

October 15, 1953

VOL. 22, NO. 10

*The Presbyterian*  
**GUARDIAN**

*The light of nature showeth that there is a God, who hath lordship and sovereignty over all, is good, and doth good unto all, and is therefore to be feared, loved, praised, called upon, trusted in, and served, with all the heart and with all the soul, and with all the might. But the acceptable way of worshipping the true God is instituted by Himself, and so limited by His own revealed will, that He may not be worshipped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representation, or any other way not prescribed in the Holy Scripture.*

Westminster Confession XXI. 1

J. Gresham Machen  
Editor 1936 - 1937

Published Monthly  
\$2.00 per year

## Meditation

### Choices for Marriage

"... she is free to be married to whom she will; only in the Lord."

—I CORINTHIANS 7:39.

**M**ARRIAGE is of the Lord. But not every marriage has his blessing. Not every marriage union has been formed in the light of God's law of life and liberty. For that reason too many have found marriage a miserable experience, a crushing bondage filling their lives with wretchedness.

There is in the world in general a certain sense of moral responsibility in this matter. Society has standards. But they are man-made. And they betray all too plainly the limitations of their source.

There is, for example, the Gold Standard. The gist of this rule seems to be that the rich must marry the rich. The idea is that it is degrading to marry into a lower economic bracket. Some parents are very insistent upon respect for this rule on the part of their children. Now it must be admitted that a man's gold often becomes very much a part of him, in a way. He becomes encrusted in it at heart. For that reason we may admit that a man's wealth may sometimes determine his character. But where this is so it would be unfortunate for the poor and godly to marry him. The degradation would be the opposite of what the rich might want to make it.

Then there is the famous Blood Test that some like to apply when choosing for marriage. It is a popular one with the aristocracy. They feel that their ranks can be entered only by birth. And it is supposed to be difficult to acquire the bluish tinge in the blood otherwise, which they claim as the hallmark of their kind. In view of this refinement, marriage with "Red Bloods" is taken as a great "come down," and is looked upon as a shameful confusion of corpuscles. But you may be sure that no moral issue is involved here.

With some, the question of race is very important. And they will produce theological arguments against interracial alliances of this kind in the effort to brand them sinful. The barrier they raise will loom especially large at the point of color. Apparently a man is

understood to be human according to the color of his skin. This is a philosophy of egotism, though it tries to appear respectable. Those who take to this rule have a kind of "I" trouble. On this subject they seem unable to see that character and morals are not related to the skin. God has made of one all the nations of the earth. Where is the Biblical evidence condemning intermarriage of the races? Was Moses condemned for his Kushite wife?—Only by his brother and sister, whose attitude soon brought them into grief.

In all these rules there is lacking the note of moral authority. They are but artificial social barriers to a free exercise of personal choice according to the dictates of taste and inclination, and succeed only in making life difficult for a lot of people.

But it is very different with some other considerations. Marriage within certain degrees of blood relationship—and usually also the corresponding legal relationship—is forbidden by God in Leviticus 18 and I Corinthians 5. It is sternly condemned.

Nor should a marriage union be formed where spiritual kinship is lacking. Bible history has some solemn warnings for us here. When the sons of God (the godly) intermarried with the daughters of men (the ungodly), it was not long before the world was ripe for the judgment of the Flood. Such was the demoralizing issue of such unions for the race. And was it not his marriages with pagan women that led Solomon in his last days into idolatry? So was the glory tarnished of that paragon of wisdom, that it even cost him most of his kingdom, though this did not take place until the days of his son.

Living the Christian life can become very difficult in a marriage of this kind. Many do not get on well, but rather grow cold in their love and weak in their faith. And conflicting standards and the ungodly example of the unbelieving parent complicate the problems of raising children in the nurture of the Lord.

Some enter into such marriages hoping to convert the unbeliever later. But this method of evangelism does not enjoy the Lord's endorsement, nor are the results desired certain to follow.

Beauty, culture, and social standing deserve attention according to one's

taste and personal interest. But for the Christian, the burning question should be, "Is there heartfelt Christian piety?" Other matters are important. This is essential in a happy choice for marriage.

HENRY P. TAVARES

### Robley Johnston to Assist Education Committee

**T**HE Rev. Robley Johnston, pastor of Calvary Orthodox Presbyterian Church of Middletown, Penna., has been appointed to part time service with the Committee on Christian Education. His task will be to arrange for and edit publications issued by the Committee.

Included in the program of the Committee are the revision of the Daily Vacation Bible School materials to be used in schools next summer, consultation with the Christian Reformed Church regarding Sunday school materials, additional items in the series of "long tracts," and special "bulletin" covers to be offered churches for weekly church bulletins.

Mr. Robert Lucas, who graduated from Westminster Seminary in May, has been employed to assist Mr. Johnston, both in the work of the Middletown church, and in the work of the Committee. He will serve the Committee as a field representative, bringing the work of the Committee to the attention of the churches, promoting the sale of Committee material, and as occasion offers conducting Sunday school "clinics" for the discussion and development of local Sunday school programs.

### Infallible Word Out of Print

**A**LL copies of the book, *The Infallible Word*, a symposium by the faculty of Westminster Theological Seminary, which were in the possession of THE PRESBYTERIAN GUARDIAN, publisher, have been sold.

The book is being reprinted by Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan, and should be available shortly. But until the new printing comes from the presses, the volume must be listed as out of print.

The Presbyterian Guardian is published monthly by the Presbyterian Guardian Publishing Corporation, 728 Schaff Building, 1505 Race Street, Philadelphia 2, Pa., at the following rates, payable in advance for either old or new subscribers in any part of the world, postage prepaid: \$2.00 per year; \$1.00 for five months; 20c per single copy. Entered as second class matter March 4, 1937, at the Post Office at Philadelphia, under the Act of March 3, 1879.

# THE PRESBYTERIAN GUARDIAN

OCTOBER 15, 1953

## *Ecumenical Missions?*

ON another page we present comments on a book by Dr. J. Christy Wilson. Dr. Wilson is an associate professor of Ecumenics in Princeton Theological Seminary. He spent twenty years in the Presbyterian mission in Iran, and gained an enviable reputation for his understanding of the Persian people, his knowledge of the religion and people of Islam, and his personal evangelistic zeal.

Yet, as our reviewer shows, under the impact of the modern ecumenical movement, Dr. Wilson has been led to approve views and procedures which hardly accord with the principles of sound missionary work.

In particular, aside from the question of cooperation between mission agencies on the field, he appears to approve of the idea that the "ancient" churches in Moslem lands should be brought into the missionary movement. In Ethiopia and Eritrea, for example, this means that the ancient Coptic Church would be brought into the Christian community in such a fashion that converts from paganism and from Islam would be instructed to fellowship with and perhaps to join the Coptic church. Pagans would, according to Dr. Wilson, have a better understanding of the "real meaning of Christianity" if all the forces that are known by the name of Christ would get together in a cooperative endeavor.

It is certainly true that if Presbyterians, Lutherans, Seventh Day Adventists, and Coptics were to get together, and the resulting "stew" were to be presented as Christianity, the natives would have a new idea of what Christianity was. But their idea would be very far from what Christianity historically has been.

This sort of thinking shows what the ecumenical idea does to people. It leads them to substitute an organization, a fellowship, a community, for the gospel. What is Christianity, you ask? Why, Christianity is what you have when you get everyone who claims the name of Christ together in one grand organization.

In the end it makes no difference that some who claim the name of Christ deny His deity, that others deny the saving character of His death on the cross, that others bow down before saints and images, pray for the dead, and profess to repeat the sacrifice of Christ in the ritual of the Mass, or that still others are devotees of Mrs. Ellen White—if only all can get together in one fellowship, then in that fellowship Christianity is presented before your eyes and you are called on to embrace it. Such an interpretation of missionary endeavor would certainly mark the dawn of a new age in the "Christian" approach to the unsaved. But it would be a new age we hope never dawns.

In contrast to the above position, it is our contention that the task of the Christian missionary is to present to the unbeliever, be he pagan, Moslem, atheist or what you will, a message. That message he finds in and receives from the Word of God, which is set forth in the Old and New Testaments. With that message the missionary has no right to tamper, but he must proclaim it in its fulness and total character. The moment he conditions or adjusts his message to local circumstances or organizations, he has forfeited his right to carry on his missionary calling.

The organization—the church—with which the convert associates will quite normally be determined by the message he has received. It is of course true (thank God!) that persons may be brought out of paganism through an imperfect message, or an imperfect presentation of that message. God uses the crooked stick. And such persons may be expected to affiliate with a church organization which is itself conditioned by the imperfect message.

But surely our aim can be no less than that the pure gospel shall be preached in pagan lands, and that those brought by the grace of God out of pagan darkness shall be offered the fellowship of a church which is committed, in organization as well as in message, to the Scriptural ideal.

L. W. S.

## The Woods and the Trees

WHEN you look down from the mountains (begging the pardon of all Rocky Mountain fans) of Pennsylvania upon a stand of timber, you see a woods, not individual trees. On the other hand, when you are down in the forest, the trees are all around you but you cannot see the woods as a whole. And so the proverbial expression has arisen of not being able to see the woods for the trees. Frequently we use this expression to refer to a man who is so immersed in details that he cannot see the whole problem. We wonder if it cannot also be said that many men are so taken up with the trees of practical, everyday problems that they lose sight of the woods, the meaning of life and the principles which govern it.

Now, maybe there was a time in ancient Greece when the philosophers and their leisured admirers liked to sit around and discuss principles. And occasionally today you will find students burning the midnight oil in lengthy if not always learned debate over principles. But most of us view principles with something of suspicion and disdain. Principles are academic and abstract and far off. Let's be practical. If you go around looking for the woods you are apt to bump into a lot of trees. Let's forget about the woods and just pay attention to the trees near us.

It can certainly be said that this is the American mood. We are long on action and short on contemplation. We are pragmatists who get things done. Our education is pragmatic. On the material side it trains for a job and moneymaking. On what you might call the idealistic side it teaches us how to get along together. It does not concern itself very much with the great thoughts of men through the ages and of course still less with God the Creator and Ruler of men. If any discipline deals with principle it is philosophy. But we have developed a pragmatic philosophy which deals not with truth but rather how to make the best use of life's tools.

How about this? Are there principles which govern life? The cynic says there are none, that all this assertion of principle is just the hifalutin' talk of a bunch of mealy-mouthed hypocrites. Yet he grows very indignant when he finds someone has lied

to him. Most people pay lip service to principle but give way to expediency every time the chips are down. At this point we Christians arise to declare our faith in principle. The first principle of our existence is the self-existent God and the first principle of our knowledge is the self-revelation of God in nature and His Word. God is Truth and His Word is truth. His moral law eternally undergirds this universe.

