

The Presbyterian

G U A R D I A N

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"No condemnation to them that are in Christ Jesus"

Saga South

"Made in Texas by Texans" is a sign oft seen in these parts. It defines the indefinable spirit of the South in general and of Texas in particular. These acres are exceeding broad but the spirit is colloquial and chummy.

Hominy grits for breakfast, shonuf; and there's a way of saying 'grits' which although it can't be put on paper does make the morning saliva flow. You-all would 'laak' it. How do you say 'grits?' Well, try lingering on the 'i': linger, pause, relax and let down your hair. Also the 'r' and 'ts' must drop as the gentle rain from heaven upon the place beneath. And chicken, I mean chi-ickin or fri-i chi-ickin—it's our daily delectable—crust, skin and all is savory. We eat in places where they "hatch 'em, grow 'em, prepare 'em and fry 'em." Oh, this is the place!

But let's go back to the beginning of our sojourn. Let me not write of that last week in Cedar Grove. We sold most of our furniture, did all our packing, visited the sick and shut-ins, bought a car, had a funeral, a farewell, a wedding, and got away from an eleven-year ministry very full of emotions—too busy to cry, my wife said. We had a leisurely supper with our two married daughters and two granddaughters—I should say our grandest daughters, it's cruel to leave them.

We were to cross Lake Michigan on the train ferry from Manitowoc that night. Arriving at the dock with our overloaded car we discovered the departure would be hours late due to high winds and rough seas. We finally got under way in a room with upper and lower bunks and slept the sleep of the utterly exhausted in spite of the pitching ship. Never thought that lake could toss a huge freight train ferry so violently. We awoke to the deep base of the ship's whistle a few minutes from landing. Dressing on that lurching vessel was a feat. We just held out our clothes and jumped into the first hole that came by!

Sunday in Grand Rapids we went to church with our youngest daughter, Mary, sophomore at Calvin. Had a great time with many of our Orthodox

Presbyterian students at the home of Mrs. Oscar Holkeboer on Sunday afternoon. We talked of the need for vision, for fire, of Mordecai's charge to Esther. A fine bunch of kids, this second generation. Spoke at Calvin Chapel Monday, ten minutes, to begin education week. Most difficult—something of a fizzle, but they listened well. One leaves Calvin these days with many a prayer. It's so easy for students in a Christian school to assume a long-haired superiority and withal to lose that childlike zest for spiritual things, a condition in which prayer and devotion seem not to belong.

How pleasant and profitable was the stop-over in Oklahoma City for the next week end. Preached in our new O.P.C. there—the people are fine "additions" and the place is strategic. Presbyterians bedeviled with church union are watching.

Conversations with ministers of large churches, North and South, are revealing. One minister spoke typically, "There is only one sin in the church now and that is called 'divisiveness'; any kind of unbelief matters not, the only question now is, 'Do you go along with the programing?'" Can't you hear Dr. Machen warning of this very thing? When the Word of God ceases to be the only and supreme authority we must bow to the word of man. America brought forth a new thing in our world, government by law, not government by man. This is being reversed today, especially in the church. The Presbyterian conflict is very wide—it touches every man who for his true happiness must be subject to God. The Presbyterian Church in the U.S.A., by exalting the word of man above the Word of God, committed a greater sin than men imagine.

I watched the Oklahoma Sooners play football against Army—that was a game! Why are they called 'Sooners'? Because they would sooner win than lose, said my friend. But no, the name goes back to the day when the government gave away some land to the first ones who got there. There was a lineup on the border and at the starting gun all kinds of contraptions raced to possess the promised land. What did they find? Some folks had jumped the gun and moved

in the night before—the 'Sooners' got all. Let that be a lesson to you!

R. K. CHURCHILL

Harassment of Protestants in Colombia May Be Easing

An NAE news report says that officials of the Roman Catholic Church in Colombia have advised "the faithful" of La Plata, Huila, to make restitution to the Protestants of their town for damages incurred in a mob attack on September 3, an account of which appeared in the October 30 GUARDIAN. The statement from the Colombian Bishops was reported by the National Catholic News Service of Colombia.

The attack was made on the Evangelical Chapel in La Plata by a mob which had been incited by the local priest. Damage was estimated at 10,000 pesos (\$1,200). This was explained by the bishops as the result of "public indignation" which finally exploded.

The statement recommending restitution was interpreted by some Protestant leaders as an indication of the initiation of a more friendly attitude toward the Protestant minority. The recommended action would be unprecedented in Colombian religious affairs.

Dr. Clyde W. Taylor, secretary of public affairs for the National Association of Evangelicals, said that the Roman Catholic hierarchy has apparently adopted a new strategy. This is partly reflected in the designation of Father Strube as spokesman, he said. He is quite intent on reflecting the Pope's ecumenical approach which has been termed by some as the "soft approach."

It was in Cali, Colombia that a six-day Congress on Evangelical Communications met near the end of September. RNS reported that some 150 delegates, from 73 conservative Protestant organizations engaged in missionary work through the press or radio, attended from the United States and Latin American countries. A new organization was formed to promote evangelism in Latin America through radio and television, to be known as Difusiones Inter-Americanas (DIA).

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The declaration of the Apostle John that "the law was given by Moses, but grace and truth came by Jesus Christ" (Jn. 1:17) does not mean either that in the law of Moses there was nothing of God's kindness, nor on the other hand that in the mercy and favor of Jesus there was nothing of stern moral standards.

On the contrary, the very giving of the law was an act of grace, for the law was our schoolmaster to lead us to Christ, that we might be saved by faith. And likewise the essence of the grace that was revealed in Christ lay just in that fact that He fulfilled the law on our behalf and satisfied its most strict demands.

Our Christian religion is thus concerned with these two great realities, law and grace. The law is the law of God, expressed not only in the ten commandments, and the greatest law and that which is like unto it, but set forth also throughout Scripture in the various indications of the divine will for human conduct. And the grace is the undeserved favor of God, whereby of His own mercy He procures the salvation of His people, not by ignoring His own holiness and justice, but by fully satisfying them in every particular.

Law and Grace

There are many who object to this so-called "legalism," this "forensic" element in Scripture. They feel that it somehow lowers the majesty and dignity of God to think of Him as One who sits on a judgment seat, and who punishes the sinner. They find it unthinkable that God should punish any sinner with an everlasting punishment. And they are horrified at the thought that the death of Christ was a sacrifice of a substitute to satisfy the demand of justice for the punishment of the sinner. In so far as Scripture presents God in these terms, Scripture must, say these people, be rejected or reinterpreted.

In contrast to such an attitude, we declare that only when Scripture is accepted in precisely the terms in which it speaks, can we have any proper or adequate appreciation either of the law of God and the meaning of right and wrong, or of the grace of God and the meaning of salvation through faith in Jesus Christ. Outside of the words of Jesus Himself, who did not hesitate to speak with certainty and authority concerning

Not Condemned !

A study of Romans 8:1, 2

By LESLIE W. SLOAT

sin, righteousness, judgment, eternal punishment, and everlasting life, no writer in the New Testament sets forth more gloriously than Paul the sternness of divine justice, the depths of human iniquity and the wonders of the grace of Christ; and no writer places these realities within the legal or forensic framework more clearly than does he.

