priests and the Levites had to share with "the stranger, the fatherless, and the widow" the tithes which they received from the Israelitish people (Deut. 14:29; 26:12). It is as meaningful as interesting that the men who, in the parable of the good Samaritan, first saw the victim of violent robbery lying by the roadside but passed by without rendering aid, were a priest and a Levite (Luke 10:31, 32). They of all men should have shown mercy. When the apostles were kept so busy preaching the Word that they could no longer take proper care of the poor in the church at Jerusalem, deacons were chosen for this task, and they were ordained by the apostles (Acts 6:1-6). In the New Testament church the diaconate is the office of mercy. Very significantly "to do good and to communicate" are denominated by the author of Hebrews as "sacrifices" (Heb. 13:16). As the bringing of sacrifices is a priestly activity, so are doing good and communicating. It is clear that those whose special task it is to perform works of mercy in the church

perform this task as representatives of Him whom Scripture calls "a merciful high priest" (Heb. 2:17), even Jesus Christ.

The business of a king is to rule. Therefore those who rule the church represent Christ as king. When Paul enjoined the elders of the Ephesian church to "take heed unto the flock," he reminded them not only that the Holy Spirit had made them overseers over the church, but also that the Lord Jesus Christ had purchased it with His own blood (Acts 20:28). From the fact that the church belongs to Christ it follows that those whom He has charged with overseeing it do so in His name. The same apostle besought the believers at Thessalonica to know them which labored among them and were over them "in the Lord," namely the Lord Christ (I Thes. 5:12). The author of Hebrews exhorted his readers: "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account" (Heb. 13:17). He to whom they must give account can be none other than the King of the church, on whose behalf they rule. And when Peter told the elders of the churches to which he was writing that the chief Shepherd would reward their faithfulness in feeding the flock and exercising the oversight thereof (I Pet. 5:2-4), that apostle obviously conceived of the elders as under-shepherds representing the great Over-shepherd.

Subordinate to Christ

Great is the glory of the offices in the Christian church. Far be it from us, however, to equate their authority with the authority of Christ. A few respects in which the latter far transcends the former may be named.

The authority of Christ is original, that of the offices in His church is derived. As the authority of a monarch surpasses that of his ambassador, so the authority of the Head of the church is incomparably greater than is that of His representatives.

The authority of Christ is sovereign, that of the offices in His church is only

ministerial. To be sure, in the days of His flesh Christ declared that He too came "not to be ministered unto but to minister" (Matth. 20:28), but when God "raised Him from the dead and set Him at His own right hand in the heavenly places," He exalted Him "far above all principality and power and might and dominion and every name that is named, not only in this world, but also in that which is to come" and "put all things under His feet, and gave Him to be the Head over all things to the church" (Eph. 1:20-22). Most assuredly, that cannot be said of the officers of Christ's church. Contrariwise, they need to be admonished not to be "lords over God's heritage" (1 Pet. 5:3). And the great apostle Paul assured the Christians of his day: "We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake" (2 Cor. 4:5).

Christ is the Lawgiver of His church, but its officers, instead of making laws for the church, must be content with declaring to it the law of Christ. In order that all things may be done decently and in order, the officers of the church may indeed make certain regulations, but such regulations are never comparable with the law of Christ. Christ's law is perfect, and nothing may at any time be added to it. Speaking of "matters of faith and worship," concerning which the officers of the church may conceivably presume to legislate, the Westminster Confession of Faith says not only: "God alone is lord of the conscience, and hath left it free from the doctrines and commandments of men which are in any thing contrary to His Word," but it advisedly adds: "Or beside it" (XX. II).

Christ is infallible in the exercise of His authority, the officers of His church are fallible in the exercise of theirs. According to Rome certain passages in the New Testament ascribe infallibility to the church and its officers. Prominent among these are Matthew 16:19, in connection with 18:18, and John 20:23. In the first of these passages the Lord, having described Peter as the recipient of a special revelation from the Father in heaven, says to him: "I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." That these words were addressed to Peter, not as an individual, but as representative of the twelve, be-

comes clear from Matthew 18:18, where precisely the same authority is assigned to all the apostles. In the John passage the risen Christ, after breathing on the apostles and saying to them: "Receive ye the Holy Ghost," adds: "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." It is clear that these passages speak of specifically apostolic prerogatives which do not belong to the church of succeeding times. Meyer's famous *Commentary on the New Testament* insists that those addressed in Matthew 18:18 are "the apostles, but not the disciples in the more comprehensive sense of the word, nor the Church, nor its leaders"; and in commenting on John 20:23 the same standard work speaks of "the peculiar authority of the apostolical office." The apostles in their official pronouncements were infallible, but they have had no successors. The infallibility of the church, and its offices is a myth.

From every conceivable viewpoint the officers of the church are subordinate to Christ. Yet the fact that they represent Christ remains. And that is indeed a great honor. A greater is hardly imaginable.

Westminster Rally in Paterson

THE First Holland Reformed Church of Paterson, N. J., was the scene on April 4 of a rally commemorating the 20th anniversary of Westminster Theological Seminary. Pastor of the church is the Rev. William L. Hiemstra, a graduate of Westminster. Several other alumni who are pastors of churches in the Paterson area were present.

A quartet of Seminary students rendered special music for the occasion, and also individually spoke briefly concerning the training given at the school. The Rev. Robert Eckardt of Crescent Park, N. J., and the Rev. Edward Heerema, spiritual advisor at the Christian Sanatorium at Wyckoff, both Westminster alumni, took part in the service. The address of the evening was delivered by the Rev. Robert S. Marsden, Executive Secretary of the Seminary.

About 175 persons attended the meeting, and an offering for the Seminary amounting to over \$100 was received. Refreshments were served and a period of fellowship enjoyed following the meeting.

Westminster Student News

AS of April 25, twenty-one new students were enrolled for admission to the Seminary next fall. This is the largest entering class that has been in prospect at the seminary for a number of years.