Principles, then, are necessary and important. They are not a luxury to be dispensed with when we see fit. And we should always consciously seek to be men of principle. But we Christians too are down in the middle of the forest and sometimes we can't see the woods for the trees. The church that runs a dance on Sunday night to hold its young people has forgotten the principle for which it seeks to hold them. The Sunday School principal is tempted to seek a teacher for his class of boys whom the boys will like and who will take them on hot-dog roasts even if the teacher knows next to nothing of the Scriptures. And are not American ministers judged on their ability to speak to luncheon clubs, mix with the people, get new members and raise the budget rather than their fidelity to the doctrines of the Bible? Most Christians would rather hear sermons on life (the trees) than on doctrine (the woods). Every time a church becomes involved in a theological dispute multitudes of its members call it "hair-splitting" and fervently deplore such undue elevation of principle. Brethren, such things ought not so to be. Principles are not stuffy things. They are the air which we, as God's creatures, breathe. The message and program of the church must be based on principle, not the fashion of the times. Our lives must be based on principle, not the practical considerations of the moment.

Principles also work. We are about to celebrate Reformation Day and what was the Reformation but a great affirmation of Biblical principle? The society and the individual who forsake principle eventually disintegrate. It turns out that those who seek to be so practical are most impractical.

Principles are indeed hard to apply. This is so because it is often difficult to figure out their application in a given situation. It is also true because in this relative world absolute principle

cannot be carried out. For instance, the church should discipline sin but can it discipline all sin? If in a session meeting an elder speaks sharply and unkindly should the session proceed to bring charges against him? Could we have a church if every last sin was taken up and dealt with. Often we are caught in a dilemma. Suppose our nation becomes engaged in a war for which it is partially responsible. This is no holy war, of right against wrong. Can we share in our nation's guilt by supporting the war? But how can we stand aside and not defend our land against another guilty nation? It may well be that devoted Calvinistic men of principle sometimes go astray in seeking to apply absolute principles in this relative and evil world. Of this, more later perhaps.

Principles must be put into action; they are no substitute for action. We thank God for those devoted members of our church who while not gifted with great intellectual ability and discernment are instant in the Lord's service. They are doers of the word. Really they hold the principle but sometimes they forget. We hope some of them read this little epistle. It is a lamentable fact that the exponents of principle too often bring principle into disrepute by never *doing* anything about it.

The trees are all around us. In fact, they press in upon us. But don't let the trees keep you from seeing God's great and wonderful woods.

J. P. C.

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## *The Presbyterian* **GUARDIAN**

1505 Race Street, Philadelphia 2, Pa.

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# Why We Are Protestants

*To stand against error and for truth  
is always the Christian's duty*

By LeROY B. OLIVER

THE title of this article would indicate that the assumption made is that we are speaking of those who willingly bear the name "Protestant." Many would reject the term in favor of the less controversial "non-Catholic." Others would prefer a positive designation. For *Protestant* obviously implies that one is against something, and many wish to avoid being negative under any circumstances. At the risk of being out of step with the thought of many religious leaders let us rather cherish a heritage purchased at great cost by men of God in former generations and take our place in ranks drawn up today to protest against the same error and practice which Luther, Knox and others so valiantly opposed. We are Protestants not simply because our parents and their parents were—though we may thank God for His providence in bringing this about—but because we reaffirm God's unchanging truth. While the "prince of darkness grim" has his servants proclaiming his falsehoods we must protest without fear.

## The Bible Our Rule of Faith

As Dr. B. B. Warfield points out in his article, "The Theology of the Reformation," the Reformation was "the substitution of one set of theological doctrines for another." Foremost among these doctrines was the authority of Holy Scripture. From dependence on the traditions of men and decisions of councils Luther and others returned to the Bible. God's Word was elevated to its proper position as the sole authority for faith and life. When church officials tried to force the Reformers to bow to their decrees they resisted unto blood not in sullen ignorance but in firm faith in the Scriptures as the Word which they must obey. Dr. Stephen Szabo quotes Luther as answering a demand for recantation, "Since His Imperial Majesty wants a plain answer, I shall give him a plain one without teeth or horns. I am convinced by the passages of Scripture which I have cited, and I shall stand

firm unless I be refuted by Scriptural testimonies or clear arguments." Thus the Reformation was an age of search for truth in the Scriptures. The study of the Bible brought freedom to men and glad release from the bondage of superstition. We are Protestants if we glory in the principle that "the Word of God which is contained in the Scriptures of the Old and New Testaments is the only rule to direct us how we may glorify and enjoy God."

## The Bible Our Rule of Life

But an unopened Bible will never serve our generation as the Scriptures served our forefathers. To honor the Bible as an antique piece is not to follow in the Reformers' train. We are truly Protestant when we diligently seek to know what God has said concerning this world, man and his destiny. Over against the philosophies of despair on the one hand and the worship of man on the other, over against the authoritarianism of the Roman Church, and the platitudes of Modernism we must declare "Thus saith the Lord." A strong Protestant movement in the twentieth century must not be content with the repetition of slogans intended to arouse the emotions. A Reformation must challenge the whole

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**I**T was on October 31, 1517, that Martin Luther nailed to the cathedral door in Wittenberg, Germany, the "95 Theses" in which he took issue with Romanist dogma. This act of his is generally accepted as marking the real beginning of the sixteenth century Reformation, and October 31 has come to be noted as "Reformation Day" in many churches.

In this article Mr. Oliver, pastor of Grace Orthodox Presbyterian Church, Fair Lawn, N. J., sets forth some of the points at which Protestantism opposes Romanism and upholds the historic Christian faith.

It might be well to note that in his own theology Martin Luther was far closer to the teachings of Calvinism and the Reformed faith, than are many of the churches which today bear the name "Lutheran." So that in taking note of Reformation Day, we honor Luther without necessarily exalting "Lutheranism."

man and the whole society. The Bible meets today's problems of Communism, secularism and moral corruption, but just as the Reformers applied the doctrines of Scripture to the problems of the 16th century so Protestants must assert and show clearly the relevance of God's Word to modern men and movements. The principle of the sole authority of Scripture remains the same for Bible-believers today as it did for Luther in 1517, but the application of the Bible must be fresh and timely. We may point to the moral law as given by God to Moses to accuse this age and to the gospel of Christ to lead this age to the Saviour. For law and gospel are never out of date.

## Our Salvation By God's Grace

We are Protestants if we rest completely in the grace of God for salvation and renounce all humanistic ways of salvation. The prevailing current of thought about man is that he is a creature that is good and bad at the same time. This is linked with the view that man contributes to his own salvation and is not so bad that he cannot do at least something good. It reminds us, as Dr. Warfield informs us, of a saying current in Luther's day "Do the best you can, and God will see you through." A true Protestantism will not be satisfied with anything less than a reassertion of the Word of God that the "righteous shall live by faith."

Criticism of a forthright preaching of total depravity need not disturb the Protestant minister who stands upon Scripture. It is the preaching of this doctrine that is needed to lay low the pride of men and to prepare them for the reception of the redemption which is in Christ Jesus. We are Protestants if we see no good in man save that which grace restores in Christ and through the operation of the Holy Spirit upon the heart of the sinner. For that reason we may the more vigorously preach the gospel of salvation by grace alone even as Luther did when he had experienced relief from the burden of sin which he could never remove by his own efforts. Our own day has seen a retreat from the optimistic view of human nature held in the last century. And though men have not yet arrived—nor will they, except by God's grace—at the true picture of helpless man condemned by God's law, this is the time for Protestants to show the only remedy for human guilt and

pollution—God's grace alone. He who leaves room for man to merit his salvation in the least degree may bear the name "Protestant," but he has allowed the colors of that banner to fade, and ere long he will be in the camp of the enemy. We are Protestants only if we give all glory to God for saving us and renounce human merit.

### No Human Middlemen

Again, we are Protestants if we believe in the priesthood of every believer. Every man who repents of his sins and trusts in Jesus Christ alone for salvation comes directly to God without human mediation. Human instruments ordained by God for the ministry of the gospel may be used by God in the bringing of a soul to the claims of that message of the Scriptures, but no man is needed to conduct the sinner from death to life. Thus grace comes directly to man by the sovereign Holy Spirit, and the regenerated child of God owes his life to Him and is responsible to Him alone. This was a liberating doctrine to the people of the sixteenth century who came on bended knees to churchmen for the grace which the church alone claimed to possess and to have the ability and right to dispense. No longer need one depend on the institution of the church for grace or for truth. With the reaffirmation of the doctrine of the sole authority of Scripture there came the truth of the right of private interpretation. God spoke to the soul of man in the Scriptures where the way of salvation was clearly set forth so that through the due use of ordinary means, not only the learned but also the unlearned could understand the gospel.

It might seem as if this truth needed less emphasis today than it did at the time of the Reformation. This is a day when the champions of freedom speak loudly. But let us not be deceived by an apparent freedom found in the ecclesiastical world. The Roman Church has not changed its doctrines. It has added new and wholly unscriptural teachings to its creed. The Pope of Rome has proclaimed a holy year to observe the one-hundredth anniversary of the proclamation of the false doctrine of the Immaculate Conception of the Virgin Mary. The Roman hierarchy still claims to stand between the worshipper and God. And among non-Romanists church architecture has replaced the Bible-bearing pulpit with

an altar. The modernistic church seeks the loyalty of men to itself above all else. Church programs and organization are emphasized and the solution for personal, social and economic problems are said to be found in the message of the church. But unfortunately that message of the church is at variance with the message of God for men in the Bible. Many who bear the name "Protestant" have raised man above the Word; so we are to look to the church for a message. As true Protestants we will demand that the church subject itself, its programs, pulpit and pew, to the Bible.

### Proper View of the Church

On the other hand we still have with us those who would seek to upset the balance found in Scripture. While we are prophets, priests, and kings, the expression of our faith must be found in the church which Christ established and purchased with His blood. Believing in the right of private interpretation does not rule out corporate testimony and responsibility. It does not make creeds unnecessary or an evil to be avoided. It does not call for independent agencies to do that which Christ commissioned His church to do. As Protestants we will protest against by-passing the church in the interest of the individual expression of faith.

In holding to these three precious truths, the sole authority of Scripture,

salvation by grace through faith in Jesus Christ alone, and the priesthood of every believer, Protestantism forever separates itself from Romanism in every generation. The efforts of some to embrace the Roman hierarchy in the World Council of Churches is an abandonment of the heritage received from Luther, Knox and Calvin. It is an attempt to reenslave a church that was once shown the bright light of freedom.