This is especially true of the letter to the Romans, and in this connection I would have you think with me of the first two verses of Romans 8. Here we find Paul declaring, "There is therefore now no condemnation to them that are in Christ Jesus, for the law of the Spirit of life in Christ hath made me free from the law of sin and death." (ASV)

God's Judgment

When Paul says that there is "no condemnation" for those who are in Christ, it is plain that he is thinking of the judgment of God. He is not concerned here with the opinion of one's fellow men, nor even with the inner feeling one may have concerning himself. We are constantly being watched and examined by our fellow men, and frequently criticized and condemned by them. We are also constantly examining and criticizing ourselves. Fortunate — and rare — is the person whose own conscience does not at some time condemn him. But neither the condemnation of our fellow man nor the condemnation of our own conscience is in Paul's thought. He is concerned with a man's standing before the eternal and holy God, the just and sovereign God, the God who knows us altogether, the God from whose all-seeing eye no man can hide a single spoken word or unspoken thought.

When Paul uses the word "condemnation" he means just exactly that. He is not talking about some passing expression of disapproval, or some casual slap on the wrist. He is talking about an unfavorable judgment on the part of God concerning a human individual who has broken the divine law. And the unfavorable judgment,

since we are talking about a judgment of God, is one that can issue in no less an outcome than eternal separation from God, in other words, everlasting punishment. This is the sort of judgment Paul is talking about.

Such a judgment exists. It is being passed. It has been passed. There are men who are under this judgment right now, right at the present time. But there are also men who are not under this judgment, a certain group of individuals. These, says Paul, are the people who are *in Christ Jesus*.

Now we have reason to be surprised, in a sense, that Paul teaches that there are those who are not under this judgment of God. For certainly the letter to the Romans, at various places in the earlier part of it, has been dedicated to the proposition that all have sinned and come short of the glory of God. Paul has shown this, in the first two chapters, concerning both Gentiles and Jews. Though the Gentiles did not have the law of Moses or the revelation of Scripture, they had abundant evidence of the eternal power and Godhead of God the Creator, and a sufficient moral law written on their hearts for God to condemn them when they turned from the Creator and served and worshipped the creature instead. And then when the Jews came along, though they had the oracles of God, they yet refused to submit to them, and their state was equally as bad as that of the Gentiles.

Universal Guilt

But more than this, even those who are "in Christ" are still guilty of sin. This Paul shows in the chapter immediately preceding ours, chapter 7. Describing his own experience, Paul tells how it is often true that even when in his own heart he wills and desires the good, he finds another law in his members, warring against the law of his mind, and leading him into captivity to that law of sin which is in his members.

So Paul has established that all — Gentiles, Jews, and even believers — are guilty of sin. We would therefore

expect him to say that "There *is* therefore condemnation." God is of holier eyes than to behold iniquity, and can not look upon sin. The wages of sin is death. The soul that sinneth, it shall die. Can the ambassador of God say anything less than this — there *is* therefore condemnation?

But he doesn't say it. He says that there is *no* condemnation to those who are in Christ Jesus. It is plain from what Paul has already written that to be "in Christ Jesus" means to be trusting in Him, it means to have faith in Him as one's Savior and Lord, it means to have been baptized into Christ.

How is it that those who are thus "in Christ" are not under condemnation? Has the justice of God been forfeited in their case? Has God forgotten His holiness? Does the law of God no longer apply to them? Why is it and how can it be that a holy and just God can ever withdraw His condemnation from those who have broken His sovereign law?

If you were accused of some crime, and were required to defend yourself in court, I assume that you or your lawyer would carefully consider three lines of possible defense.

How Will You Plead?

In the first place, you might determine to plead not guilty. You would declare that you had not done the thing of which you were accused. You would have to bring in evidence and the testimony of witnesses to support this plea, but if it were successfully made, you would be set free by the court. Not guilty!

In the second place, you might claim that the law you were accused of having broken was an illegal or unconstitutional law. The law was bad, it was wrong, because it went against some higher law, and therefore though you broke it, you could not be condemned. This claim that laws or other legal demands are unconstitutional is continually being made in our land. Almost every new bit of legislation that national or State assemblies adopt has to be tested in court as to its constitutionality before it is publicly accepted. Down our way not long back some people were arrested for speeding in a 25 mile per hour zone. Most of them paid their fine, but some fought the case in court. They were able to show that under state regulations, the local community had no

How is it that those who are "in Christ Jesus" are not under condemnation?

right to establish a 25 mile zone at that particular point. They were not condemned, because the law was proved to have been illegal.

In the third place, you might claim that you were for some reason immune from the law in question. The law did not apply to you. We frequently hear of this claim being made. The son of a foreign diplomat in Washington recently claimed diplomatic immunity following an automobile accident in which his car killed a woman. The claim was accepted. He was not subject to the law of our country. Delegates to the U.N. in New York are not subject to the city and state ordinances. They have immunity. The law does not apply to them. There are many and various situations in which one is not subject to certain laws. But if one can plead that the law does not apply to him, and can plead this successfully, he cannot be condemned by that law.

The Spirit of Life

Now when Paul says that there is no condemnation to those who are in Christ Jesus, what is his explanation of this? Is it that they are not guilty of having broken the law? Hardly. For Paul, as we noticed, has devoted a large part of this same letter to showing that they certainly are guilty. There are none who are not guilty of having broken the law — not even those who are now "in Christ." Every one has broken the law. The plea of "not guilty" will certainly fail.

Or in the second place does Paul say that the law itself is bad, that it is illegal or unconstitutional, that it is contrary to some higher law? No, Paul does not say this either. Quite the contrary, he has said in the previous chapter that "the commandment is holy and just and good." Certainly this must be true, for the commandment is the commandment of God, and the law is the law of the sovereign Creator and the all-powerful Ruler of the universe. Since it is the law of God, and there is no authority higher than God to which appeal may be taken, there can be no claim that the law is not good.

Rather it is the third ground on which Paul stands. The one who is

in Christ is not under condemnation because he has been freed from the law. He is not under the law. The law does not apply to him. Or as Paul puts it, the law of the Spirit of life in Christ has freed me from the law of sin and death. Paul has dwelt on this earlier in this epistle, showing that the believer is not under the law, that he is dead to the law, that the law has no longer dominion over him. And here he repeats and summarizes this truth. The one who is in Christ, who trusts in Christ, is not condemned because he has been made free from the law of sin and death, the law which points him out as sinner and declares that sin must be punished by death. He has been made free from that law by the operation of the Holy Spirit of God, the Spirit whose great function it is to give life where death prevailed, in the souls of men, and who is therefore called very properly the Spirit of life.

So this is why the believer is not condemned. Not that he has not broken the law, not that the law is not holy and good, but that he is no longer under the law. The law cannot condemn him, because it cannot reach him. He has been freed from the law.