Westminster Junior Joseph Holbrook has received a Rotarian scholarship entitling him to a year of study abroad, and he expects to go this summer to Switzerland for a year of study under the Protestant faculty at the University of Geneva. Mr. Holbrook plans to return and finish his work at Westminster following the European trip.

Mr. Fred H. Klooster, a graduate student this year at the seminary, and Mr. Edwin H. Palmer, who finished his regular course this year, both plan to go to Holland for advanced work at the Free University of Amsterdam.

John Finley, from Denver, Colorado, who arrived for the beginning of the second term last spring, and has a family to support, is a journeyman printer, and works part time at the plant of the *Philadelphia Inquirer*.

Students joined in the Seminary campaign to raise \$17,500 during April, and themselves contributed over \$600 to the fund.

The students organized a cooperative association this year, one of the projects of which was the securing of books for members of the student body. Total business of the organization in this field amounted to over \$1,000 for the year.

Georgian Ordained and Installed

LICENTIATE Theodore J. Georgian, who has been serving Grace Orthodox Presbyterian Church of Trenton as supply, was ordained and installed as pastor of the church on Thursday, May 5.

The service was conducted by the Presbytery of New Jersey, with the Rev. James Price of Morristown, Moderator of Presbytery, presiding. Others who took part were the Rev. Messrs. Meredith Kline, Charles Ellis, Lewis Grotenhuis and Edward Kellogg. Professor John Murray of Westminster Seminary preached the sermon.

Following the service, the visiting ministers and their families were served a delicious cold supper at the home of Elder and Mrs. Coombs Francis.

MISSIONS

By MRS. RICHARD B. GAFFIN

Devotional Meditation

MATTHEW 28:19,20

THE present day world, including our immediate environment, is threatened with the destruction of its own foundations. Facing the great commission of our Lord in this age we are humbled. We see ourselves insufficient and completely powerless to heed. Yet is it not possible to be a Christian and surrender our world to the destructive influences of sin. We cannot share His redeeming grace without giving obedience to His royal commands. Whosoever belongs to God is transformed into an instrument and co-worker with Him (I Cor. 3:9).

So it is that we are constrained to press on. And where is there a work in which we are supported by so many comforting promises? Chief among them are the words of our text: "Lo, I am with you alway, even unto the end of the world." His command is accompanied by His promise. When and where we go, He goes with us. This is the source of our strength. It is what Paul speaks of when he says, "I laboured more abundantly than they all, yet not I, but the grace of God which was with me."

Can we be discouraged or unconcerned about our part in fulfilling the commission? Let us be reminded that He is gathering in the sheep from every kindred, tongue and nation. He died for these sheep. He shall put down all rule and authority and power. He shall put all their enemies under His feet. He will establish His kingdom in the midst of this tottering world. So indeed it must be, "Lo, I am with you alway."

It is the abiding strength of His presence that has made frail man to overcome tribulation, distress, persecution, famine, nakedness, peril and the sword. And in all these things we are more than conquerors through Him that loved us.

Planning the Program

Generally our churches appreciate the God-given opportunities placed before

them. But there is one very important factor about our church's program that we must emphasize, and to which we must respond with greater zeal than ever before.

The home church and the home mission work are basic.

We are happy and enthusiastic about our foreign fields. The work is fruitful, and unique in its future possibilities. But the foreign work only advances according to the strength placed behind it at home. Missionaries are reared at home. Funds come from home. In a small church such as ours we must not only nurture the spiritual life of our members, and send out funds for foreign work, but we must expand in the home land. I say, we must. That is, if we are to grasp and develop what God has placed in our hand.

In view of these pressing facts, we will this month plan our program about the theme, "Expanding at Home." There are three things we shall try to do in order to expand at home. Commune More. Witness More. Give More.

Commune More

Communing with God means not only reading the Bible and praying. It is much more than that. It is our hearing God speak to us through His Word, and our responding to the voice of the Word in prayer, and in activity that is agreeable to the Word. This entails a great deal on our part. We must read and study the Word systematically. The more perfectly we come to know God in His Word, the more perfect our communion with Him. We must meditate on His Word. "In His law doth he meditate day and night," says the Psalmist. The Word must be in our hearts so that if we put forth our hand to do evil, it restrains us as the voice of a mother constantly restrains her child. "Thy words have I hid in my heart, that I might not sin against thee." In times of decision it should be our guide. "A lamp unto our feet and a light unto our path."

There are Christian people who pray and read the Bible, but do not act upon

it. They do the things that it forbids. The communion with God is marred. They absent themselves from the house of worship, which is one of the best if not the best place for communion. We should take great care to conform to all that the Word bids, and never to transgress its commands. It is "abiding in the vine" that counts. "If ye abide in Me, and My WORDS abide in you, ye shall ask what ye will, and it shall be done unto you."

As regards our communion in prayer, what wonderful blessings would come if every one should bring before the throne every day the requests of our prayer calendar. What a mighty influence it would be in the lives of our children to hear us interceding daily for the spiritual and physical needs of our church as we come together in the family altar.

(See the book, *Pressing On*, by Dr. Lee S. Huizenga, pp. 68-73).

Witness More

There is a great deal more to witnessing for Christ than putting on your good clothes and going out when you have a convenient season, and visiting someone with a view to telling them what Christ means to you. True witnessing is founded in just such communion with God as we have considered above. It is testifying to what God has done through Christ. (See Paul's sermons in Acts.) It is the Word which is able to make us wise unto salvation and if we know the Word it will not be difficult to tell of the Christ of the Word. Sometimes our witnessing entails proving to men from the Word that they are sinners, so making them able to see their need of a Saviour. We should increase our knowledge of the Word daily. It is our sword for the battle against the enemy.

Most people find it difficult to get or make the opportunity to present the Word. Is it an art to be practiced, and a gift to be coveted and prayed for. If we lack anything let us ask of God, who giveth to all men liberally. Our pastor can guide us in developing the art of witnessing. There are good books and current articles on the sub-

ject. (See Mr. Marston's conversation in *Saved at Seventy*, THE PRESBYTERIAN GUARDIAN, April 1949). But always remember our Lord's call to those first disciples, "Follow me, and I will make you fishers of men."