But we do not mean to say that all who bear the name of Protestant wish to join forces with Rome in the name of ecumenicity. Some value freedom but want to retain it while embracing the very error which led our fathers in the Protestant faith to break with Rome. Their freedom will not last. A virile Protestantism is needed today. Unless we clearly set forth the truth of the Scriptures over against the doctrines and commandments of men, Romanism will have little to fear. A court fool, at the time of Luther, was said to have told a certain cardinal in Rome, "My Lord, take my advice and first depose Paul from the company of the Apostles; it is he who is giving us all this trouble." Luther stood upon Paul's doctrine. Let us also vigorously proclaim that Word of God, meeting error point by point. It is still our only trusty shield and weapon. If God and His truth be for us, who can be against us?

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## Building the Ark of God

### Address to New Students

By PROFESSOR C. VAN TIL

*AT the opening exercises of Westminster Seminary it is customary for the Chairman of the Faculty to deliver a brief address of welcome to the students, having particularly in mind those coming to the Seminary for the first time. Here is the address delivered this year by Dr. VanTil.*

**F**IRST of all I would greet you in the name of the Lord Jesus Christ, and welcome you to our campus and to our fellowship together in Him. May our fellowship in the Lord Jesus Christ be increasingly precious to every one of us as the days go by.

But secondly I wish to welcome you

also to a fellowship of labor in the Lord our God. To describe briefly this fellowship of labor I invite you to think with me for just a few moments about that great man of God, Noah, the builder of the ark.

Noah, we read, found favor in the sight of God. He alone of his generation did find favor, and he walked with God. This is said also of Enoch before him, but Enoch was translated suddenly into glory. Not so with Noah, for God had a task for Noah to perform in his generation.

It was a godless generation in which Noah was called to perform his task. It was a generation of men who had

openly and in brazen-faced fashion forsaken the living God. They are exemplified in the person of Lamech, who boldly said to his two wives that if a young man met him and he was angry he would cut him in two—and it would not trouble his conscience in the least for while his great-great-grandfather Cain still thought there was a god, he no longer thought so. He knew that the idea that there was a god was a projection of the human imagination.

This was the attitude of the children of Cain. Sad to say, it was also virtually the attitude of the children of Seth. Instead of witnessing against and to these children of Cain, the children of Seth had become fellow-breakers with them of the laws of God. They had all of them in effect taken the same position that Lamech took. All that remained was a test of strength between the living God and the children of men.

It was in this situation that Noah found grace in the sight of God to build the ark. He walked with God, as Enoch had walked with God. To God he presented the needs of this generation. The awful apostasy from the living God burdened his heart. He wept over it. He besought God for relief from the situation.

Then God used this man who walked with Him, this man who had found grace in His sight, to become the builder of the ark. And in the building of the ark he was to save his house, and at the same time he was to judge the world. Just as a wall separates and keeps inside those that are within, and keeps outside those that are without, so the building of the ark accomplished in one act the saving of Noah's house and the condemnation of the world.

Think with me for just a moment on this second aspect of Noah's work. He was a preacher of righteousness. He was a just man in his generation. He witnessed to that generation of the living God, and of His requirements.

So he came to that generation which he served, first of all, with a challenge pertaining to the past. He took the tradition of Adam and Eve in Paradise as being historically true, as indicating to man just what had happened at the beginning of all things in this world. But they laughed him to scorn. They said there were no records of such things as that, no scientific evidence

## Westminster Enrollment is Eighty-five

**W**ESTMINSTER Theological Seminary of Philadelphia began its 24th academic year on Wednesday, September 23, with an enrollment of eighty-five students, including twenty-three in the entering class, and eleven taking graduate work. Among the entering students are two who came from Spain, the first time that students from that country have been enrolled at Westminster.

The opening exercises were held in Calvary Orthodox Presbyterian Church of Glenside, adjacent to the Seminary campus. The church auditorium was filled to capacity, and about 25 persons listened to the service as it came over a loud speaker in the down-stairs room.



**Professor C. VanTil, the Rev. W. Vander Haak, and the Rev. John P. Clelland, President of the Board of Trustees, on the Seminary campus following the opening exercises.**

Taking part in the exercises were Professor C. Van Til, Chairman of the Seminary faculty, who presided and also delivered a brief address of welcome to the students; the Rev. Fred C. Kuehner, professor of New Testament in the Reformed Episcopal Seminary of Philadelphia; Dr. Robert K. Rudolph, Registrar and Professor of Theology at Reformed Episcopal Seminary; and the Rev. William Vander Haak, pastor of the Midland Park, N. J., Christian Reformed Church, who delivered the principal address. Dr. VanTil's address of welcome is included in this issue. We intend to publish Mr. Vander Haak's address in the near future.

One of the problems faced by the Seminary in its work is the limited accommodations available for married students. Only a few families can be housed on the campus, and in most cases married students must arrange their own housing. This year at least two student families are using trailers for their living quarters.

The Executive Committee of the Alumni Association met on the day of the Seminary opening, and made arrangements for several Alumni functions, including the annual Home Coming during the winter, and the annual banquet next May. Also a committee was appointed to confer with a committee of the Board of Trustees concerning ways and means of observing the Seminary's twenty-fifth year in 1954-5.

that that was what had taken place.

He also witnessed to them of the same God as at the present time controlling the universe, as bringing rain and sunshine in season, as controlling the laws of nature. But they argued, in effect, that that was not true. They assumed that nature works by itself, that it is not under God's control.

And so when he, having been warned of God concerning things that should come to pass, also brought them a different philosophy of the future than they were accustomed to believe, when he predicted in the name of God that a flood would come and destroy all of them unless they would repent, they again laughed him to scorn. There were no records of such floods. Science knew nothing of such things. "It cannot happen here," they said, in

effect. The world just doesn't produce such things. Reality isn't of that nature. We know, they said, because the human race hasn't experienced anything of the sort.

But Noah was not afraid of their ridicule. He believed that God had spoken. When he said to them that God had revealed this to him, they in effect told him that it was natural for primitive man to think that there were such revelations, but that in reality the idea of revelation is also a projection of the mind of man. So they listened not to him. They scorned him. They reviled him. They rejected him. And they did not think that in all seriousness a man would build a ship on the top of a mountain, predicting that water would come above the highest peaks on which safety might be found.

Nevertheless Noah built the ark of God, at God's behest, for the saving of his house when the flood did come, and for the judgment of the world.

So, my friends, as you enter into the work of this year, will you not join with us in our day and generation in building the ark of God.

In the past, some hundred years and more, Princeton Theological Seminary used to join with those that built the ark of God. But in recent times Princeton Seminary has joined those that ridicule the builders of the ark. For that reason Dr. Machen and others, given grace by God and walking with God and being faithful to their generation, witnessing to that generation,

raised up this institution, once more in our day to help build the ark of God.

Will you not then with us listen to the revelation of God, to what it tells us about the origins of things, about the present state of things, and about the future judgment of God upon those that believe not? And then will you not with us prepare for the preaching of the salvation of men's souls if they will enter into the ark, if they will believe in Jesus Christ who gave Himself for His own?

May the God of all grace give us wisdom and give us strength and fearlessness in our day, that we may be found faithful, as Noah was faithful in his day.

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## Mission Cooperation in Moslem Lands

*Some comment on proposals by Dr. J. Christy Wilson*

By CLARENCE W. DUFF

**I**T is unpleasant in reviewing a book in which there is so much that is commendable, to find oneself differing radically with the author on a subject of great importance, the subject of cooperation between various churches and missions in the task of evangelizing the Moslems of Bible lands. We believe in all possible scriptural cooperation between churches or agencies of like faith, but we cannot persuade ourselves that the measure of cooperation advocated by Dr. Wilson is either scriptural or practical.

Leaving aside the question as to whether evangelistic cooperation by the various foreign churches or mission agencies working in Bible lands is feasible or right, we must say something about the proposal to bring into the evangelistic effort the ancient churches of those lands, notably the Nestorian Church in Iran, the Monophysite Coptic churches in Egypt and Ethiopia, the Greek Orthodox Church, the Armenian Church and, presumably, the Jacobite Church in Syria.

Dr. Wilson appears to approve such a proposal. He says, "They (the ancient churches) should have much to contribute to the future of the Christian fellowship in Bible lands." (p. 164). And again, "All these things

make us feel that the time is drawing near when the various elements in the Christian community in Moslem countries may unite in a concerted effort to win Mohammedans to Christ, and that all Christians, of whatever communion, may welcome the convert into the society of the Kingdom of God" (p. 165).

We quote Dr. Wilson further—"If ways and means may be found for the missions and the younger churches to unite with these ancient communions

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**I**N an earlier issue there was brief comment by the Rev. Clarence W. Duff, Orthodox Presbyterian missionary in Eritrea, concerning the book of Dr. J. Christy Wilson, "The Christian Message to Islam." Mr. Duff found many worthwhile features in the book. However, on the subject of cooperation on the mission field, Mr. Duff feels that the position taken by Dr. Wilson is open to substantial criticism. His analysis of this element in the book appears here.

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of the East in the task of evangelism it will, indeed, mark the dawn of a new age in the Christian approach to Moslems" (p. 80). "Though it may take a long time for union of Christian bodies to be accomplished, we should certainly be able to get together for

concerted action in presenting Christ and His way of life to Moslems. Great progress has already been made in showing the Mohammedan people the real meaning of Christianity, and if all forces that are known by the name of Christ can get together for cooperation they might change the Moslem conception of what Christianity really is within a few years" (p. 174-5. Question: *Would we want Moslems to get such a conglomerate conception of the Christian faith?* C. W. D.)

There are other quotations, but these are sufficient to present Dr. Wilson's position. I would not feel it necessary to say so much on this subject of cooperation in evangelism with the ancient churches were it not that the idea has taken strong hold on many missionary organizations and leaders in our own day. It must be faced here in Africa in the near future. Leaders in the American Mission (United Presbyterian), the Swedish Evangelical Mission (Lutheran) and the native evangelical church which has resulted from its labors, in the Church of England's Bible Churchman's Missionary Society and in other agencies are hopeful of obtaining some measure of cooperation with the National Church of Ethiopia, the ancient Ethiopic church.

Different leaders and different groups have differing ideas on how far they may cooperate. Some seem to look forward to all Christian groups in Ethiopia becoming part of the Ethiopic Church. Some envision a national Ethiopian church formed by a federation of existing evangelical groups with the ancient church. Some, I understand, have refrained from ordaining pastors of their own up to the present time, in the hope that eventually the Ethiopic Church may recognize them and ordain their pastors. The pastors they have are ex-priests of the ancient church whose ordination has been accepted by the evangelical group. It is the set policy of at least one of the above-mentioned missions to encourage converts or any who accept the evangelical teaching to enter or remain in the Ethiopic Church, and another has, I understand, at times turned over its converts from paganism for baptism by the Ethiopic Church priests.

What are we to say about cooperating with these ancient churches in evangelism? Can we rejoice in having converts from Islam or Paganism join their fellowship or associate with their



priesthood? Do we want to give converts the impression that the doctrine of these ancient churches is scriptural? Can we rejoice over the tens of thousands who have in recent years been baptized into the Ethiopic Church?