Freed from the Law

So now finally we must ask how it can be that a man can be freed from the law of God. And Paul gives the answer again in the immediately following verses, as he has also given it earlier in this epistle. He says, "What the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh." The believer is not condemned, because One who came and stood as his substitute has been condemned in his place. That One is the Son of God. The Son of God came into this world, and took upon Himself in true union human flesh. He became man. He took on Him not only the nature of a man, but He also took the place of sinners before the judgment and justice of God. And when He took His place before the judgment of God, bearing not only the flesh but also the guilt of man's sin, then the holy God acted in justice

and condemned that sin in His, the Son's, human flesh. This condemnation took place when the Son of God was put to death on the cross.

Our Substitute

Christ died. He did not die for His own sins, for He had never sinned. Yet death is the wages and punishment of sin. When Christ adopted, as it were, the guilt of His people's sin, justice demanded that He be condemned as befitted the sin of which He now stood guilty. He who knew no sin was made to be sin for us. He bare our sins in His own body on the tree. Now once in the end of ages Christ has been manifested to put away sin by the sacrifice of Himself — so speaks the writer of the letter to the Hebrews. The Son of man came not to be ministered unto, says Christ Himself, but to minister, and to give His life a ransom for many. And even the evangelical prophet hundreds of years before Christ came was able to declare by the Spirit of God that the Lord hath laid on Him the iniquity of us all.

But how is it that that which Christ has done, accepting the teaching of Scripture that this is what He has done — how is it that this which He has done becomes our possession? The answer is plain—it becomes ours by the application of it to us by the Spirit of God. And how does the Spirit accomplish this? He accomplishes it by His work in us — by regenerating us, working faith in us, and thus uniting us to Christ in our effectual calling. He does it by making us alive, who have been dead in trespasses and sins. He does it by enlightening our minds, renewing our wills, and persuading and enabling us to receive and rest upon Christ for our salvation as He is offered to us in the Gospel. He does it by convicting us of sin, of righteousness, and of judgment. He does it by effectively and effectually, yet mysteriously and privately, leading us to put our trust in Christ as our Saviour and our Lord.

United to Christ

And you see, when we do put our trust in Christ, when we do acknowledge and confess our sins and turn from them with a sincere desire for new obedience, when we do turn from trusting ourselves to trusting Christ alone, then immediately it is true of us also, that we have joined that in-

numerable company of those who through faith in Christ are united to Him, of those for whom and in whose stead Christ endured the judgment and punishment which the law demanded, and hence of those who have been freed from the law since its demands have already been met by One who stood in their place as their substitute.

If you ask, How can it be that I can trust in Christ, when He has died? The answer is gloriously plain — He died, but on the third day He rose again from the dead, and appeared to the disciples, and then ascended into Heaven and ever lives to make intercession for His people. If you ask, How can it be that the death of Christ, one single man, is sufficient to satisfy the demands of God's law for all those who trust in Him? — the answer is again gloriously plain. For He who was man was also Son of God, and the majesty of the suffering and death of the Son of God incarnate is abundantly sufficient to satisfy the law of God for every one who has ever lived or ever shall live on this earth.

And so there is now no condemnation — nor ever shall be — to them that are in Christ Jesus, for the law of the Spirit of life in Christ Jesus has made thee free from the law of sin and death.

Do you believe in Christ Jesus as your Saviour? God calls and invites you to believe. Through His ancient prophet He cries out: As I live, saith the Lord, I have no delight in the death of the wicked, but that the wicked turn from his way. Turn ye, turn ye, for why will ye die? Jesus Himself invites you — for He says, Come unto me, all ye that labor and are heavy laden, and I will give you rest. The Apostle Paul, as the ambassador of Christ, beseeches you, Be ye reconciled to God. O Earth, earth, earth, hear the Word of God.

Do you now believe in Christ Jesus as your Saviour? What joy and peace and comfort are yours! He that believeth in Him is not condemned. This is you! And as He has died for you, will you not — must you not — walk in newness of life, living no more unto yourself, but unto Him who loved you and gave Himself for you.

Thanks be unto God for His unspeakable gift.

Presbytery of New Jersey

The December stated meeting of the Presbytery of New Jersey was held at Grace Church, Westfield, on December 1. The meeting began with a devotional service led by the Rev. Thomas S. Champness, Jr., pastor of Community Church, Garfield. Fifteen ministerial members, six elder commissioners, and two alternates were present. Moderator Albert G. Edwards, III, presided.

The Presbytery, in separate actions, authorized its Boardwalk Chapel Committee to arrange for the sale of one of the houses owned by the Presbytery in Wildwood, erected a special committee to consider another Laymen's Conference (the first such conference was sponsored by the Presbytery at Wildwood last June), and received the Rev. W. Lee Benson, stated supply of Calvary Church, Ringoes, into its ministerial membership. Mr. Benson, formerly a minister of the Methodist Church, has been supplying the pulpit of Calvary Church for a number of years. His reception by the Presbytery marks the successful completion of studies by Mr. Benson to achieve proficiency in certain subjects, including the Greek and Hebrew languages, as required by the Form of Government. Mr. Benson's enrollment raises the ministerial membership of the Presbytery to twenty.

The proposed plans of the General Assembly's Home Missions Committee for church extension and for strengthening home mission churches were discussed at some length. Mr. DeVelde, co-author of the plan for church extension, answered questions concerning that plan. The Presbytery instructed its own Home Missions Committee to consider the plan for strengthening home missions churches, with a view to its implementation within the bounds of the Presbytery.

In other actions the Presbytery appointed the Rev. Calvin A. Busch liaison representative to the Committee on Pensions, and enrolled Dr. Robert DeMoss as a licentiate. Dr. DeMoss was originally licensed by the Presbytery of Philadelphia.

RICHARD A. BARKER
Stated Clerk

A fallen lighthouse is more dangerous than a reef.

The answer to this final question should be as obvious as the answer to the question of whether a Christian can be such and a Mohammedan, too. The question does not concern itself with mere social activity. If this were the case, a Christian might also be a Freemason in the same way that he may belong to the Rotary, or the Volunteer Fire Company. The question, as we have seen, concerns itself with religious association, and that with a religion, not merely un-Christian, but inimical to Christianity. For Christianity is a revelation from God whose essence centers in His grace, or unmerited favor, shown to mankind as undeserving sinners who, without exception, have fallen short of His requirements and so are under the universal condemnation of sin whose penalty is eternal death.

In this situation God's grace which is fallen man's most basic need comes to manifestation through the redemptive work of a divine-human Savior who, on the one hand, was divine because only God can redeem fallen man without ability to save himself, and on the other hand was also human because of His necessary identification with the race He came to save. He could voluntarily assume man's debt of righteousness as required by God's holy Law and by completely fulfilling the Law, earn that approbation for His people that such obedience would merit.

Grace Not Works

But this positive side of salvation is only one aspect of sinful man's need. He must also have the debt of his sins paid, the wages of which are death. This Christianity proclaims was accomplished by Christ, the Son of God, who by means of the Incarnation became fully human as well as remaining fully divine, and by His sinless life and sacrificial death earned His people's salvation with a full redemption. His consequent resurrection from the dead is not only the abiding seal of divine approval upon the redemption He has wrought, but is also the earnest of His people's ultimate immortality in the fully physical and transcendent sense that is now possessed by their Savior. The experience of this salvation is gained by His people through an indissoluble union with Him, the means for the establishment of which is faith in Him.