There is much to be said about our lives as bearing witness. How shamefully inconsistent is our life as judged by the Word. Some are proud and discriminating among their neighbors and business contacts. Some are shy and have complexes. Our lives do not show a peaceful and quiet resting in His will. We are not emphasizing the importance of prayer and Bible study by being present at the Sunday school and prayer service. Our lives speak to our children when we instruct them at home. Let us pray and read the Word with them as we are commanded to do, and insist upon their faithful attendance at the services of worship.

There is also the corporate witness of our church. A city that is set on a hill cannot be hid. If the members are consistent in occupying their places and doing their part it will be the most impressive witness in the community. Recently a young Catholic was won for Christ and carefully instructed in the meaning of our worship services. She was taken to Sunday school and church. It was a rainy morning. The corporate witness was not good.

Give More

See *The Bible Basis of Missions*, by Robert H. Glover, Chapter 8, "Money and Missions." See also "The Pressing Issue Before the Orthodox Presbyterian Church," in THE PRESBYTERIAN GUARDIAN, April 1949.

(NOTE—It is suggested that the June Program follow in general the outline suggested for May.)

A Word to the Wise

He that Winneth Souls is Wise—
PR. 11:30.

Some years ago a young man moved with his family to a great American city to study for the ministry. He was forced to find living quarters in what had once been a substantial community.

On Sundays, the family worshipped in a church of the community. The church was almost deserted by those who had erected it, and despite its magnificent edifice it was much affected by the character of the neighborhood.

After nearly two years the pastor left, the people being unable to support him. The church sought the services of the young student.

From the beginning he had been more or less allied with the small group of adolescents in the church. Their names were on his prayer list. On Sunday evenings at six o'clock he met with them in the spacious parlours of the church. There they enjoyed a light supper and social time before their meetings. The student's wife often furnished from a meagre budget home baked cookies to add zest to the occasion.

One of the boys in the group aspired to be a printer and worked at this trade when he was free from other duties. His mother was deeply concerned for his spiritual welfare. Her life seemed to have had genuine sorrows that made her appreciate the necessity of his being nurtured in the Lord. She prayed for him and sought the prayers of others on his behalf.

Another boy, who it seems had all his needs well supplied by the home, aspired to be a prize fighter. Printing and prize fighting were regular topics of conversation at the Sunday evening fellowship. Moreover young Mr. Prize Fighter was unusually mischievous and very successful in getting young Mr. Printer's assistance for pulling stunts even in the church parlours. It was so serious that the young student and his wife were often in prayer about it.

Other students as well as seminary professors helped fill the pulpit of the church on Sundays. Eventually a fellow

student took over the work. Under this ministry it was a case of Paul planted, Apollo watered, and God gave the increase. People were brought to a proper relation with Christ, and the would be printer and prize fighter eventually became home missionaries. Let us not be discouraged because of apparent unpromising difficulties. "Behold, the Lord's hand is not shortened, that it cannot save; neither is His ear heavy, that it cannot hear."

Let's Study a Chinese Village

Doubtless you are wondering why it has been suggested that you take a day from your busy life, and study "A Chinese Village." Well, nearly one fourth of the world lives in Chinese villages. The culture of so large a group is important, not simply because it is large but because we are seeking to make Christ known to those in this group. And the culture of a people has a remarkable correlation with their religion. "I do not believe that I exaggerate when I make the statement that culture is essentially a religious act," says Dr. Bavinck.

The book *A Chinese Village* by Martin Yang, published by Columbia University Press, N.Y., is enjoyable and easy reading, but it is recommended here because it is most excellent in its presentation of Chinese culture.

It gives a complete, richly detailed study of a village in one of China's oldest agricultural districts — Taitou, Shantung (pronounced *Tie Doo, Shan Doong*). Incidentally it is located just across the bay from Tsingtao (*Ching Dow*) where Mr. Gaffin and I were formerly located. Tsingtao is often referred to in the text of this book, because it is the metropolis nearest to Taitou. The author, a native of Taitou, has pictured daily life in a typical rural community, through the eyes of one who actually grew up in the community and experienced most of the social life described. He has more than an ordinary degree of sensibility, and constantly relates feeling and reactions associated with the environment.

Mr. Yang was born the third son of a peasant farmer in this village in North China. His mother and brother appreciated his superior mental capacities and determined that he should be educated. His book refers to the father's close connection with the Protestant

Jot It Down

1. Read "Saved at Seventy," in *The Guardian*, April, 1949. Pray that you may prepare soil as did Mrs. Griffiths.
2. Don't despise small things. Christ began His work in a stable.
3. Missionaries get lots of mail at Christmas. Write soon. Ask for Christmas gift suggestions. A useful gift promotes the Lord's work.
4. The Need of the Hour. Prayer for Korea and China fields. Satan seems to be gaining by strides. Divine intervention can halt him. Pray.
5. Our goal—everyone in the missions program, from the child in the Sunday school to the ordained representative of Christ.
6. His blessing is more important than your efforts. Set your life in order, and receive it. Psalm I.

church and gives statements of his mother's convictions, but makes no declaration of any personal faith. In the chapter "Village Conflicts," we are interested in the conflict between the Protestant and the Catholic group, also the conflict between the village school and the Christian day school. The author's comments on these conflicts strongly indicate the influence of liberalism. This is not surprising when one realizes that he graduated in 1929 from the liberal Cheloo University in Tsinan, Shantung, a Presbyterian mission project.

In planning your review of the book, do not follow the usual procedure of having one person present it all. Each chapter is a complete unit. Give one or two chapters to an individual, perhaps according to their interests. It is

not primarily a matter of who can do it best, but of arousing interest in China. The greater the number taking part, the greater the interest. Assign all the chapters except number 16. Reserve that to be read aloud at the meeting. Such a review of the book will take a day, but it will be one well spent. Sewing or bandage rolling may be done while you study. When you have read chapter 16, "The Story of Tien-sze," you will want to know that he did post graduate work in Yenching University, a liberal mission school, near Peking, and later in our country received M.S. and Ph.D. degrees from Cornell, and did research at Columbia. While here he worked on farms and in small industries, learning first hand modern techniques to introduce in China.

sible the reduction of the mortgage on the church by \$500.