I remember talking with one of these converts a few years ago. He was more frank than most, but I have no doubt he was typical of thousands of the converts. As we waited for our mules to be saddled in the morning, I asked the old Kambata who had put up one of our pack animals in his house overnight, whether he believed in Jesus Christ. "No!", he replied, "I don't believe in Jesus Christ. I am a Christian!" This man recognized that though he had let a priest baptize him, doubtless in a mass baptism, tie a cord about his neck, give him a Christian name, and though he now ate only "Christian" meat and kept the Christian fasts and feasts, yet the "Jesus Christ believing people" who were his neighbors, and who attended the evangelical church in a thatched hut where we had spent the night, had a faith in Christ about which he knew nothing.

I cannot claim the extensive and intimate knowledge of ancient churches of Bible lands which Dr. Wilson has. However, for well onto a score of years I have observed the life and teaching of the Ethiopic (Coptic) Church at close range. I have had many and extended conversations with her priests and members about spiritual things. I have visited their churches and monasteries, and have been a guest in the home of a friend when it was his turn to entertain the brothers of his local society in the private celebration of the communion. I have read a great deal about the teaching and practice of the Church. And I am convinced that it would be a great mistake to encourage the younger (evangelical) churches, or Christians just to come out of Islam or other unbelief, to have association with this ancient church. In fact, where the evangelical churches are standing solidly and aggressively for the truth and continuing to evangelize, the ancient Church is the arch persecutor of the true Christians.

I know there are movements for reform in several of these ancient churches. We should rejoice in this, and be glad for any measure of turning to the light of God's Word. We recognize that for some earnest souls seeking the truth there is in these

churches an amount of saving truth, albeit usually sadly obscured by an accumulation of error and ritual.

But how far have these "evangelical" movements in the ancient churches gone? Have the "evangelical" elements in the Coptic Church of Egypt and the Ethiopic Church declined to receive the priestly ministrations in the Mass, prayers for the dead, confession? Have they ceased to use the saints and Mary and the angels as their mediators in prayer? Have they given up their meritorious fastings and their idolatrous bowing down to the ark? Have they arrived at and taught a clear doctrine of justification by the grace of God alone, through faith in the perfect work of Christ? Have they denied that there is a purgatory?

And if these groups have come some distance on the way of truth, what is their standing in the ancient Church. Are they still welcome? Can they freely propagate their reform doctrines? If they really take a stand on Scriptural truth, will they not find that they are no longer wanted in the old Church, are no longer at home in it, can not remain in it without sin and compromise? Should not these groups rather join themselves with existing evangelical churches and help establish a pure, bold and clearcut testimony to the full truth of God's Word?

In any case the proposal of Dr. Wilson and others is for cooperation with these ancient churches as churches, not for cooperation just with certain groups in the churches. Certainly a number of the brethren who talk about cooperation would welcome cooperation with the ancient churches just as they stand

today, in some form of united effort. Dr. Wilson expresses the hope that the ancient churches may join in the Near East Christian Council, where their fraternal delegates have already been welcomed.

Can we have this sort of cooperation without compromise. I do not think so. How can we present a pure gospel to Moslems or anyone else if we try to present it in conjunction with churches which teach grave and numerous errors?

Moslem lands, particularly Bible lands, have seen too much of false Christianity. Mohammed himself evidently was affected in his thinking by Christianity, but the Christianity he learned was a distorted Christianity. And whatever from Christianity he incorporated in his teaching was sadly distorted. The ancient churches in Bible lands have given Mohammedans a perverted view of Christian truth. Many Moslems abhor what they rightly consider the idolatrous practices of the ancient churches. Those churches have caused such misunderstanding of Christianity that they are a liability when we come to deal with Moslems. We must frequently dissociate ourselves from the Ethiopic Church's doctrines in order to gain a hearing for the truth.

Let us indeed go forward in a mighty crusade to win the Moslem lands to Christ. But let us not attempt the struggle with a mutilated and compromised message. Rather let us hold fast to the great historic scriptural message of the pure gospel. Then we can be assured of God's blessing in whatever harvest we gather.

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## Orthodox Presbyterian Church News

### Brief Church Notes

**Portland, Me.:** The teen-age Machen League of Second Parish Church has set for its goal the memorization of 50 questions of the Shorter Catechism. Members of the church presented Elder and Mrs. William MacDonald with 25 silver dollars, on the occasion of their 25th wedding anniversary recently. The church's new Memorial Organ is to be dedicated this month. About half of the Memorial Organ fund of \$7,800 has been re-

ceived to date.

**Wildwood, N. J.:** Calvary church is still without a pastor. The pulpit is being filled by visiting ministers and an elder of the church. On September 20, the morning service was broadcast over station WCMC. The Rev. Lester Bachman was guest preacher. A special program for the teen-agers is being worked out by Mrs. Mullen. Elder and Mrs. Hibbs have completed arrangements to make their residence at the *Evening Rest* in Dalanco, N. J.

**Grove City, Pa.:** Special services, with the pastor preaching, were held at Wayside Church, October 4-18. Preparatory prayer services were held by elders and deacons in homes in the surrounding communities. The evening services during August were designated as the "family hour of worship," with participation by members of various families.

**Evergreen Park, Ill.:** The Women's Missionary Society of Westminster Church is sponsoring a "missionary race" in the Sunday school, for the purpose of increasing the pupils' knowledge of the missionary work of the denomination, and in preparation for the Thank offering. The men's club has been repainting the outside of the church building.

**Volga, S. D.:** Over thirty boxes of relief clothing destined for Korea were shipped in September by the Ladies' Aid Society of Calvary Church, assisted by their sister organization in the Christian Reformed Church. A Young Adult Fellowship for young married people was organized during the summer. Its aim is to bring together for social and spiritual fellowship people who were not being reached by the regular services of the church, and to bring them to the church. Mrs. Eleanor Miller, formerly superintendent of the Sunday school, has joined the faculty of Augsburg College in Minneapolis. Mr. Eugene Kleinjan, who graduated from Wheaton this year, has been elected superintendent.

**Manchester, S. D.:** A choir has been organized and is assisting in the services at Manchester church. A special program to be held in conjunction with the choir of the Bancroft church, is now in preparation. At Bancroft, men and women of the church have been making needed repairs to the church building.

**Long Beach, Calif.:** The Women's Missionary Society of First Church recently held an open meeting in Houghton Park, with a covered dish supper, and an address by the Rev. Robert Nicholas. Delegations were present from Whittier and Sun Gardens, and there was a food shower for the Nicholas family who are living in Whittier. Mr. Nicholas is missionary-pastor of the Whittier-Sun Gardens work.

**San Francisco, Calif.:** Six people are taking the church membership course at First Church. One is a young

man who was led to Christ by Chaplain Wade during the course of a trip to Manila. Mr. C. J. Miller, a deacon of the church, and his family have gone to Philadelphia, where Mr. Miller is enrolled in Westminster Seminary. The church conducts services frequently on Sunday afternoons at the Laguna Honda House, the city almshouse.

**Portland, Oregon:** Dr. Earl Kaland and Professor Paul Finlay of Western Baptist seminary supplied the pulpit of First church while the pastor was on vacation. A program of recreation for the young people is held each Monday evening in a neighboring school gymnasium. On September 19, a work party was held at the church, with improvements being made to the building. A week of evangelistic services is scheduled for the latter part of October, with the Rev. Robert K. Churchill as guest preacher.

**Crescent Park, N. J.:** The pastor of Immanuel Church, the Rev. Albert G. Edwards, III, is still convalescing from an attack of pneumonia. He was absent from the pulpit for several weeks, and is now permitted to conduct the stated services of the church, but must refrain from additional activity.

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## Philadelphia Presbytery Meets

**T**HE fall meeting of the Presbytery of Philadelphia of The Orthodox Presbyterian Church was held September 21 in Mediator Church, Philadelphia. The Rev. Robert L. Vining of Bethany Church, Nottingham, was elected Moderator to succeed Dr. Edward J. Young.

The Presbytery received the Rev. George J. Willis from the Presbyterian Church in the U. S. (Southern), and made plans for installing him as pastor of St. Andrews Church in Baltimore on October 20. Presbytery officially dismissed Professor R. B. Kuiper to the Sherman Street Christian Reformed Church, Classis Grand Rapids East, of the Christian Reformed denomination. Professor Kuiper is acting president of Calvin Seminary.

Two Westminster Seminary students, Henry Fikkert and C. G. Roskamp, were taken under care as candidates for the ministry. A formal call

from the Foreign Missions Committee to the Rev. John D. Johnston for missionary service in Formosa was approved, and Mr. Johnston indicated his acceptance of the call.

The application of Dr. L. Craig Long to be received and enrolled as a minister was rejected, on the ground that Presbytery was not convinced he had the qualifications requisite for the gospel ministry.

The Committee appointed by the General Assembly to confer with Mr. G. Travers Sloyer concerning his views on guidance presented a 13-page report which was read by the Rev. E. P. Clowney. The report presented the Committee's understanding of Mr. Sloyer's position, and its evaluation of certain objections raised against that position. The Committee expressed its conclusion, that Mr. Sloyer's views as outlined in its report were in harmony with the Scriptures and the subordinate standards, and that the objections it listed were not valid against his position. The report did not contain any recommendations.

Presbytery proceeded to consider this report. This consideration was of a tentative character, because there had been no opportunity to examine it before the meeting convened. However, it was apparent that in the minds of some, the report did not constitute the final word. Presbytery voted to have copies of the report sent to its ministers and sessions, and to consider the matter further at an adjourned meeting to be held, October 19, in Wilmington, Del.

Three Westminster seminary students were approved for supply appointments in churches or extension work in the Presbytery. They are Mr. Thomas Kay at Community Church, Center Square; Mr. Carl Reitsma at Mediator Church, and Mr. Robert Thoburn at the extension work of Calvary Church, Glenside, in Hatboro. These actions raised some objection, since none of the men has yet been licensed, and all are still studying at the Seminary.

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## Presbytery of the Dakotas

**T**HE fall meeting of the Presbytery of the Dakotas was held in Denver, Colo., on September 15 and 16. The Rev. Bruce A. Coie of Volga, S. D.

presided as Moderator. The Rev. Henry P. Tavares of Carson, N. D., served as temporary clerk.

Three licentiates of Presbytery were examined and approved for ordination. Two of them, Robert D. Knudsen and Takuo Hohri, were ordained at a service held the evening of September 16. Mr. Knudsen is teacher of Bible and philosophy at Rockmont College in Denver, and Mr. Hohri is in charge of the chapel work carried on in Denver under Park Hill church. The third, Mr. V. Robert Nilson, has been supplying the church at Lincoln, Nebraska, and is to be ordained there.