May A Christian Be a Freemason ?

Concluding article of three

By RAYMOND O. ZORN

Therefore, it is not at all a matter of man now working for that which he was unable to gain for himself. For it was, and is, his very inability which necessitated salvation's accomplishment by the Redeemer. As a result, salvation is completely lifted from the realm of human works to the sphere of its bestowal by the grace of God. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (Jn. 3:16). "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8-9).

Christianity Exclusive

Obviously, therefore, Christianity is unique, for its foundation, superstructure and cap-stone is the grace of God. But Christianity is also exclusive. And we should be able to see with perfect clarity why Christ Himself taught, "I am the way, the truth, and the life: no man cometh unto the Father, but by Me" (Jn. 14:6); a truth which the Apostles re-iterated, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

Where then does this leave Freemasonry? In the same category as all other religions; namely, that they are false. And Freemasonry, just because of all its aspirations to be a 'universal' religion, must for that very reason be anathema to the Christian. Because Christianity alone is the truly universal religion, alone offering a Savior who truly saves and apart from whom there is no other means of salvation. To have the Son is to have life; not to have the Son is to be without life (I Jn. 5:12). "All men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which sent Him" (Jn. 5:23).

Honoring Christ

Christ therefore demands that His people take their stand with Him. "He that is not with Me is against Me: and he that gathereth not with

Me scattereth" (Lu. 11:23). Moreover, He assures us that if we confess Him before men, He will confess us before the Father, but if we deny Him, He will also deny us before the Father (Matt. 10:32-33). Let Christians ensnared in Freemasonry seriously ponder this last point, for they are allied by oath to a system whose religion is a basic repudiation of Christ. In this situation, may they still call themselves Christians?

Walton Hannah succinctly points up this anomaly:

"For the Christian who accepts this revelation [and, we might add, salvation in Christ], however, to revert to pre-Christian types and shadows for spiritual or moral light, and in so doing to ignore our Lord altogether and exclude all mention of Him in an unofficial and man-made system of worship and moral betterment is to dishonour the Incarnation by ignoring it and by going behind Christ's back. Those who maintain that Freemasonry is 'Christian in all but name' or even compatible with Christianity have all too often no idea that the faith of Christ really means anything more than a standard of decent conduct. Nor do they appear to realize that all worship which deliberately excludes Christ is pagan" (*Darkness Visible*, p. 42).

Separation Required

The Lord will have nothing less than the clean separation of His people from all false religion, pagan involvement, and compromise with evil. "What agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (2 Cor. 6:16-18). Consequently, not to separate from sinful involvement is a manifest disobedience that reveals either the open rebelliousness of the

unconverted, or the covert rebelliousness, but rebelliousness nonetheless, of the hypocrite. And Christ's words concerning the hypocrite portend fearful consequences (Matt. 7:21-23)!

One further word should perhaps be said about the oaths whereby Freemasons are sworn to secrecy. We will say nothing about their horrendous threatenings or the revulsion created by their bloodthirstiness. The reader, if so inclined, may investigate these for himself by examining a Masonic oath (cf. *Darkness Visible*, pp. 99-100). We are interested only at this point to remind Christian Freemasons that from one obvious standpoint (without mentioning others) the taking of these oaths is unscriptural. A Christian ought "to avouch nothing but what he is fully persuaded is the truth" (*Westminster Confession of Faith*, XXII, 3; cf. Lev. 19:12, Jer. 4:2). How can the Masonic candidate be persuaded of the truth of that to which he swears secrecy when the subsequent nature and content of Freemasonry is not revealed until after the oath has been taken?

Plea for Renunciation

A Christian Freemason ought therefore in good conscience to feel no further obligation to Freemasonry's oaths of secrecy. He ought to confess to the Lord his sin in taking them, perhaps. But to feel bound by them to the unscriptural yoke of Freemasonry is simply to compound the sin further. David broke an oath when he saw he had taken it hastily and improperly (cf. I Sam. 25:22, 33-34). Such should also have been the case with Jephthah (cf. Judges 11:31, 39). And such should also clearly be the case with any and every Freemason who has passed from darkness to light through saving faith in Christ.

May our blessed Lord Who purchased His people at the cost of His own precious blood, give any and all ensnared in Freemasonry sufficient grace to free themselves from the cords of this spiritual life-suppressing bondage, that they may once again stand in the liberty wherewith Christ has made them free (Gal. 5:1).

If any reader should desire Mr. Zorn's complete series, a few copies of issues number 17 and 19, in which the first two articles appeared, are still available on request.

Letters of A Minister to His Nephew

162 Laurel Avenue
Menlo Park, California
February 17, 1958

My dear Livingston:

For some time I've been wondering when you'd be running into the problem of marital discord in your flock. From the tone of your latest letter I judge that a rather stiff one has exploded in your face. Don't be dismayed. I can promise you just about the most complex tangles in the world are in this direction. I sometimes think Ibsen's word on the subject is slanted at the modern clergyman: "Marriage is a thing you've got to give your whole mind to." Many a prophet of God, confronted with domestic infelicities, finds himself on the point of cutting out paper dolls before the solution is found. You may have heard of the colored preacher who in a sermon kept talking about the *status quo* this and the *status quo* that. After the service, one of his parishioners went to him and asked him what *status quo* meant. His answer: "Dat means de mess we is in." The application will be clear to you.

From what you write I gather that several factors have brought your couple near the breaking point. You say there's a personality conflict, plus a financial strain, plus interference from the in-laws. Also, the fact that there are no children after six years together may contribute to the disharmony.

Well, begin to approach the matter in terms of Biblical principles. I'll wager these two never pray together or read the Word of God together. A family altar is basic to every Christian home. Think what counts our Heavenly Father could hold against us when it comes to points like selfishness, inconsistencies, faults, foibles, annoying habits, and a thousand and one petty defections. Yet the reconciliation effected by the Son at Calvary is powerful enough to blot out all our sins which, like clouds, take an almost infinite variety of forms and shapes. The closer to Christ man and wife live the closer they will draw to each other. The

cross is heaven's hub that attracts divergent personalities to its center just as surely as the hub of a wheel pulls together the several spokes working toward it from the rim.

The tension caused by financial burdens is also a common one. Matter of fact, I understand that this is the number one cause of our expanding divorce rate. The economic pressure on people today is really terrific. How is it to be met? Again, by relating the problem to God. Bring to bear on this family the unparalleled blessing of tithing. "Honor the Lord with thy substance and the first fruits of thine increase."

Then perhaps they have been shooting too high in their ambition to "keep up with the Joneses." Remind them that real joy doesn't have to be contingent on the latest and largest refrigerator, washer and drier, or all-purpose electric kitchen. The man who wrote "godliness with contentment is great gain" also said that he had been instructed how "to be in want" as well as how "to abound." Our Lord taught that man's life consists not in the abundance of the *things* that he possesses.