Center Square, Pa.: On April 3 the Rev. Francis Mahaffy was guest preacher at the morning service of Community Church. He also gave a talk in the Sunday school. An offering of \$40.70 was received for missions. A concert of sacred music, in which a quartet from Westminster Seminary participated, was given on Tuesday, April 12. The pastor, the Rev. Henry Tavares, has begun a catechism class for teen-agers.

Fair Lawn, N. J.: Easter week at Grace Chapel was featured by a gathering of children on Friday, at which colored slides of the events in the last week of the life of Christ were shown. At the Bible school program on Easter Sunday pictures illustrating the resurrection story were shown. Plans are under way for the purchase of a slide and film projector so that a weekly Bible hour for children may be conducted, with a view to increased interest in Bible study.

Evergreen Park, Ill.: The Sunday school of Westminster Chapel now has more than 100 pupils. The building fund project of \$200 by Easter went over the top by some \$34. Now the school is going to contribute to the furniture fund, which will need nearly \$2,000 by September 1. It is possible the new church building may be ready for occupancy by July 1. The primary mission band of the school recently sent a contribution of \$5 to the Gaffin family, and a similar amount to the Mahaffy family. Thirteen children have attended church regularly in the "Go-to-Church" club for six months, and on April 14 were awarded gold stars and crosses with birthstones. Miss Lois Levenson is mimeographing the church bulletins now. For nearly three years Mr. and Mrs. Fred Rueter cheerfully and efficiently contributed their services to the church in doing this task. On the Friday before Easter the Rev. George W. Marston spoke at a special service at Mt. Greenwood, and that same evening he conducted a service at the school. A group of young people attended the South Side Sunrise Service Easter morning at Bethany Reformed church in Roseland. On May 1 the Ambassadors for Christ held a "Singspiration" at the public school at 9:30 under the auspices of the Westminster Chapel. About 700 young people crowded the auditorium to sing the gospel. Special music was provided

Orthodox Presbyterian Church News

Volga, S. D.: Total giving of Calvary Church for the year 1948-9 showed an increase of 26% over the previous year. Giving for benevolences was especially encouraging, with a total of \$4,652.67. The church will sadly miss the presence of Elder John D. Kleinjan, who was killed in an accident on March 10. Sunday mornings the pastor, the Rev. Arthur O. Olson, is preaching sermons based on the Shorter Catechism.

Wildwood, N. J.: A three hour service was conducted at Calvary Church on the Friday afternoon before Easter. The pastor, the Rev. Leslie A. Dunn, was assisted in the service by the Rev. Edward L. Kellogg and the Rev. John P. Galbraith. Special music was provided by a quartet from Westminster Seminary, and by Miss Charlotte Milling of Kirkwood. A sunrise service Easter morning at the Boardwalk Chapel was attended by about 125 persons. Financially the church has had the best year in its history. It is hoped that \$3,000 for the building fund may be raised this year for the purpose of erecting a manse. The church has been asked to vacate in six months the apartment now used by the pastor. Miss Karin Dunn, the pastor's daughter, has been confined to

bed for over a month with rheumatic fever.

Franklin Square, N. Y.: A bequest from the estate of the late Miss Viola Hughes has made it possible for the Franklin Square church to pay off two mortgages on the church building. At its congregational meeting Mr. Edward Sanders was elected a trustee, and it was decided to increase considerably the amount the church pays toward the pastor's salary. The Women's Missionary Society has recently sent a package of medicines and bandages to Miss Healy in Eritrea.

East Orange, N. J.: Navy Chaplain George E. Vanderpoel was guest preacher at a recent service of Covenant church. Pre-Easter services of the church were featured by guest speakers, including the Rev. Edward L. Kellogg, the Rev. Richard W. Gray and the Rev. Robert Strong. The sacred cantata, "Olivet to Calvary," was presented by a choir including members from Westfield, Orange and Morristown churches, under the direction of the Rev. James W. Price. Five persons were received into church membership on Palm Sunday morning. Mr. Edward Haug has been elected superintendent of the Sunday school. A substantial building fund offering on Easter Sunday made pos-

by visiting musicians, including the Wheaton College Band.

Gresham, Wis.: From April 4th to 10th, special services were held at Old Stockbridge church, with the Rev. Harold Hillegas, pastor of the people when they were still in the Presbyterian Church U.S.A., as preacher. Average attendance was 77, with more than 100 present on two evenings. A number of persons indicated their desire to accept Christ as their Saviour. Attendance at the regular services of the church has been good all winter, reaching 75 recently. Giving of the congregation has increased 50% during the past year. Various families of the congregation have been furnishing special music at the evening services. A Junior and Senior choir furnish music for the morning worship. An unorganized Sunday school choir is also heard on occasion, with Patsy Elm as their organist. The Junior choir is directed by Mrs. Calvin Peters and the Senior choir by Mrs. Davies. The pastor, the Rev. John Davies, will speak on the morning devotions hour of the Shawnee radio station, WTCH, May 2-7.

Cedar Grove, Wis.: The Presbytery of Wisconsin held its spring meeting at Calvary Church on April 12-13. Visiting ministers were the Rev. John Piersma and Dr. William Young. A joint young people's banquet of Calvary Church, Bethel Church of Oostburg, and the Oostburg Christian Reformed Church is being planned, with the Rev. Donald Graham of Westfield, N. J., as speaker. At a recent mid-week prayer meeting the fourteen young people of the communicants' class declared their faith in Jesus Christ as Saviour and Lord. One of these is valedictorian of the high school this year, with a scholastic average of 96 for the four years of school. The high school baccalaureate service this year will be at Calvary Church. A fifteen minute concert of sacred music is given before the evening service on the first Sunday night of the month by the organist, Miss A. Dirkse, and on the last Sunday of the month by a young people's orchestra under the direction of Jack Grotenhuis. On Easter Sunday the Communion was observed at the morning service, with one of the largest attendances ever seen at the church. Special music was provided by the choir, and following the pastor's message, the service was concluded with the choir singing Handel's "Hallelujah Chorus," as the congregation stood.