Two young men were taken under

care of Presbytery. They are Jonathan Male, son of the Rev. W. Benson Male of Denver, and LeRoy Petrie, also of Denver. Mr. Jerry Spoon, of the Park Hill church, was licensed. He has studied two years at San Anselmo Seminary in San Francisco, and had become convinced of the decadence of the Presbyterian Church U.S.A. through bitter experiences with modernistic Presbyterian churches in Denver.

All ministers of Presbytery except the Rev. C. A. Balcom of Bismarck, N. D., and elders from six churches were in attendance at the meeting. The spring meeting of Presbytery was called to meet in Volga, S. D.

Dodger power at the plate they were thoroughly drubbed, largely because they couldn't get Dick Gaffin's pitches through a tight infield composed of Ron McCoy at 1st, the Clelland boys at 2nd and short and "Chip" Stonehouse on third. Ed Urban, now enrolled at Westminster Seminary, caught for them and George Marsden, Bobby Coie, John Adair, David Armour, Dale Solomon and John Wilson shared outfield duties.

The 170 people making up the Conference family were well fed by Mrs. R. L. Atwell, cheerfully assisted by Mesdames Spooner and Mullen of Wildwood, Mr. and Mrs. Ralph Clouser and Robert Kopenhaver of Middletown and the Rev. Elmer Dortzbach of Franklin Square.

Forenoon classes included a Bible Study, "Excursions in Exodus," taught by the Rev. E. L. Kellogg, a course on "How We Got Our Bible" taught by Seminarian Robert Thoburn and an Assembly in which the Rev. J. P. Clelland presented "Covenant Implications." The evening program was featured by a song service directed by the Rev. James Price and sermons on the Life of Peter by the Rev. E. P. Clowney. A choir was a new feature this year and added to the enjoyment of the young people and made a valuable contribution to the various worship services. Mrs. Price's classes in handwork also constituted an innovation that was well received. The Sunday program was planned with the fourth Commandment in mind and the Conference

## French Creek Bible Conference

By ROBERT L. ATWELL

FROM all reports the 1953 French Creek Bible Conference was the best ever. It was again held on beautiful Hopewell Lake in the French Creek State Park the week ending Labor Day. There was promise before it began that this Conference would be "different" for applications had been accepted from 134 delegates, which meant that all camp facilities would be taxed to utmost capacity. Apprehension that this would result in chaos proved unfounded as the enthusiasm of the delegates matched that of the staff for making the Conference one that would live up to its purpose: "That our young people may learn to glorify God and to enjoy Him forever." In fact, while it is probably true that if the young people were asked what made the week so outstanding this year they would reply the instruction of the classes and especially the sermons which Mr. Clowney delivered, the staff would explain it as largely due to the contribution made by the cooperation and the enthusiasm of the young people themselves, especially those who had been there in previous years including some who had been promoted to the position of counsellors.

The hottest weather in 20 years somewhat reduced the intensity of tribal competition between the Bears, Badgers, Bulls, Bucks, Beavers and Bison but increased the length and enjoyment of the waterfront period when

the Rev. Messrs. Clowney and Kellogg constituted themselves a seventh tribe, the Buzzards, and fared ill in various types of water competition, notably canoe tilting. The Rev. Glenn Coie, ably assisted by Mrs. Thoburn, Bob Nuernberger and Don Taws, directed these activities and took every precaution against mishap without lessening the pleasure afforded by lake and watercraft. In the traditional softball game between faculty and delegates, although the "old men" had Buzz Walmer on the mound and alleged



At French Creek: *Front row*—Mary Compton of Philippsburg, N. J., Natalie Alexander of Morristown, Lois Parker and Gwen Kellogg of W. Collingswood, Gail Johnson of Silver Spring, Md., Barbara Buck of Franklin Square, N. Y., Judy Carpenter of Trenton. *Back row*—Eleanor Roberts of Middletown, Pa., Jean Keller of Crescent Park, N. J., Dave Armour of Grove City, Pa., Bernard Stonehouse of Glenside, John Adair of Portland, Me., Calvin Johnson of Bridgeton, N. J.



French Creek—Just one part of the Assembly hall following lunch on Labor Day.

closed Labor Day with a "Missions Fest" which was attended by many visitors from various Orthodox Presbyterian congregations. The Rev. Glenn R. Coie and the Rev. John D. Johnston, missionary-appointee to Formosa, spoke on this occasion. The young people contributed to offerings for the Committees of the Orthodox Presbyterian Church, for Westminster Seminary and for THE PRESBYTERIAN GUARDIAN in a way that reflected their attitude toward the work of the Gospel for the offerings amounted to appreciably more than the total that was spent during the entire week of heat on ice cream, soft drinks and other items sold at the canteen.

Middletown, Pa., for the fourth straight year, had the largest delegation with Phillipsburg, N. J. tying Silver Spring for second. Next in order were delegations from Glenside, Franklin Square, Wilmington, Wildwood, Westfield, West Collingswood, Crescent Park, Pittsgrove, Portland (Maine), Morristown, Bridgeton, Center Square, Nottingham, Kirkwood, Harrisville, Fawn Grove and Korea. It appears that two Conferences must be held next year unless large numbers of our young people are turned away, and a petition to that effect is to be presented to the Directors at their Annual meeting October 12. There has also been considerable sentiment in favor of a Family Conference and that matter too is to be presented to the October 12 meeting. Readers of the GUARDIAN are urged to remember this Conference work in their prayers and are reminded that while Directors must be elected from the ordained officers of the Orthodox Presbyterian Church, membership in the Association is open to all members of any evangelical church. Fees may be sent to and further infor-

mation secured from either Mr. John H. Hoffman of Middletown, Pa., treasurer, or the Rev. Robert Atwell, Roslyn, Pa., director.

### N. J. S. S. A. Holds Fall Conference

THE Fall Conference of the New Jersey Sunday School Association of The Orthodox Presbyterian Church was held September 11 and 12 at Westminster Theological Seminary. The roll call Saturday afternoon showed delegations present from eleven Sunday schools in New Jersey, and guest delegations from five schools in Pennsylvania, for a total of about sixty delegates.

The program included three conference sessions. On Friday evening the Rev. Edmund P. Clowney spoke on "Developing the Evangelical Orientation of the Sunday school." On Saturday morning there was an address by the Rev. Anthony Hoekema on "Principles of Sunday School Teaching." Mr. Hoekema is a minister of the



N. J. S. S. A. Officers  
Ralph Clough, Ethel Atwood, Ed Haug

Christian Reformed Church, and a member of the education committee of his denomination. On Saturday afternoon, following a brief business session, a panel of four speakers presented suggestions for the observance of special days in the Sunday school. Mrs. R. B. Gaffin spoke on the observance of Easter, Mrs. Edward L. Kellogg on Children's Day, Mrs. John P. Galbraith on Missionary Sundays, and Mrs. James Price on Rally Day, and also on Christmas.

At the business session the Rev. Ralph Clough of Bridgeton was elected President, Mr. Edward Haug of Westfield Vice President, and Miss Ethel Atwood of East Orange Secretary-Treasurer.

### N. J. Machen League

YOUNG people from all over New Jersey gathered at Immanuel Church in Crescent Park on Friday, September 18, for the annual fall Machen League Conference. Seventy-five delegates from ten churches were present for the picnic supper at Hidden Lake on Friday evening. Following the recreation period, there was a time of singing about the camp fire under the direction of the Rev. James Price, and a devotional and testimony period led by Elder Don Johnston of Bridgeton.

The delegates were entertained overnight in Crescent Park and Collingswood homes.

Saturday morning the conference reconvened at 9.30. Following a devotional service led by Karen Dunn of Westfield, the delegates listened to a series of 15-minute talks on various fields of "life work." Speakers were the Rev. E. P. Clowney on the minister, Mrs. Morgan Jones on the nurse, Mr. Ed Haug on the business man, Miss Alice Anderson on the school teacher, Dr. George Nitzsche on the doctor, and the Rev. John D. Johnston on the missionary. A discussion period led by the Rev. Leslie Dunn closed the morning session.

Ladies of Crescent Park served luncheon to the delegates in the nearby civic building, and a period of recreation followed.

The closing message of the conference was brought by the Rev. Robert L. Atwell, who spoke on "Glorifying God in your Life Calling."

## Calvin Forum Attacks Westminster Professor

**T**HE *Calvin Forum*, a magazine published by a board of the combined faculties of Calvin College and Seminary, in its August-September issue has launched a critical attack upon what it describes as the "Westminster apologetics," by which it means chiefly the system of apologetics advocated and taught by Professor C. VanTil and many who have studied under him. Fifteen pages of the 24-page magazine are taken up with this attack, through an introductory editorial and two articles.

The editorial, written by Professor C. DeBoer, Editor-in-Chief, begins by stating, "In its next three issues the *Forum* will present a number of critical discussions of the new apologetic at Westminster Seminary, Philadelphia, Pennsylvania, two of them appearing in the present number." While declaring that "the present critics of the new apologetic have no quarrel with its Christian theistic position," the editorial declares that they question its "adequacy" and "technical correctness."

Particular points of their complaint have to do with the theory of knowledge, the use of presuppositions, the treatment of secular and Catholic thinkers, the use of words and philosophical terms, and the interpretation of the idea of the antithesis.

Of the two articles, one is by Professor Jesse DeBoer (no relation) of the University of Kentucky, and the other is by Clifton J. Orlebeke, an instructor at the University of Rhode Island.

The writings of Dr. VanTil to which reference is made in these articles are his unpublished classroom syllabi, *Apologetics*, *Introduction to Systematic Theology*, and *Christian Theistic Evidences*, his Tyndale Lecture *The Intellectual Challenge of the Gospel*, and his book *Common Grace*.

In the judgment of several competent individuals, the *Forum* articles reveal considerable misunderstanding of Dr. VanTil's position, and an often superficial treatment of his writings. A reply is not expected until the entire series has appeared.

Dr. VanTil has been professor in Westminster Seminary since 1929. On two occasions he has been invited by the Synod of the Christian Reformed Church—in 1951 almost unanimously

—to join the faculty of Calvin Seminary. Both times he declined.

## Gives Institutes to President

**W**HILE in Denver attending the meeting of the Presbytery of the Dakotas, the Rev. Melvin B. Nonhof of Bancroft, S. D., went to the Summer White House at Lowry Airforce Base, where President Eisenhower had his vacation office, and presented the President with a two-volume edition of Calvin's *Institutes of the Christian Religion*.

Mr. Nonhof had a letter of introduction from Senator Karl E. Mundt of Madison, S. D., which enabled him to visit the Summer White House and present the volumes.

## Hard Family Not Permitted to Korea

**T**HE Committee on Foreign Missions has received word that, for the present, Mrs. Theodore Hard and the two children will not be permitted to go to Korea, when Mr. Hard takes up missionary work there.