As for the in-law angle, this too receives light from the Bible. Jesus said, "For this cause shall a man leave father and mother, and cleave to his wife." At marriage, priorities change. From then on the wife has first place, and so does the husband. The parents, while they are still to be honored of course, nevertheless are not to interfere with decisions that will have to be made in the new family. Press this home on your troubled pair. Have them meet the issue with their in-laws charitably but firmly.

Finally, one possible answer to the childless problem is to have them adopt a baby or two. Some of the happiest relationships in the Christian home are those connections which God has, in His providence, brought about by the process of adoption. It is a beautiful and gracious gesture to take under one's roof an orphan or orphans, and pour out like a fountain the love that sanctifies and enriches the home. In this act, man and wife will become not only image bearers

of our bountiful Father in heaven, but also image sharers.

God give you wisdom in dealing with your couple.

Affectionately,

Your Uncle Hank

Anna K. Rath

Mrs. Anna K. Rath died in her ninety-second year in a Waterloo, Iowa hospital on November 12 after an illness of two weeks. She had been in fairly good health prior to this illness, having seen the film "Martin Luther" in the church the evening prior to her hospitalization.

She was born December 9, 1867 in Grant County, Wisconsin, the daughter of the Rev. Ernst and Lizetta Roth Kudobe. The family later moved to Dubuque, Iowa, where Mrs. Rath graduated from the public schools. She later taught school in Elkader.

After being married in Dubuque in 1891 to Edward F. Rath the couple moved to Waterloo. Mr. Rath was one of the founders of the Rath Packing Co. She is survived by one son, George E. Rath and one daughter, Miss Ruth Rath. Mrs. Rath was preceded in death by her husband in 1930 and by two sons, William, who died in 1939 and Ruben, who died in 1956. She was also preceded in death by one brother and seven sisters.

Mrs. Rath had a keen interest in and understanding of the modernistic movement in the church of her day, and vigorously opposed it. She became a charter member of the Orthodox Presbyterian Church in Waterloo. Sunday school and worship services were held in her home for a time before the present building was erected.

Her faithfulness to the church and quiet Christian walk were an inspiration to all at First Church throughout the years. Until her last illness she was usually able to worship at both Sunday services. Even in later years she kept abreast, not only of local church activities, but of the denomination at large, stated her pastor.

The Rev. Robert S. Marsden, Executive Secretary of Westminster Seminary, commenting on the life of Mrs. Rath, wrote of her as "one of the

finest Christians I have known. Her intelligent interest in the gospel and her unassuming modesty made her a most outstanding character. After the death of Dr. Machen in 1937," he continued, "when everyone was tempted to discouragement and it looked as if the whole Westminster-Orthodox Presbyterian movement might well fail, she made contributions of thousands of dollars per year for a number of years and, from all human points of view, the missions work and the Seminary might well have failed without her help."

Besides her church and the Seminary Mrs. Rath was also particularly interested in the welfare and witness of the PRESBYTERIAN GUARDIAN through the years.

Funeral services were conducted by the pastor of First Orthodox Presbyterian Church, the Rev. George Haney, Jr. He took as his text Romans 14:8—"For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's."

Life's greatest tragedy is to lose God and never miss Him.

George Smith Ordained

On November 29th George W. Smith, a graduate of Westminster Seminary ('59), was ordained to the ministry and installed as the Assistant Pastor of the Calvary Reformed Presbyterian Church of Willow Grove, Pennsylvania. Taking part in the service were the Rev. Dr. Cornelius Van Til, of the Orthodox Presbyterian Church, and the Rev. John W. Sanderson, of the Bible Presbyterian Church, Inc., in addition to the ministers and ruling elders of the Philadelphia Presbytery of the Reformed Presbyterian Church in North America.

Dr. Van Til gave the charge to the congregation and Mr. Sanderson preached the message, using Deuteronomy 5:22-33 as his basis. The Rev. Dr. Richard W. Gray, pastor of Calvary Church where the service was held, gave the charge to Mr. Smith, and the Rev. Franklin S. Dyrness, Moderator of the Philadelphia Presbytery, presided at the service. Others taking part were the Rev. James L. Ransom, the Rev. John H. Morton, and the Rev. Wilbur W. Blakely.

CHARLES L. ECKARDT
Philadelphia, Pa.

THE BIBLE FOR OUR TIMES

"If any man preach any other gospel unto you . . . let him be accursed" (Galatians 1:9).

Is there ever a time when a good, hot argument with the foes of Christianity is in order? If someone were to call you an impostor and claim that you were not telling the truth as a messenger of Jesus Christ, would you think it the Christian thing to do simply to ignore the attack, taking a kind of peace-at-any-price attitude? Would it be a time for turning the other cheek? Or would you defend yourself and your message with all the ability and vigor at your command, feeling that the peace and welfare of all concerned are best preserved by a forthright clarification of the issues at stake?

Some Christians think that argument is never justified. The Apostle Paul does not agree. Let the one who believes that no occasion whatever warrants a wholehearted contending for the truth read again the short but powerful epistle to the Galatian Christians, written by one who was "led by the Spirit" and who had but one Lord and Master, even Christ. In this letter he indicated his willingness to fight, in the spirit of a colosseum gladiator, as it were, when the truth was in jeopardy and when those whom he loved were in grave danger. Paul, when the occasion demanded, was a fighter.

Would that a few more of the present-day crop of professing Christians were favored with some of the same spirit. Of course, this great defender of the faith in the early church had something worth fighting for! Don't you?

RALPH E. CLOUGH

The Presbyterian GUARDIAN

1505 Race Street, Philadelphia 2, Pa.

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Man's Misery

By G. I. WILLIAMSON

In his farewell message to the Church, Moses warned the people of God that apostasy would result in great misery. He mentions "plagues of long continuance," "sore sicknesses (also) of long continuance," "diseases," a great decrease in the number of the Church, loss of portions of their property, scattering of their posterity, insecurity, weariness of life, and despair (Deut. 28:58-68). Conversely (Chapter 28:1-14) the Lord promised great corporate blessing to those who steadfastly loved, honored, and kept His Word inviolate.

The Book of Job plainly teaches that the individual believer may be ordained to great misery for reasons that cannot be exhaustively explained by believing men. But the fact remains that there is a definite relationship between the relationship of men to God, and the degree of their misery in this life. The greater the impact of true religion upon a nation—in terms both of the purity of the religion, and the number of those who sincerely embrace it—the greater will be the degree in which human misery is alleviated.

One great church historian put it something like this: "Show me," he said, "a place on earth where old age is venerated, where a woman is honored rather than degraded, where there are hospitals for the sick, orphanages for homeless children, concern for the homeless, etc. . . . You show me such a place, and I will show you that Christianity has been

there before." He might have gone on to say, also, that if one were to show him a place where human misery had once again greatly increased, he would be able to show how the people of that nation had turned from the Word of God by apostasy, to walk in darkness once more.

For example, in the ancient world the gospel effected a radical change for the better in the moral standards of men. Such things as slavery, infanticide, poverty, and ignorance were exposed by the light of the gospel. And in the course of Christianity's march across the history of western civilization these things have gradually given ground. On the other hand, the misery of man has again become greater in such nations as have turned away from the Word of God anew. Thus in many Roman Catholic countries today, where the Bible is little known or used, there is great poverty and human suffering. Standards of morality are often much lower than in nations where the Bible is more widely known and believed.