San Francisco, Calif.: The Rev. Egbert W. Andrews visited the congregation of First Church on April 13, and showed pictures of his work in China. At a special congregational meeting April 20, an intensive effort was launched to increase the effectiveness of the church. Attention will be devoted to prayer, attendance at services, and visitation work. A number of pledges were made for some or all of these matters. There has been an encouraging increase in the intermediate young people's group. Social activities on Saturday have helped attract new youngsters. The group meets Saturday evenings, and is planning to prepare bandages for use by foreign missionaries of the church.

Portland, Me.: The Wheaton College Women's Glee Club presented a concert at Second Parish Church on April 1. At the Communion service April 10, five persons were received into communicant membership, and five children into covenant membership. The afternoon of the same day formal dedicatory services were held in the newly redecorated auditorium of the church. The church building was erected in 1875 and last redecorated in 1888. The present auditorium is one of the finest in Portland. The pastor, the Rev. Calvin A. Busch, spoke on the theme, "Who is Jesus?" Greetings were brought from other evangelical churches in Portland, and messages were read from former pastors John Skilton and Arthur Olson. The total cost of redecorating the auditorium was about \$4,000.

Philadelphia, Pa.: The annual congregational meeting of Calvary Church of Germantown was held on April 28 in the building used for worship services. The meeting was preceded by a congregational fellowship supper, the first in the history of Calvary church. Over 60 persons were present.

Crescent Park, N. J.: On Easter Sunday the Sunday School of Immanuel Church of Crescent Park had an attendance larger than that of the Immanuel Church of West Collingswood. The Crescent Park work was started by the West Collingswood Church four years ago, and though the membership of the church is much smaller than that of the parent congregation, the Sunday school has shown remarkable and steady growth, with attendance now being double that of a year ago.

Knox Church Self-Supporting

IN order to assume self-support, Knox Church of Silver Spring, Md., a year ago increased its budget from \$161 a week to \$209 a week. At the end of the first year of self-support, Knox is praising God for His goodness to the church in enabling it not only to meet this greatly increased budget, but at the same time to increase its benevolence giving by \$368 over that of a year ago. Total receipts from all organizations for the year just ended amounted to \$10,050 for current expenses and \$2,019 for benevolences. During the past year the church also undertook the third step in its building program, by finishing the second floor of the East Wing and enlarging the sanctuary. As of March 31, the church had 101 communicant members and 45 covenant members. On April 3, Mr. and Mrs. Alvin Parks with their three children, and Mr. and Mrs. Robert Hofford with their two children were received into the church. Attendance at Sunday school reached a record 246 on Palm Sunday, and 252 on Easter Sunday. Chaplain George E. Vanderpoel, a Westminster graduate stationed at Bethesda Naval Hospital, was guest speaker at a service the Friday before Easter.

Middletown, Pa., Church Calls Assistant

AT its annual Congregational Meeting April 20, Calvary Church received financial reports indicating that contributions to both the general fund and benevolences had been the largest in the history of the church. It was also reported that the new building for Sunday school and day school use should be ready for occupancy soon.

The congregation is confronted by an unusual opportunity in the large number of unchurched homes in the community and the number of new families taking up residence each month. A Sunday school has for several years been conducted in the Olmstead Homes housing project and since September has averaged well over 100 in attendance. Recently permission has been granted by the housing authority to conduct an eleven a.m. church service there. In an attempt to seize this opportunity the congregation adopted a budget which included an item for

an assistant to the pastor. The session has retained Mr. Thomas G. Kay in this position on a part time basis while he is completing his theological education.

Mr. Kay and his family have been active in the work of the local congregation. Mr. Kay has served the last two years as a ruling elder of Calvary, and has been superintendent of the Olmstead Sunday school. Recently he resigned his position as district manager of the Birlov Company in order to prepare himself for the gospel ministry. His conduct of the church services and calling in the community have already resulted in an increased interest and attendance both at Olmstead services and those of Calvary itself.

During April fourteen persons were received into communicant membership in Calvary Church. The pastor, the Rev. Robert L. Atwell, has sixteen enrolled in a communicants' instruction class for persons preparing for church membership. There are also 37 children enrolled in a catechetical course in which both parents and pastors participate in the instruction.

Grace Chapel Seeks Financial Help

GRACE CHAPEL of Fair Lawn, N. J., is seeking funds for the erection of a proposed church building. A local bank has offered to handle a bond issue for the building of the church, with no carrying charge for its services. A Christian organization of local businessmen has offered to purchase \$2,000 of the bonds, provided the balance of the issue can be sold and funds procured sufficient to erect the building. Any church or individual willing to purchase some of the bonds for the erection of a chapel in Fair Lawn is invited to communicate with the pastor, the Rev. Bruce Coie, 564 Fair Lawn Parkway, Warren Point, New Jersey.

Philadelphia Presbyterian

AN interesting and stimulating meeting of the Presbyterian Auxiliary of the Presbytery of Philadelphia was held on April 19, at the Grace Orthodox Presbyterian Church, Middletown, Delaware.

Mrs. Homer Tatman of the Eastlake Church, Wilmington, conducted the devotions, reading selections from John 12. Miss Helen Shallcross of Middletown welcomed the ladies to Grace Church.

The major business of the day was the election of officers. The following were chosen: President, Mrs. R. B. Kuiper, Calvary Church, Philadelphia; Vice-President, Mrs. William Ferguson, Kirkwood; Recording Secretary, Mrs. Edwards Elliott, St. Andrews, Baltimore; Corresponding Secretary, Mrs. Howard Porter, Baltimore; Treasurer, Mrs. William Davies, Calvary, Philadelphia; and Assistant Secretary-Treasurer, Mrs. Eugene Hayman, Eastlake, Wilmington, Delaware.