As a result the family will go first to Japan, and Mrs. Hard and the children will make their residence in that country, while Mr. Hard serves in Korea. The family is expected to sail from the west coast in November.

## A Home Study Course in Christian Doctrine

### The Application of Redemption

By JOHN MURRAY

#### LESSON XII Adoption I

**A**DOPTION is an act of God's grace distinct from and additional to the other acts of grace involved in the application of redemption. It might seem quite unnecessary to say this. Does not the term itself and the specific meaning which attaches to it clearly imply its distinctiveness? Yet it is not superfluous to emphasize the fact that it is a distinct act carrying with it its own peculiar privileges. It is particularly important to remember that it is not the same as justification

## Missionaries Ill in Eritrea

**W**ORD from Eritrea informs us that two of the Orthodox Presbyterian missionaries there have been ill this summer. The Rev. Francis Mahaffy suffered an apparently rather serious infection of the ear. He has now recovered, but his hearing ability in that ear has been substantially affected.

The Rev. Herbert Bird underwent a severe attack of asthma late in the summer. He has been somewhat subject to this malady, but it is indicated that the altitude and the dry weather combined to produce a serious attack, and he was hospitalized for a while. He has now left the hospital and seems to be recovering.

## Rochester Elder Canvasses for Guardian

**E**LDER C. Muller of Memorial Orthodox Presbyterian Church, Rochester, N. Y., was appointed by the session of the church recently to canvass members of the congregation on behalf of THE PRESBYTERIAN GUARDIAN. So far, Mr. Muller has been able to send in forty-three subscriptions, most of which are new. (We certainly are happy that Memorial Church undertook such a program, with such gratifying results, and that Elder Muller was able and willing to see the project carried through. *Ed.*)

or regeneration. Too frequently it has been regarded as simply an aspect of justification or as another way of stating the privilege conferred by regeneration. It is much more than either or both of these acts of grace.

Justification means our acceptance with God as righteous and the bestowal of the title to everlasting life. Regeneration is the renewing of our hearts after the image of God. But these blessings in themselves, however precious they are, do not indicate what is conferred by the act of adoption. By adoption the redeemed become sons

and daughters of the Lord God Almighty; they are introduced into and given the privileges of God's family. Neither justification nor regeneration expresses precisely that. A text which sets forth the special character of adoption is John 1:12: "But as many as received him, to them gave he right (authority) to become children of God, to those who believe on his name." We become children of God by the bestowment of a right or by the conferring of authority, and this is given to them who believe on Jesus' name.

### The Relations of Adoption

There are a few things to be said, however, about the relation of adoption to these other acts of grace. 1. Though adoption is distinct it is never separable from justification and regeneration. The person who is justified is always the recipient of sonship. And those who are given the right to become sons of God are those who, as John 1:13 indicates, "were born not of blood nor of the will of the flesh nor of the will of man but of God." 2. Adoption is, like justification, a judicial act. In other words, it is the bestowal of a status, or standing, not the generating within us of a new nature or character. It concerns a relationship and not the attitude or disposition which enables us to recognize and cultivate that relationship. 3. Those adopted into God's family are also given the Spirit of adoption whereby they are able to recognize their sonship and exercise the privileges which go with it. "And because ye are sons, God hath sent forth the Spirit of his Son into our hearts, crying Abba Father" (Gal. 4:6; cf. Rom. 8:15, 16). The Spirit of adoption is the consequence but this does not itself constitute adoption. 4. There is a close relation between adoption and regeneration. So close is this connection that some would say that we are sons of God both by participation of nature and by deed of adoption. There is Scripture evidence which might support this inference. There are two ways whereby we may become members of a human family—we may be born into it or we may be adopted into it. The former is by natural generation, the latter is by legal act. It may be that the Scripture represents us as entering into the family of God by both—by generation and by adoption. However, this does not appear to be conclusive. In any case, there is a very

close interdependence between the generative act of God's grace (regeneration) and the adoptive. When God adopts men and women into his family he insures that not only may they have the rights and privileges of his sons and daughters but also the nature or disposition consonant with such a status. This he does by regeneration—he renews them after his image in knowledge, righteousness, and holiness. God never has in his family those who are alien to its atmosphere and spirit and station. Regeneration is the prerequisite of adoption. It is the same Holy Spirit who regenerates who is also sent into the hearts of the adopted, crying Abba Father. But adoption itself is not simply regeneration, nor is it the Spirit of adoption—the one is prerequisite, the other is consequent.

### The Specific Character of Adoption

Adoption, as the term clearly implies, is an act of transfer from an alien family into the family of God himself. This is surely the apex of grace and privilege. We would not dare to conceive of such grace far less to claim it apart from God's own revelation and assurance. It staggers imagination because of its amazing condescension and love. The Spirit alone could be the seal of it in our hearts. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God" (I Cor. 2:9, 10). It is only as there is the conjunction of the witness of revelation and the inward witness of the Spirit in our hearts that we are able to scale this pinnacle of faith and say with filial confidence and love, Abba Father.

Adoption is concerned with the fatherhood of God in relation to men. When we think of God's fatherhood it is necessary to make certain distinctions. There is, first of all, God's fatherhood which is exclusively trinitarian, the fatherhood of the Father, the first person of the trinity, in relation to the Son, the second person. This applies only to God the Father in his eternal and necessary relation to the Son and to the Son alone. It is unique and exclusive. No one else, not even the Holy Spirit, is the Son in this sense. It does not apply to angels or men. In

modern theology it is sometimes said that men by adoption come to share in Christ's Sonship and thus enter into the divine life of the trinity. This is grave confusion and error. The eternal Son of God is the only-begotten and no one shares in his Sonship, just as God the Father is not the Father of any other in the sense in which he is the Father of the only-begotten and eternal Son.

In relation to men there is what has sometimes been called the universal fatherhood of God. It is true that there is a sense in which God may be said to be the Father of all men. Creatively and providentially he gives to all men life and breath and all things. In him all live and move and have their being. It is this relation that is referred to in such passages as Acts 17:25-29; Hebrews 12:9; James 1:18. Since we are the offspring of God, since he is the Father of spirits and the Father of lights it may be scriptural to speak of this relation which God sustains to all men in creation and providence as one of fatherhood and therefore of universal fatherhood. There are other passages in Scripture which might appear to speak even more explicitly of this relation in terms of fatherhood but when examined carefully some of them can clearly be shown not to refer to this fatherhood and others more probably refer to a much more specific and restricted fatherhood. In Malachi 2:10, for example, "Have we not all one father? hath not one God created us?", it is not by any means certain that the allusion is to original creation and to God as Father of all men in virtue of creation. What needs in any case to be noted is that on relatively few occasions in Scripture is the relation which God sustains to men in virtue of creation and general providence spoken of in terms of God's fatherhood. The term "Father" as applied to God and the title "son of God" as applied to men are all but uniformly in Scripture reserved for that particular relationship that is constituted by redemption and adoption. This teaches us the lesson that the great message of Scripture respecting the Fatherhood of God, the message epitomized in such a text as, "ye have not received the spirit of bondage again to fear, but ye have received the Spirit of adoption, whereby we cry Abba Father" (Rom. 8:15) or in the prayer which Jesus taught his disciples

to pray, "Our Father who art in heaven" (Matt. 6:9), is not that of the universal fatherhood of God but the message of that most specific and intimate relationship which God constitutes with those who believe in Jesus' name. To substitute the message of God's universal fatherhood for that which is constituted by redemption and adoption is to annul the gospel; it means the degradation of this highest and richest of relationships to the level of that relationship which all men sustain to God by creation. In a word, it is to deprive the gospel of its redemptive meaning. And it encourages men in the delusion that our creaturehood is the guarantee of our adoption into God's family.

The great truth of God's fatherhood and of the sonship which God bestows upon men is one that belongs to the application of redemption. It is true in respect of all men no more than are effectual calling, regeneration, and justification. God becomes the Father of his own people by the act of adoption. It is the marvel of such grace that constrained the apostle John to exclaim, "Behold what manner of love

the Father hath bestowed upon us that we should be called children of God" (I John 3:1). And to assure his readers of this privilege as a present possession and not simply a hope for the future he adds immediately, "and we are." To indicate the cleavage which this status institutes among men he continues, "On this account the world does not know us, because it did not know him." Lest there should be any doubt regarding the reality of the sonship bestowed he insists, "Beloved, now are we the children of God" (vs. 2). John had pondered and learned well the words of the Lord himself when he said, "He that loveth me shall be loved of my Father . . . If a man love me he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" (John 14:21, 23). And now in writing his first epistle his heart overflows with wonderment at this donation of the Father's love, "Behold what manner of love *the Father* hath bestowed on us." It is specifically the Father's act of grace. John could not get over it and he never will. Eternity will not exhaust its marvel.

but now you are quite yourself again except that, in the course of events you joined the church and must therefore be a good Christian.

Or maybe you came into the church (or are about to do so) with a class of others you grew up with. Knowing no good reason for holding back, you took instruction, answered the questions right, and now you're in! Of course you *must* be a good Christian! And yet, love for the Savior whom you profess, sorrow for your own sin, love of righteousness, of Bible reading and of prayer, longing for the house of God and His worship are all lacking in your heart. At best your religious exercises are a matter of habit. Could it be that your heart is like the soil in the parable—shallow and dried up by the reproaches of the world, or filled with the roots of worldly cares and ambitions—that there is no room for the tender plant of grace? Such hearts bear no fruit of the seed that is sown, and Jesus said, "By their fruits ye shall know them." If this is the true state of your heart, or ever should become so, you have no right to the name of Christian. You are not to be owned as a child of God here or hereafter!

Oh! my young friend, what of your relationship to Christ? What of your profession of faith in Him as Savior? I have known so many who have begun well. I have instructed them, often baptized them and received them into the church, heard their fervent testimony for a time, only to see them drift away from Christ so as to lead to the belief that they were never saved to begin with. "How shall we escape if we neglect so great salvation?" (Hebrews 2:3).

#### **Lest Your Life be Wasted**

In an earlier article I talked about a life calling, stressing the challenge of full-time Christian service. It is not so much which profession or calling you choose that now concerns me, as *what pattern* your life will fall into when at last you "settle down." It is the shame of the Christian church that she has so little help and support from her young people. It is a marvel that the church does not go down for want of consecrated living. The church is like the bomber in the World War II popular song that came in "on a wing and a prayer." The marvel that such a disabled ship should come in at all does not make it a good war machine in

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### **Plain Talks with Young People (Conclusion)**

## **Cause for Concern**

By LAWRENCE R. EYRES

**I**N this series of talks I have touched on most of the major problems you must face as you progress on and on into adulthood. I have reckoned with the fact that you want to be independent thinkers. In a sense this desire is both natural and good if you mean you want to use your own God-given judgment and discernment rather than be dependent any longer on the judgment of others. Yet you cannot safely think and act independently of God and His Word. Your independence is to the end that you, for yourself alone, may face the problems and decisions of life—great and small—and meet them as those who are determined, come what may, to do the will of God.