But in more recent times nations of Protestant history have begun to manifest the fact that they have in a great measure departed from the Bible, forsaking its authority and its message. It is true, of course, that even today the predominately Protestant nations are immeasurably superior in terms of the prosperity and well-being of their people. The living standards in such nations as the United States, Britain, Holland, Denmark are very much higher than in most other countries. This is especially true of our own country. The world still looks with envy upon the lot of the average citizen of our nation. And many of those who have visited various nations are aware of the fact that the average American is still an industrious, hardworking, self-reliant person, who yet lives by standards of honesty, labor, and business much in contrast with many other nations.

Perhaps they are not aware that these national virtues are a by-product of the high moral standards of our Reformed ancestors who played so important a part in the formation of our nation. Because our founding fathers—at least a large portion of them—feared God, and tried to keep His commandments, these national virtues have become deeply ingrained in our people. And the product of

The pastor of the Grace Orthodox Presbyterian Church, Fall River, Mass., includes an exhortation or devotional study in a leaflet called "The Good News of Grace" which is mailed from time to time to our office. We are pleased to share his meditations with our readers.

such national virtue has been the alleviation of human misery on a scale never before achieved in human history.

But here is the sad part: *our misery is increasing.* Who can measure the misery of our staggering divorce rate (unheard of in early American history) in broken homes and the hearts of children? Who is not aware of the resultant disintegration of godly nurture of our young people, as witnessed by juvenile crime which has many public officials frantic? Who will compute the misery that springs from corruption in labor and in business, from chicanery on television, from our mania for gambling, from drunkenness?

And who can doubt that, unless we as a nation return to God, our miseries will increase?

Notice

It was decided to complete Volume 28, for the year 1959, with issue Number 20, and an Index for last year appears in this issue, which is Number 1 of Volume 29, for the year 1960.

Westminster Alumni Day

The annual Homecoming Day for alumni of Westminster Seminary has been arranged for Tuesday, February 9, 1960. The Rev. Theodore Hard, missionary on furlough, will speak in the afternoon on the mission and church situation in Korea. He will attempt to clarify the confused and changing developments which have been much in the news in recent weeks.

Following the dinner for alumni and their guests to be served at the Seminary, Dr. Van Til will continue the missionary emphasis of the day with an address on the significance for missions of contemporary theology.

The committee in charge is Rev. Raymond Zorn, chairman, with Rev. Robert Graham and Dr. Robert Knudsen.

For Teen-Agers Only!

By LAWRENCE R. EYRES

Personal Evangelism (VII)

Paul And The Jailer

Scripture: Acts 16:19-34

Introduction

Next to Jesus, the Apostle Paul was the greatest soul winner. He said, "I am made all things to all men, that I might by all means save some" (I Corinthians 9:22); and, "For I could wish myself accursed from Christ for my brethren, my kinsmen according to the flesh" (Romans 9:3). Such earnestness! Such selflessness in winning the lost to Christ!

The account of the conversion of the Philippian Jailer is the outstanding example of personal evangelism in the life of Paul. Paul and Silas were imprisoned because they were doing God's will, not running away from it. And the Jailer, as things turned out, sought them, not they him. If we walk with God according to His Word, if we are ready at all times to give a reason for the hope that is in us, God will send the spiritually hungry and thirsty to us as He sent the Jailer to Paul and Silas.

Body of the Lesson

1. *Paul practiced what he preached.* In I Thessalonians 5:18 Paul writes, "In everything give thanks." That night, though cramped into the stocks and still suffering from a cruel beating, they prayed and sang praises to God. What effect this had on the Jailer, if he heard it, we are not told. But the rest of the prisoners heard. It may have been the influence which kept them from escape after the earthquake had loosed their bonds and opened the doors. If so, the Jailer owed his life to those prayers and hymns of praise.

2. *The Jailer was brought to face his need in a strange way.* We might call it spiritual shock therapy. One moment all was well. The next moment everything was wrong (for if those prisoners should escape, the Jailer's life would be taken in their place—stern Roman justice!). But the unheard-of happened—not one escaped. And Paul, by his quick thinking, saved the Jailer's life (vs. 28). It was only after this hair-breadth escape that the Jailer realized that his soul was lost. How he arrived at this conclusion we aren't told, but this was genuine conviction of sin — the work of the Holy Spirit. It often happens that way: a close brush with death wakes people up to the fact that they are not ready to die.

3. *Very quickly "the great transaction's done."* "What must I do to be saved?" cried the Jailer as he fell trembling at their feet. "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house," was the straight-forward reply. It didn't take long, for as quickly as this desperate man clasped God's life-line, he found the first real peace his troubled heart had ever known.

4. *There was follow-up, however.* While the Jailer lovingly washed and soothed the bleeding backs of Christ's servants, they ministered to his heart the soothing balm of the gospel. And they instructed him and all his household in the ways of God. Finally they were baptized and thus brought into the fellowship of the visible church of Christ. What an instruction class that must have been! That was a night to remember! We are not told in so many words, but we know that the Philippian Church was one of the truest and best. Could some of the strength of that fine congregation have been due to the faithfulness of this man and his family?

Discussion Questions

1. A certain girl, a professing Christian, ran around with a very worldly crowd. When her pastor questioned her about this, she justified her conduct by saying that she could by this means witness to her non-Christian friends. Paul, too, was cast among worldly people to whom he bore witness. Are these two cases parallel in any sense? What answer should her pastor give her?

2. If Paul and Silas had prayed and sung, not out of true gladness, but to

attract attention to themselves, would the results have been the same? Why?

3. Everyone gets a shock now and then which sets him to thinking. What are some of the more common ones? What lessons do these shocks bring home to us? What use can we make of them in talking to others?

4. Paul had a fearful power over this Jailer. In his state of mind he would doubtless have believed anything Paul might have told him, no matter how false or absurd. In view of this great power, what precautions did Paul use? Is the modern soul-winner ever in a similar position? Is this power something to be cherished and revelled in? How should it be used?

5. We believe that, if a person is once truly saved, he can never be lost. Why, then, take all the trouble to bring the new convert into a church? Doesn't God take care of His own?

Conclusion

"God moves in a mysterious way
His wonders to perform."

The conversion of the Jailer is an outstanding example of this. But, if we would be soul winners, we must walk with God every day. If we, as Christians, mind our business and live in good conscience daily, many a hungry and thirsty soul will cross our pathway. Sometimes we must seek them out, but often they will seek us. Either way, we will have great power over such people, for they will believe what we say as though it were Gospel Truth. Let's be sure that it is! Soul winning is very rewarding. "Brethren, if any do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his ways shall save a soul from death, and shall hide a multitude of sins" (James 5:19, 20).

Personal Evangelism (VIII)

A Program Of Action

Scripture: I Peter 3:8-17

Introduction

The writer has in mind two outstanding youth societies in different churches (one on the East Coast, the other on the West). They were on fire for Christ. They grew and wielded a strong influence in their churches. In due time many went away to

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school, and finally scattered. But what happened to them? Many are ministers, missionaries, Christian teachers and doctors. Almost all of them have rendered a good account of their lives in the twenty and more years since they were young people together.