A vocal solo by Mrs. Howard Porter was especially enjoyable.

The morning session was rounded out with a particularly interesting forum on Christian welfare. Many of the women present participated with suggestions and experiences on different phases of the subject.

At the afternoon session Mrs. John P. Galbraith presented news of the various missionaries, and a period of prayer followed.

Mrs. Howard Porter and Mrs. Edwards Elliott favored the group with a duet.

Mrs. Francis Mahaffy presented a very interesting and detailed picture of the three types of people with which they had had contact in their labors on the field.

The new officers were installed by Mrs. Edward Kellogg of Immanuel Church, West Collingswood, N.J. Mrs. Kellogg mentioned each missionary by name, and reviewed the sacrifices and trials which each undergoes for the sake of the gospel, and reminded those present of the privilege that is theirs in serving in even a limited capacity at home.

Mrs. Kuiper expressed the purpose and desire of the newly elected officers to serve to the best of their ability, and commended the retiring president on her admirable administration during the past two years.

The offering received was used to help defray the medical expenses for John Mahaffy.

(Latest word is that John Mahaffy appears to be cured, but the doctor is not willing to give a final word. However, present plans are for the Mahaffys to return to Eritrea this fall.)

Birch in Editorial Position

THOMAS R. BIRCH has accepted a position on the editorial staff of *The Herald*, a weekly newspaper published in the Mt. Airy section of Philadelphia.

Mr. Birch is well-known to GUARDIAN readers, having been associated with THE PRESBYTERIAN GUARDIAN from its beginning in 1935, until 1946. In that year he left to enter photographic business, and has been with the Farrer-Birch Studio in Germantown. He entered upon his labors with *The Herald* on May 2. Mr. Birch is a ruling elder in Calvary Orthodox Presbyterian Church, Philadelphia.

Willis to North Carolina

THE Rev. George J. Willis has indicated his acceptance of a call from a three-congregation home mission field centering in Snow Hill, North Carolina. The churches are in the Presbyterian Church in the U.S. (Southern).

Mr. Willis plans to move with his family to Snow Hill about the first of June.

Mrs. Walter S. Marston

ON Saturday, April 3, Mrs. Mabel Eddy Marston, beloved wife of Walter S. Marston and mother of the Rev. George W. Marston of Evergreen Park, was called home to be with the Lord. Surviving in addition are three sons, two of whom, Arthur and Edwin, are ministers, and one daughter. Funeral services were held at Ames, Iowa, and interment was at Seward, Illinois. The three minister-sons officiated at the services.

Oxford

(Continued from p. 84)

school and in every voluntary school." A parent who objects to the program has the right to withdraw his child from participation, but it is said that such withdrawals are rare. I suppose that most readers in America will be as astonished at this state of affairs as I have been, especially as one contrasts the present American policy. Many questions relating to principle and practice arise, but I will not yield to the

temptation to discuss them here. Suffice it to say that the worship and instruction must be non-sectarian, and religious groups in the several localities must agree on a syllabus for instruction in the school. In many communities this approach seems to have caused a minimum of friction. In Northern Ireland, however, a battle is raging because the agreed syllabus is quite modernist. Whatever the merits of the system may be, the fact is that many teachers are now facing the necessity of engaging in religious instruction and Christian teachers are confronted with a new challenge and opportunity.

For a few years now the Christian Education Committee of the Graduates' Fellowship has been conducting a course for teachers during the spring vacation. The one conducted this year afforded me a very happy experience and opportunity. There were about eighty enrolled in the course, including veteran teachers and virtual beginners, both men and women, representing widely scattered areas. With the staff and visitors there were perhaps a hundred present throughout the week. And since we lodged at one of the women's colleges of Oxford University, St. Hilda's, had our meals in one large dining hall, and were frequently convened in hours of devotion and discussion, as well as in the class room, the time passed most swiftly and pleasantly. The Rev. Philip E. Hughes of the Faculty of the Bible Churchmen's Missionary College at Bristol was the other lecturer who taught every day, his course being on the message of the Old Testament Prophets. Other special lectures on Methodology, on Christianity and Islam, on Palestine, and on Modern English Church History were given by competent instructors. It was my privilege to give daily lectures on Matthew as well as to preach at the closing service on Sunday evening in the College Chapel. The titles of my survey course may suggest, especially to former students, the manner in which I sought to present the message of Matthew. They were: "Born King of the Jews"; "But I Say Unto You" (The Messianic Message); "What Manner of Man is This?" (The Miracles); "A Ransom for Many"; "Whose Son is He?"; "He is Risen even as He Said." Every one seemed to have a profitable time, and even the few who apparently were not Christians, but had been influenced in one fashion or another to attend, gave evidences of being influenced greatly

by the total impact of the course and the Christian fellowship.

There were also lighter moments and hours. What a delight it was to tour the ancient and historic colleges: Magdalen, Christ Church, Merton, Oriel and many others, and to walk in the charming parks and meadows which set the centuries old structures in brilliant relief. There was even time for punting on the Cherwell on Saturday afternoon, about which I had better say nothing more than that it, as well as the kind of punting that is done in America, calls for a good deal of finesse. Providence was most kind in granting a glorious, sunny week, and I felt well compensated for the somewhat harsh weather of the preceding week.

Oxford provides an ideal setting for reflection upon stirring and momentous events in the history of modern Christianity. Here Wyclif labored and here Cranmer, Latimer and Ridley were martyred during "bloody Mary's" reign nearly 400 years ago. The Martyr's Memorial was erected about a century ago to honor the stand of the three men for the Reformation principle against Rome, but also as a protest against the high church movement which originated and flourished here through the labors of Pusey, Newman and others. Now it is being renovated, and it is said that this is the result of the initiative of evangelical ministers in the church of England. The revival under the Wesleys and Whitfield, which has meant so much for the religious life of England and other lands, also began at Oxford, for they too were University men.