But I'm still concerned about you. So many of you have begun a good course, but have not kept it. Others show promise of unusual usefulness as Christian young people but, if established patterns of youthful behavior

persist among you, many of you will find a mediocre groove (or is it a rut?) into which you'll settle for life with the result of little accomplishment, little gain. Some of you may even fall away altogether from a Christian profession and life. In a word, there is *cause for concern*: (1) Lest your profession be vain, (2) Lest your life be wasted.

#### **Lest Your Profession be Vain**

In Galatians 4:11 the Apostle Paul says, "I am afraid of you, lest I have bestowed upon you labor in vain." Paul was not judging the possibility of an insincere acceptance of Christ when they first believed. He was afraid lest their acceptance of Him had been something less than genuine conversion. He was afraid lest their faith had not been "the real thing." I fear that for you, too. Maybe you were led to profess faith in Christ because you were deeply stirred by some experience,

that condition! And so, from year to year, the church, by the grace of God alone, keeps aloft "on a wing and a prayer." Not all of the fault of an enfeebled church is to be laid at the door of you her young people, but you must bear your share! It is of that share I wish to speak:

**(1) Running away from Christian service:** I don't want to be personal. I don't know *your* heart, gifts and talents. All I know is that many Christian young people upon whom should fall the mantle of full-time Christian service are running away from God. Like to Jonah, God has said to them "Go to Niniveh" and they have bought a ticket to Tarshish! Are you one of those who has refused to devote the life which is not your own—bought with the price of divine love—to the service of Him whose right it is to claim its full service? If you are, may you be perfectly miserable as was Jonah, till you say with that truant prophet, "I will pay that I have vowed," "I'm ready, Lord, to be what you want me to be and go where you want me to go."

**(2) Neglecting your soul's welfare:** How faithfully do you feed your soul? How seriously do you attend upon the means of Christian growth to be found in private devotion and public worship and prayer? Have you settled into the comfortable niche of a "oncer" who goes to church faithfully every Sunday morning (except during the summer months)? Why are so few of you ever out to service on the Lord's day evening? Why are you *never* at prayer meeting? Do you use those hours to a *better advantage* to your soul than you'd receive in the house of God? I am concerned lest you neglect the welfare of your own soul. This can only bring you misery and grief, and harm to the cause of Christ.

**(3) Taking your church for granted:** Membership in the church is a two-way street. To be sure your needs will certainly be ministered to if you are in a good church, but what service will you render in the cause of Christ's earthly kingdom? Will you accept responsibility when it is offered? Will you discharge it before God in such a way as to commend you for broader and more honorable service? When your pastor and elders come to you asking you to take some added

responsibility will you shrink from being "too much involved"? *How much is "too much" to give of yourself in the service of your God and King?*

**(4) Conforming to the course of the world:** I am concerned lest you, little by little, conform to the world's pattern of living and so waste the life God has given you. Whether in school or out on your own, the world has a pattern of life all laid out for you. It need not include things that are sinful in themselves—that's optional. But one thing is sure, it has something to occupy every waking hour of every day (and some of your sleeping hours as well!). And by most expertly juggling the seven days God has given you you may be able to squeeze in your business or profession, your sports and entertainment, your social life with your chosen set and your church life too. But it's a mad race. Something is bound to suffer; and my guess is that that will be the cause of Christ.

It will never be easier for you than now to ask yourself this question: "What *must* I do to fulfill my calling as a Christian?" Just what are you *bound* to do? I heard this story recently. It was of Dr. G. Campbell Morgan who, riding on a train, encountered a business man to whom he witnessed for Christ. He learned that this man was engaged in an occupation which required him to break one of the commandments of God (perhaps it was the sabbath commandment). To justify himself he asked, "A man has to *live*, doesn't he?" Dr.

Morgan replied, "I hadn't heard that he does. A man doesn't have to live, but he *does have to do the will of God!*" He went on to remind this man that there have been many who chose to die rather than disobey God. I think, young people, that this is the answer to your problem. You don't *have* to live, or make a lot of money, or make a big name for yourself, or have a life of ease and pleasure. If you fail to reach the goals of worldly ambition you will be none the losers in the life to come. But woe to you if, on the Judgment Day, you be found to have failed to obey the will of God!

Young Christian, Christ Jesus Who gave Himself to save you expects all your life in return. He expects you to choose your life work, your life partner, your church and your pattern of daily living with but one question in mind: "How may I live and labor to bring greatest honor to the name of my God and King?" If this question is asked at every crossroad of your life, and if the will of God as set down in His Word is prayerfully sought at each turn of the path of life, I have no fear for you that your life will be wasted.

And so I bring these talks to a close with a sense of thankfulness that I have had the privilege of talking to you and some of you have listened well. I pray that you, each one, in a manly, a womanly way yield yourselves, body and soul, to Him who alone has the right to command you in all things. I assure you that there is no other life worth living than the life of one who is a Christian indeed.

## Missionary Sunday in the Sunday School

**F**OLLOWING is the text of the talk by Mrs. Galbraith given in the course of the "Forum" program at the N. J. Sunday School Conference. We are holding some of the other material for possible future use.

**W**HEN I was asked to take part in this program, certain special Sundays were mentioned. But I didn't want to talk about one Sunday, I wanted to talk about twelve Sundays a year, or I should say, at least twelve Sundays a year.

My suggestion is that we have a mis-

sionary Sunday at least once a month. Now, I know that some of the Sunday schools are doing this, but all of us should be doing it. We hear our ministers say that a good sermon has three points. Well, this is neither going to be a sermon, nor is it going to be good, but I'm going to try and present it to you in three parts. And the first part is, why we should have these missionary Sundays. The second part, what we can do on these missionary Sundays. And the third, who should be responsible for these missionary Sundays.



## Why Have Missionary Sundays

My first point then is, why we should have these missionary Sundays. Last month, the Rev. Henry Evenhouse, who is secretary of the foreign missions board of the Christian Reformed Church, wrote these words in the *Family Altar*. "Mission work is not the hobby of some religious enthusiasts, it is the assignment given to the church of Jesus Christ, the King of the Church and the Lord of the Universe. The last utterance of Jesus given to the disciples just prior to His ascension to heaven is known as the Great Commission. And obedience to it was not left to the discretion of the disciples. It was a commission to duty, which had to be carried out. There were no *ifs* or *buts* connected with it. The assignment was positive and clear."

And so I say to you today, mission work is not a hobby, it is a duty, and it is our duty to carry it on and to teach our little ones. And what better place could we find besides the home, than in the Sunday school.

Now, we have children in our Sunday schools who come from homes where the words *mission* and *missionary* are unknown. And so it is up to us to acquaint them with the meaning of these words, and the whys and wherefores of missions. Then too, we have adults who know the meaning of the word *missions*, and also the meaning of the word *missionary*, but that's all they know, just the dictionary meaning. And so we should grasp every opportunity available to present missions. Therefore, I say, I think that one Sunday a month should be observed as missionary Sunday.

## What To Do On Missionary Sunday

Now, the second thing that I want to bring out is, what we can do on these missionary Sundays. First, we don't want to disrupt our regular lesson, as the others have said before. We want to have our program brief. We might have it either at the opening exercises, or during the closing exercises. Some of our Sunday schools, I know, do not have the adult class come back and join the other classes at the end, so then I would say, have it during your opening exercises.

Then we should have different programs each month, and some sugges-

tions for our programs are these—Have special speakers. Use the missionaries who are home on furlough. Between now and next January we have the Rev. John D. Johnston and his wife who will be in these parts. They will be leaving in January to represent us in Formosa. Then, I am sure, Mrs. Gaffin is always glad to come and speak to you. Ask the elders in the church to take part in this program. Occasionally—and notice, I say occasionally—ask your pastor. And then, too, you can call on the General Secretary of the Home and Foreign Missions Committees. He is always glad to come and speak to you. Ask some of the women in your missionary society to take part in it. These are just a few of the special speakers that you can call upon to speak at these special Sundays.

And then, secondly, you can use missionary slides. The Missions Committee has colored slides in its possession, and it will send those slides out to you upon your request. Of course, that means that you have to have a room that can be darkened. Another thing you can do is to read missionary letters. This would tend to create a correspondence with your missionaries, because you can write to them and ask them to write to you telling about their particular work. Or you could have somebody tell missionary stories. There are books written with just such stories. Or you could have biographies of missionaries from the past told, such as Adoniram Judson or Hudson Taylor. Certainly it is a good idea to inform our children about the work of the pioneer missionaries. And then as the two before me have said, we can sing missionary hymns. We can also make our offering a part of that program, by designating it for missions. Now, I know one Sunday school which has given out missionary banks. These banks have been distributed to each child and each adult in Sunday school. They are taken home and money is put into them during the month. And then the first Sunday of every month those banks are brought back to the Sunday school, and the little children march up one by one and present each his missionary offering.

And then, too, maybe you could adopt a missionary family, or a child from a missionary family and designate your support to go toward that family or for that child. And it will even create a correspondence. Maybe the

children will write to the missionary child. You know, you have to keep things moving for children, in order to keep them interested. You can use a thermometer, which will show the missionary giving for the year. No doubt you have many more ideas of your own, than what I have just mentioned. But what I want to point out is, do something special on that missionary Sunday.

## Responsibility for Missionary Sunday

Now, who is to be responsible for these missionary Sundays? In order to see that a program is carried out, you have to designate some certain person to be in charge. Now, don't let it be up to your Sunday school superintendent. He has enough to do. And don't let it be up to your pastor. He has more than enough to do. But designate one person to be Missionary Sunday chairman. And he can get others to assist him. He can call upon maybe one class to be in charge one Sunday, another class another month. Or otherwise he might be able to call upon the Missionary Society to take charge of one month. Or he might ask the Machen League to take charge. There are any number of people that he can get to help him. Remember that a good executive doesn't necessarily do the work himself. He gets other people to work for him. And so I say, get a good chairman and then cooperate with him.

Now, in conclusion, Acts 1:8 implies that missionary work should be carried on at home as well as abroad. So if we are faithful there should just be a series of events. The children will be indoctrinated into missionary thinking, into missionary giving, and they might even sometimes become missionaries themselves later on. And the adults will become more interested in missions. You'll be able to pray more intelligently about your missionaries and their work. In other words there will be a greater missionary vision throughout not only your church, but throughout the whole denomination. You know we teach our children, and we believe ourselves, that man's chief end is to glorify God, and certainly missions is a most important means to this end. And any effort should not be too great to instill a zeal in our little ones for missions.