What is to keep yours from being such a society of energetic, effective Christian young people? Nothing in the world. If you prayerfully set out to be an engine rather than a caboose, in the total program of your church, you can do it. Here is a very brief sketch of a program of action for your Machen League or young people's society. Not everything is included, to be sure, for we are chiefly concerned with evangelism in this series.

Body of the Lesson

1. *Make your meetings attractive.* The best way to begin is to begin on time. That is, be there at every meeting, and be prompt. Nothing kills the spirit of a group as much as seeing the "hard core" members straggle in late week after week . . . Don't be all wrapped up in yourselves. Nothing is wrong with young people (of the right age) pairing off. But don't let it be the rule, till the impression gets abroad that no one is welcome unless he comes with an escort. What would be the harm of a temporary separation to make room for some forlorn "loner" that happened to stray into your meeting? . . . Be an enthusiastic participant. When it's time to sing, sing (don't use it as a screen for a whispered conversation with the G. F. or the B. F.)! Newcomers notice things like this immediately. Take part in discussion (but don't monopolize it). Take part in group prayer, but don't make it sound like an old record—played every week for years! When you pray, pray simply and briefly . . . And when you happen to be leading, come prepared—do the best job you can (there are many who will be glad to help you if you ask them).

2. *Go after new members.* When a young person comes into church or into your Sunday school class, invite him on the spot. Offer to stop by and pick him up, and stay with him through the meeting so that the ice is broken easily . . . If the newcomer is slow in coming around, why not see that someone is assigned to win his interest and friendship? Find out

his pet hobby and assign the winning of him to someone of like interest . . . And follow through. Find ways to get him talking about the things of Christ. Show him that Christ means everything to you. Have him in your home to show what Christ means to your family . . . Use these methods to interest school friends and neighbors. "Where there's a will there's a way!"

3. *Remember that your society is a part of the church.* It would never do to make church attendance a condition of membership in the society. Nevertheless, actions speak louder than words: if the "hard core" members (there must be such in any society) are faithful in the worship of God, Sunday mornings and evenings, others will follow their lead. Nothing is worse than to give the impression

Here are the final two lessons in this first series of studies for young people, ably prepared by Mr. Eyres. We are indebted to him for this labor of love that springs out of his own interest in our teen-age readers.

Since the lessons are neither dated nor seasonal, you may still make use of this series if you have not yet done so. If you will note the suggested evaluation test in the discussion under lesson eight, it may whet your desire to take up this series on evangelism from the beginning. We can probably supply you with back copies if you need them.

Address your queries or suggestions to the Rev. Lawrence R. Eyres, 500 E. San Antonio Drive, Long Beach 7, Calif.

that the youth society is the young people's church! . . . One way to strengthen this tie is through a youth choir or furnishing special music for the evening worship services.

4. *Carry on a good social program.* There is nothing more disarming to a worldlyling than to discover that Christians are actually human! They like to laugh and play, to go places and have fun together, too! The big difference is that the Christian is a Christian all the time. His fun is never coarse, boisterous, sordid. And if this young person comes out of a non-Christian environment and is led to faith in Christ through your efforts, he needs every Christian contact you can give him to keep him from slipping back into the ways of the world.

Discussion Questions

We suggest the following as a self-administered test of your society's program and effectiveness in the work of evangelism. There are ten areas. Grade yourselves with ten points for each of the standards mentioned (which aren't too high). If not able to score ten, score zero. What is your resulting grade?

1. *Attendance*—do more than 60% of the members of the comparable Sunday school members attend the youth society?

2. *Faithfulness*—do as many as 75% of your regular members attend the average weekly meeting?

3. *Promptness*—do the meetings start on time, and do at least 75% of the young people get there on time? (five points each)

4. *Interest*—do more than half of the members participate either in discussion or prayer in an average meeting?

5. *Singing*—does your group like to sing, or is the song period under five minutes and generally listless?

6. *Church Attendance*—do as many as two-thirds of your members attend at least one Sunday worship service a week?

7. *Social Life*—does your society have a well-planned social program with at least seven events throughout the year?

8. *Service*—does your society have at least one service project in which you contribute to the over-all ministry of the church?

9. *Devotional*—do at least three-fourths of your members spend time in daily Bible reading and prayer individually?

10. *Outreach*—have you gained as much as one new member during the past month? And have you some organized program for attracting new members? (Five points each)

Conclusion

There comes a time when talk is both cheap and sinful. It's easy to talk about soul winning. It is even easy to pray about it, but it takes courage and determination to do it! Why not take a good look at yourselves to see where you are lacking. Then resolve to do two things: (1) Dress your meetings up so that they are both vital and interesting—not just once in a while, but all the time. (2) Then set some goals on getting new members. Make them rea-

listic but reach them. Talk enthusiastically about your church, your society, your Lord.

There are many (and none of us are totally free from this species of hypocrisy) who say, "I can do all things through Christ who strengtheneth me" (Philippians 4:13); and yet we tremble to put such promises to the test. Could the reason be that we are afraid to take Him at His Word? Let's not talk any more. The lessons are over. It's time to get to work! It is not he who talks about it, but "he that *winneth* souls (who) is wise."

Kalland Installed as Gordon Professor

Dr. Lloyd A. Kalland was installed as full Professor of Philosophy of Religion at Gordon Divinity School, Wenham, Mass. on October 7. Coming to Gordon as an instructor in 1955, he earned his doctoral degree in theology the same year from Northern Baptist Seminary. Dr. Kalland had previously received his B.D. from the Reformed Episcopal Seminary and his Th. M. from Westminster Theological Seminary, both in Philadelphia.

Speaking on the topic "The Christian Scholar and Ethical Motivation," Dr. Kalland took the occasion of his installation to deal with the ethical

concerns which should characterize the development of true Christian scholarship. He stated that "Love itself is not the law or the discipline of an ethical life, but rather is the ethical motivation which enables the Christian to live according to the strictest conformity to the principles of written revelation and yet remain free from an unbending legalism. His discipline is a life of revealed truth motivated by love."

Dr. Kalland concluded, "To achieve so-called success in our endeavors outside the pale of love is to have received already our reward. Though we have written many articles and books, and have preached unified Biblical sermons, and have enlightened many classes with our scholarly findings and have not love, we are nothing."

Besides his teaching schedule, Dr. Kalland directs the Gordon Divinity School Student and Alumni Placement Program and serves as Book Review Editor of *Christian Life* Magazine.

Dr. Hudson T. Armerding is Executive Administrator of Gordon College and Gordon Divinity School, pending the appointment of a president to succeed the late T. Leonard Lewis, who died last March. Dean of the Divinity School is Dr. Burton L. Goddard, a 1937 graduate of Westminster Seminary.

The Magazine Viewer

R. E. NICHOLAS

Presbyterian Centennial in Brazil

"A Brief History" by William R. LeRoy in *Biblical Missions*, June-July 1959.