It is most difficult for an outsider to gauge the present state of affairs. Only about ten percent of the people in England are said to have any serious connection with the church. There are no doubt evangelicals among the non-conformist groups, but my impression, perhaps strongly influenced by the nature of my contacts, was that the most concerted efforts come from the evangelicals in the Church of England, some of whom appear to be distinctly Calvinistic. All of this is indeed in the context of the inclusive Church, where the broad and the high church influences have been very powerful. Apparently they tend to converge.

I attended one service at St. Mary's Church—the University Church—and heard one of the most anti-Christian sermons imaginable. The vicar, who is also on the University staff as a

lecturer, took several minutes to say that to speak of Jesus as our Passover, or our Redeemer, or our Saviour, or our Ransom has little or no meaning today, since we stand so far removed from the life and experience of the Jews. Nevertheless, in our modern situation, frustrated as we are, we must still look for an answer to our needs. Some poet may arise, he thought, who would have the necessary inspiration. Meanwhile, we should have to pour out our hopes and longings with the expectation that Christ would fulfill them! That was the sermon.

This stood in sharp contrast with the earlier part of the service according to the Prayer Book. Though quite non-conformist myself, and certainly not reconciled to a highly ritualistic service, I cannot but recognize that the Prayer Book has been a great blessing to the English people. It has kept alive Biblical teaching and no doubt has served for many as a vehicle of true piety, whereas in the free churches, when the minister has turned modernist, the entire service has been devoid of Christian testimony. What may develop from this mixed situation I, of course, do not know, but I had occasion to rejoice in the opportunity of fellowship with many fine Church of England evangelicals. It is easy to find shortcomings, but I doubt that we in America appreciate the rather different situation which exists where there has for centuries been a national church. Meanwhile, the question remains whether in our land of liberty we are fighting the battle of the Lord along the whole front.

Cordially yours,
NED B. STONEHOUSE.

Atwell

(Continued from p. 89)

private the account of what happened when "every man did that which was right in his own sight."

The story is told of a priest who went into a certain mountain fastness in Northern Italy to administer mass. He knew that a great many of the natives were brigands who lived by thievery and murder. One such came to confession and penitently acknowledged a minor infraction in his observance of the past Lent. Tearfully he begged forgiveness. The priest inquired if he had committed no other sins, and he declared that he had not.

"What," asked the priest, "about robbery and murder?" To which the man replied, "O yes, those, but those are not sins. Everyone up here does those things."

You say the case is so extreme as to be absurd. Not so. Who are you to declare a violation of the eighth commandment more of a sin than a violation of the third; to interpret the breaking of the sixth commandment as more heinous than breaking the fourth? Yet every day you hear the Lord's name profaned and every week you behold the Sabbath desecrated and think little of it. There is the greatest need that we check our beliefs and practices, our very attitudes, against God's Word.

AUTHORITY

When we acknowledge the Bible to be the Word of God our view of that Word is forever determined by our view of God. If God be sovereign and all-wise His Word is absolute and authoritative. This means it is not to be tampered with—it may not be used simply to support the particular ideas or frame of life which we desire to give ourselves. Sound principles of interpretation are to be applied. These are many but here I will name only one, the most important and most obvious. Scripture is to be interpreted in the light of Scripture. Any statement is to be understood in the light of all that the Scriptures teach. Hence the need for systematic theology. By that means we shall be saved from the snare of errors, which Satan assures us are actually Scriptural.

It follows that the Scriptures are relevant. They are to be applied in every situation in this world. Recently I was reproached by a college student for believing in that "horrible" doctrine of the security of the saints. I asked him to consider carefully John 5:24 and then tell me what it taught. He finally replied that the doctrine was taught there but he certainly didn't think it would be wise to teach people today such a doctrine. At that point two of his fellow students took him over and rightly pointed out that it is God, not man, who determines what is wise to teach people today.

SUFFICIENCY

Our Confession of Faith well says, "The whole counsel of God concerning all things necessary for his own glory, man's salvation, faith and life, is either

expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture; unto which nothing at any time is to be added, whether by new revelations of the Spirit or traditions of men." We have no revelation apart from the Word. Indeed, God answers prayer but prayer is a part of communion with God, and he who would speak to God in prayer is presumptuous indeed, and is certain to fall into the snare of the devil, if he does not listen when God speaks in His Word.

For instance here is a young married woman who has contracted an "unfortunate marriage." It develops that her husband is an habitual drunkard. She wants a divorce. Now, had I written the Bible I would have made habitual drunkenness a ground for divorce. But I did not write it. God wrote it. And God allowed one ground for divorce. This young woman is anxious to do the right thing, accordingly she prays—long and earnestly. Later she proceeds to apply for divorce and she is sure that she is doing right. Why? Because she prayed about it. But she was wrong. God had not so answered her prayer for God never contradicts Himself. We do not learn God's will through prayer. We may learn it in answer to prayer, we may learn it in His providential dealings, but always in the light of the Word, never apart from the Word.

Again let us insist that the Word is sufficient, sufficient for all that man is to believe and all that he is to do. It was just because the Apostles gave themselves to the ministry of the Word that they could set forth principles for the direction of the deacons; also of shopkeepers and educators and carpenters. It was just because the Apostles restricted themselves to the ministry of the Word that the church through her members could serve God in every realm and claim the cosmos for Christ.

PERSPICUITY

Finally, I quote once more from the Westminster Confession, "All things in Scripture are not alike plain in themselves, nor alike clear to all; yet those things which are necessary to be known, believed and observed for salvation, are so clearly propounded and opened in some place of Scripture or other that not only the learned, but the unlearned, in a due use of the ordinary means, may attain to a sufficient understanding of them."

This, of course, is of first practical importance. It places prayer in its proper perspective. The Scriptures are clear but our eyes are blinded by sin and we need always to pray that the Holy Spirit, who spake through Prophets and Apostles, will open our eyes that we may behold the truth.

This is important, too, for it leaves you without excuse. It simply means that the Scriptures are written to you and for you. The wayfaring man, though he be a fool, need not err therein. Read them. They will teach you aright that you are a sinner, deserving the eternal wrath and curse of God. Read them. They will teach you that Christ is a Saviour able to save and keep the chief of sinners. Read them. They will teach you how the saved man may live to the glory of God. Read them. They are indeed sufficient to teach you all that you need to know about God and all the duty which He requires of you. Read them. They are the very Word of the sovereign God. Read them, and remember that it is not the hearer of the Word only, but the doer of the Word, who shall be blessed.