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*The*

# GUARDIAN NEWS COMMENTATOR

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

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## Missionaries Expelled From India

THREE foreign Christian missionaries have been expelled from India since 1947 for "undesirable activities." This information was given to the Indian Parliament by a government official recently. The government is still considering what action to take against two other missionaries accused of spreading "anti-Indian propaganda" in the section where they are working. None of the missionaries has been named.

The official declared that there was no question of persecution in its actions. The government simply told the men they were not wanted and should return home.

On several occasions this summer it has been indicated by Indian government authorities that the government is looking closely at missionary work, and is especially concerned lest foreign missionaries arouse an anti-Indian outlook. There has been the suggestion that only Indians could act as evangelists.

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## Propose Change in Plan of Union

A meeting of representatives of the three Presbyterian church bodies contemplating union was held in Atlanta, Ga., early in October. The Moderators of the three churches attended the meeting, and all spoke optimistically of the proposed merger.

Among decisions of the Committee on union was a change in the proposal relating to the merger of the church agencies if union occurs. According to the original Plan, a Commission would be set up to oversee the merger of the agencies, and this Commission would have been weighted in favor of the Presbyterian Church U.S.A.

The new proposal is that the Commission shall have equal representation from each of the churches, and its number is increased from 50 to 60 members. Women, as well as men, are to sit on this Commission.

The full Committee on Union, made up of representatives of the three churches, is to meet in Cincinnati, November 11 to consider proposed changes to the plan of union, and to make final decisions concerning the form of the plan to be submitted to the General Assemblies next year.

A series of meetings has been planned for various parts of the country, at which the three moderators will speak on the proposed union. One is to be held in Princeton, November 24, and one in Richmond, January 6.

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## Bible Distribution Under Attack

DISTRIBUTION of the King James version of the New Testament along with the Psalms and Proverbs, by the Gideon Society in the Rutherford public schools, has been attacked in the N. J. Supreme Court as an infringement on the religious liberties of Catholics and Jews. The Rutherford Board of Education had passed a resolution permitting the distribution. The matter was taken to the courts by a representative of the American Jewish Congress. A Roman Catholic joined in the initial complaint, but has since withdrawn from the case, as his child has been placed in a parochial school.

The complainants charge that the distribution gave preference to a particular religious group, and also that it clothed the King James version with prestige and authority. Defendants, representing the school Board and the Gideon society claimed that the distribution would be beneficial, not harmful, and that the Bible is a "non-sec-

tarian book" of unique authority and value.

The plan to distribute the Bibles was first proposed in May, 1951. Permission from the school Board and from a number of parents was obtained, and distribution was to be made on February 21, 1952. However, a restraining order was obtained from the court on February 19, and the Bibles were never distributed. The case is now being heard in the Supreme Court.

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## Clergy Team to Tour Germany

ACCORDING to Religious News Service, a "team" comprising a Catholic priest, a Protestant minister and a Jewish rabbi is being sent to Germany by the State Department, to carry out a three-month lecture and discussion tour. The subject of the discussion will be the relevance of religion to the social and economic problems of the day. The priest and the rabbi have been appointed. They are Gustave Weigel S. J. of Woodstock College, Maryland, and Nathan Perilman of Temple Emanu-El, New York. They left for Germany, October 6. The Protestant member is still to be chosen.

The National Conference of Christians and Jews reportedly aided the State Department in planning the program.

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## Indefinite Will Challenged

THE Los Angeles Courts have been asked to nullify a will which left some \$20,000 "to reach souls for God." The executor of the will has asked the court for authority to distribute the funds to the Billy Graham Evangelistic Association, the Navigators, Westmont College, and other religious groups in

which the deceased had shown an interest.

However, relatives claim that the will is vague, and have asked the court to hold that it is invalid.

The will was made by Miss Margaret D. Allen, daughter of the late Rev. John A. Allen, an evangelist. Miss Allen died July 31, 1952.

## House Committee Releases Testimony on Clergymen

THE House Un-American Activities Committee in September released testimony it had received earlier concerning alleged Communist activity or sympathy on the part of American clergymen. The testimony had been given by Herbert Philbrick, an FBI undercover agent in the Communist party for nine years, and four former Communist Party officials who have left the party.

One of the former Communists, who broke with the party in 1934, testified that some 600 American ministers were "secret" Communists, and that some 4,000 others were in the "fellow-traveler" category.

Among those accused were two prominent Jewish rabbis who have since died. The action of the Committee in releasing testimony against men no longer able to defend themselves, was sharply criticized by religious leaders. Others accused were quick to deny the charges and to accuse the Committee of irresponsible procedure.

Meanwhile the planned public appearance before the Committee of J. B. Matthews, who stirred up the controversy by his article on the clergy in the *American Mercury* several months ago, has been postponed indefinitely by the Committee.

## Apartheid Policy in South Africa

AN Anglican Churchman, formerly a church official in South Africa, has labeled the racial situation in that country as explosive. The Rev. Raymond Raynes, who now heads a religious community in England, said that the situation in South Africa had deteriorated notably in the past five years. The church is becoming more and more involved in the problem. The Anglican Church is forbidden by its

own laws to practice racial discrimination, but in practice few colored persons attend white services. A bill now before the South African Assembly would give the government the right to close churches disapproved by the minister of native affairs. Dr. Raynes charged that the "theological defense" of segregation by the Dutch Reformed Church of South Africa kept it isolated from other churches in the country.

Meanwhile charges that mission groups were responsible for the growing discontent prevailing in South Africa were made in the South African Parliament. One of the members of the Assembly claimed that missionary agencies controlled 90 per cent of the country's subsidized schools, and were interested in imparting a British concept of culture. The Assembly has before it a bill which would place the schools under government control.

## Liquor Permitted on Military Bases

ASSISTANT Secretary of Defense John A. Hannah has signed an order permitting the package sale of intoxicating liquor to military personnel on Military posts. This reverses a 40-year statute that has prohibited such sales.

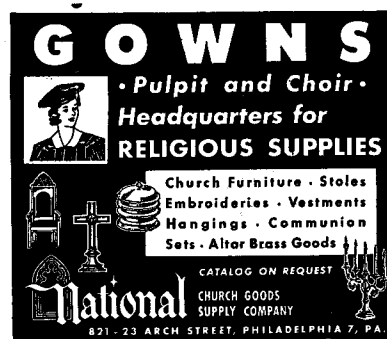
Church and temperance organizations immediately registered strong protests against the new regulations. Protests were also registered by retail liquor dealers. Whereupon Hannah charged that these churches and temperance organizations were being "used" by the liquor interests.

## Amish Problem Persists

WITHIN a couple of weeks of the opening of schools in Pennsylvania, four Amish fathers in Lancaster County had gone to jail for failing to send their 14-year old children to school.

The Amish hold that children of 14 or over should not be in school, but at home learning the tenets of their religion and the business of farming. In 1950 several members of the sect were imprisoned and others fined over the same question.

In the latest case, an anonymous friend paid some of the fines and there



was a temporary respite, but then more of the Amish were returned to jail. They refused to pay their own fines, since that would be an admission of guilt.

Proposals to amend the state education code to take care of the situation have been tried and failed. In some districts, the authorities ignore the absence of the Amish youth.

## Communist-Catholic Conflict in Poland

POLAND has now joined with other Iron Curtain countries in carrying out its attack upon high officials of the Roman Catholic Church, charging them with activities contrary to the interests of the state, and particularly with espionage for the United States and the Vatican.

Early in September a Polish bishop, three priests and a nun were tried and condemned for spying and carrying on propaganda hostile to the government. According to reports, the bishop spoke for six hours at his trial, describing in detail the alleged espionage activities, including his cooperation with American Ambassador Bliss Lane.

Some of the things confessed by the bishop were: Supporting West German claims to territories seized by Poland after World War II; working for the return of the Capitalist system in Poland; trying to bring up children in anti-Communist ideas; cooperating with anti-communist underground; obstructing Poland's economic progress.

A week after Bishop Kaczmarek had been sentenced, Stefan Cardinal Wyszynski, Archbishop of Warsaw and Primate of Poland, was deposed from his office and banished from his See by the government. Wyszynski was appointed to the College of Cardinals last December. He refused to go

to Rome at that time, to receive his office in person, for fear he would not be allowed back in Poland if he left the country.

With the Cardinal's banishment, the ranking Catholic officials in all Red-controlled countries have been rendered unable to serve, either through imprisonment, arrest, banishment or by other means. In practically every case these deposed officials have been replaced by others considered more friendly to the local government. The aim has been to have the church sever its bonds with Rome and assume an independent or national status. Communism looks on the Vatican as one of its arch-enemies.

### Operation Dreamboat

**T**HE idolatry and worship of saints and images which characterizes Romanism is nowhere more evident than in the pilgrimages which sick persons are encouraged to make to the shrines of Catholic saints.

Such pilgrimages have been frequent and are well-known in Europe. But only recently has the practice extended to America. The first United States Pilgrimage of Invalids left New York, September 28 to visit Catholic shrines in Rome, and in several other European countries.

The group included helpless individuals carried on stretchers, and others in wheel-chairs and various stages of illness. The undertaking was arranged by a Confraternity of Pilgrims, an organization of Catholics, which provided nurses, made reservations abroad for the invalids, and financed the trip for some. The group sailed on the *Nieuw Amsterdam*, and themselves coined the name for the trip, Operation Dreamboat.

### Pope Proclaims Marian Year

**T**HE next year, 1954, has been proclaimed by the Pope as a Marian year, in honor of the 100th anniversary of the definition of the doctrine of the Immaculate Conception. According to this doctrine, which has no Scriptural or other historic foundation, Mary the mother of Jesus was herself born without any stain of original sin. The

doctrine was made official for Catholics in 1853.

The Pope urged that in every Catholic diocese there be instruction in the doctrine concerning Mary, so that she might be worshipped with a more intense devotion. Pilgrims were urged to visit Marian shrines, and members of other churches which are separated from Rome by "ancient schisms" were invited to join in the anniversary observance. Catholics were asked to "supplicate the Divine Mother asking bread for the hungry, justice for the oppressed, and the return to the fatherland of those banned and exiled from a hospitable roof."

It was just a few years ago that the present Pope added to the doctrine of Mary by declaring the "Assumption of Mary" also an official doctrine of the church. According to this doctrine, Mary ascended into heaven directly, even as Jesus did. This also is a teaching without Scriptural or historic foundation.

### Waldensians Protest Italian Intolerance

**T**HE Synod of the Waldensian Church in Italy, meeting in September, adopted a formal protest against the repeated manifestations of intolerance against Protestant groups on the part of Italian authorities. It

charged that there are indications the government does not intend to abide by its Constitution which guarantees religious liberty, and urged the government to abide by the responsibilities assigned to it in the Constitution.

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