St. Nicholas Church to Be Razed

THE edifice of the oldest church in New York City is to be torn down, and the land leased for an office building. This is the outcome of the long struggle between congregation and consistory concerning the future of St. Nicholas Collegiate Reformed Church.

The consistory, representing the governing body of five Reformed congregations in the city, has for a number of years sought to sell the downtown property, located at Fifth Avenue and 48th Street, one of the most valuable properties in the city. The congregation has consistently opposed the move. In 1946, when the matter was under discussion, the pastor, Dr. Joseph R. Sizoo, resigned the pastorate and was made President of New Brunswick Theological Seminary. In 1947 the congregation voted to dissolve, and disposed of its immediate assets.

It has been emphasized that the property is not being sold, but only leased. Lessee is the Massachusetts Mutual Life Insurance Company, which according to the terms can occupy the property for 71 years.

**Orthodoxy Denounced
As "Schismatic"**

THERE has just been published the latest issue of "Christianity Today," a journal appearing occasionally, sponsored by The Presbyterian and Reformed Publishing Company under the editorship of Dr. Samuel G. Craig. The chief article in this issue is by Dr. Oswald T. Allis. Both Dr. Craig and Dr. Allis were associated with Westminster Seminary prior to 1936, but withdrew from it in that year and have remained in the Presbyterian Church U.S.A., though keeping up a running battle against Modernism in that church.

The occasion for the most recent appearance of "Christianity Today" is the publication of the *Westminster Study Edition* of the Bible. We have already noted the modernistic character of the notes appended to this Bible, which is published by the Board of Education of the Presbyterian Church U.S.A. Dr. Allis now presents a lengthy analysis of the book, showing that from Genesis to Revelation its notes are not in harmony with, but are contrary to, the doctrine of Scripture set forth in the Westminster Confession of Faith and Catechisms.

Most interesting are some introductory remarks telling of certain correspondence between a Presbyterian U.S.A. minister and the editor-in-chief of the "New Curriculum," of which the *Study Edition* is a part. The minister wrote the editor-in-chief expressing the hope that the New Curriculum would be revised in the direction of the orthodox position, in view of previous criticisms of it by Dr. Allis. The editor-in-chief of the New Curriculum replied, "I am sorry that I cannot promise any possibility that the curriculum will develop into closer accord with Dr. Allis' viewpoint." And he goes on to state that Dr. Allis' position "for some years has been generally recognized as schismatic, and he represents a type of barren rationalistic orthodoxy which is contrary to the great confessions of our Presbyterian Church."

So the man in charge of preparing the course of study for Sunday schools in the Presbyterian Church U.S.A. now declares that the position espoused by Dr. O. T. Allis is schismatic, rationalistic, and contrary to the great confessions of the Presbyterian Church. To the best of our knowledge, Dr.

Allis holds sincerely to the Westminster Confession of Faith as containing the system of doctrine taught in Scripture. This position, then, is "heresy" to the new leaders of education in the northern Presbyterian denomination. If Dr. Allis' position is contrary to the Presbyterian Church U.S.A.'s Confession of Faith, why then is Dr. Allis not charged with heresy and suspended from the church's ministry?

**Korea Seminary
"Recognized"**

A REPORT by R.N.S. tells of the recent meeting of the General Assembly of the Korean Presbyterian Church. One of the chief debates was

over the existence of two "rival" theological seminaries. We assume that one of these seminaries is the Korea Theological Seminary in Pusan where the Rev. Bruce Hunt is teaching, and the institution established by Dr. Park and a number of students who withdrew from that seminary and went to Seoul, as previously reported in the *GUARDIAN*, may be the other.

The R.N.S. information is that the Assembly voted to recognize both of these seminaries, but appointed a committee to work on the problem of uniting them.

A year ago the Assembly had refused recognition to Korea Theological Seminary. At first the local presbytery supported the Assembly's decision, but late last fall the presbytery changed,

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and voted approval of the Seminary. The presbytery also voted to overture this year's Assembly to try liberal teachers in the older Chosen Seminary for heresy.

This year's Assembly also debated the question of bowing to the flag at patriotic and other occasions. Some maintained this was worship in the tradition of pagan Shrine worship, and proposed instead a mere "saluting" of the flag.

We await with interest further information about these developments in Korea.

E and R Church Approves Merger

BY a vote of 249 to 41 the General Synod of the Evangelical and Reformed Church has approved the final basis for merger with the Congregational Christian churches. The matter will now go to the 34 divisional Synods of the denomination, where approval also seems certain.

A minority group in the Congregational Christian church has opposed the proposed merger, and has gone so far as to enter court in their fight against it. The number of individual churches involved in this opposition is

uncertain, being variously estimated at from 14 to 2,000.

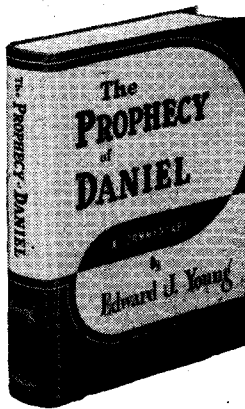
If the merger is consummated, the united church will have a membership of some 2 million persons.

American Council Convention

THE Spring convention of the American Council of Christian Churches was held in Denver, Colorado, April 27-29.

Among resolutions adopted at the convention were these: against socialized medicine (an infringement of human responsibility and individual freedom . . . "a clear violation of the Fourth Amendment"); for complete consistency in Christian work (calling on the NAE, Youth For Christ, and similar organizations to take position of complete Scriptural separation from Modernism, the Federal Council, and movements of "negative compromise"); expressing prayerful interest in the problems of Protestant brethren in Northern Ireland, and opposing interference by our State Department in support of Catholic advancement there); against federal aid to education; and for the Atlantic Pact.

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