It was on August 12, 1859 that the first Presbyterian missionary arrived in Brazil where today there are about a half million adherents of Presbyterian churches. His name was the Rev. Ashbel G. Simonton, a graduate of Princeton Seminary, and (as Dr. W. C. Robinson noted in an earlier article in the *Southern Presbyterian Journal*) he was sent out by the Presbyterian Church, Old School. In the brief eight years before his death Simonton organized the first church, the first presbytery, the first school, the first journal, and the first seminary, besides doing much writing

which included part of a commentary on Matthew!

Today there are four Presbyterian bodies in Brazil. In 1903 a group of seven ministers and 14 elders broke away from the Presbyterian Church of Brazil in protest against increasing tolerance of Masonry and formed the Independent Presbyterian Church which today counts some 40,000 members. In 1940 there was a heated controversy in this latter body over the doctrine of eternal punishment, to which some ministerial candidates refused to subscribe, and their toleration resulted in the formation of the Conservative Presbyterian Church which is largely in South Brazil.

In 1956 the starting of a new seminary opposed to the inclusivistic policies of the largest Presbyterian

body brought about the excommunication of its leader and the formation of the Fundamental Presbyterian Church, with its center in North Brazil. Missionaries of the Independent Board for Presbyterian Foreign Missions cooperate with these two newer churches.

Reports elsewhere of the Centennial celebration last August told of the meeting of the General Assemblies of the two larger bodies in joint session for the first time since 1903 and of the formation of a United Presbyterian Council. At a mass meeting in Rio de Janeiro's stadium greetings were brought by Dr. Arthur Miller, moderator of the United Presbyterian Church U.S.A., and by Dr. E. T. Thompson, moderator of the Presbyterian Church U.S. The newly elected president, Dr. Ralph Waldo Lloyd, extended greetings from the World Presbyterian Alliance which was meeting in Brazil at the same time.

Another unusual display of ecumenicity was the appearance of the Roman Catholic President of Brazil in the sanctuary of the oldest Presbyterian Church in a country whose five million Protestant adherents make it the largest Protestant stronghold in Latin America. President Kubitschek told the 4,000 at the service of his hope that Pope John's call for an Ecumenical Council might result in the eventual reunion of all Christendom. He took note of the earlier statement of the Assembly's moderator, Dr. Jose Borgas that "catholicity is the prerogative of the Church of Christ, that in its very essence the church is universal."

Diamond Jubilee

The Evangelical Beacon, October 27, 1959.

This interesting issue of the official weekly organ of The Evangelical Free Church of America was devoted entirely to a recognition of the 75th anniversary year of that denomination. The name Swedish was formerly used but in 1950 there was a merger with a Danish-Norwegian Free Church group, and now some 32,000 members are found in over 450 congregations.

Dr. Arnold T. Olson (brother of the Rev. Arthur O. Olson, Orthodox Presbyterian pastor in Los Angeles) is president of the Evangelical Free

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Church and in one article in this Jubilee issue raises the searching query, "Are We Still Evangelical — as our founding fathers were evangelical? Their evangelicalism was not a dead letter." He notes that the Free Church is "opposed to the ecumenicalism of the National and World Council of Churches," and rejoices that to his knowledge there are no liberals in any of the pulpits, administrative positions, or on the faculty of the school — Trinity Seminary and Bible College of Chicago, of which Dr. G. Douglas Young is Dean and Old Testament Professor. Dr. Olson urges "persistent prayer, dedication and diligence on the part of all."

Editor of the *Evangelical Beacon* is Mel Larson. Other Christian leaders of the Free Church include Ken Anderson, Christian writer associated with Gospel Films; Robert Van Kampen, Wheaton publisher; Ted Engstrom and Bob Cook of Youth for Christ; and the late Dr. C. T. Dyrness of Chicago, one of the founders of the Scandinavian Alliance Mission now known as TEAM. In this same issue Dr. Raymond Lindquist, pastor of Hollywood's First Presbyterian Church, evangelist Mervin Rosell, and Torrey Johnson, founder of Youth for Christ, pay tribute to "What a Free Church Home Has Meant to Me."

Smoking and Cancer

The Presbyterian Outlook for October 19, 1959 devoted three pages to the subject of smoking, the main article being "An Open Letter to Christians Who Smoke" by Joseph M. Hopkins, professor of Bible and philosophy at Westminster College, Penna. Starting with evidence that has been accepted by the American Cancer Society and the U. S. Public Health Service that cigarette smoking is a causative factor in lung cancer, he wonders about the silence of Christians who smoke. He thinks it means they consider a defense of their position either unnecessary or impossible, and in either case he writes that he is "puzzled" in view of the "moral implications" involved. He counsels the wisdom of desisting and raises the pointed question, "Do you know you should quit but can't? Is the cigarette boss?"

January 11, 1960

"My Name is George . . ."

The great secret of Alcoholics Anonymous is one that every Christian must learn. The alcoholic must learn sincerely and humbly to say, "I am an alcoholic." He must know from the very outset that he is not "normal"—that if he drinks, he is done.

So with the sinner. He, too, must know, for real, that he *is* a sinner, that he in that sense is *not* normal, and that if he sins, he is surely "done."

". . . But I was not yet being honest with these decent people and with myself, for the terrible thought returned that someday I might do what no alcoholic has ever been able to do: to drink normally again." This is from the pen of an anonymous writer in *The Atlantic Monthly*, September 1959. ("My Name is Robert—I Am an Alcoholic!") Quoted also in *Reader's Digest*, November 1959.

No man truly believing in Christ can ever commit overt sin without pain and sorrow. He becomes aware that he is a sinner, and that unless he stops sinning, there will be for him always pain and sorrow.

The unchanged sinner is not so. He always feels that there somehow is a way to get by . . . Somehow, he thinks, I can overcome this thing and sin "normally." This is Satan's big lie—"You shall not surely die," he said to Eve. And men have been in misery ever since, believing this and trusting in their own means of escape.

"My name is George—and I am a sinner!" We *must* be able to say that—and mean it! We must come to know that we can never sin without penalty, without its result in our lives and the lives of those close to us. We can never disobey God with impunity. Even the man who truly knows this, will fall into sin. But he, of all persons, knows that he will suffer, and because God *has* changed him, he fights back, he climbs back, with supernatural help—and knows the salt of sweaty victory.

Say it again . . . "My name is George—I am a *sinner!*"

A. B. SPOONER
Pusan, Korea

Other items noted that one-half the men over 15 years of age and one-third of the women in the U. S. smoke regularly, at an expenditure of \$6 billion (just about twice what is contributed to all the churches in the country) and that in some quarters efforts are being made to discourage young people from taking up the habit.

Twentieth Anniversary of IVCF in the United States

"Student Witness 1939-1959" by Editor Joseph T. Bayly in *His* for October 1959.

The past year was one of a number of anniversaries, and some may have overlooked the fact that it was 20 years ago in Michigan that Inter-Varsity Christian Fellowship began in the United States. It already had British and Canadian chapters. Mr. C. Stacey Woods, General Secretary of the American IVCF since its inception, has spearheaded the movement

"toward the establishment of indigenous student work in other countries," and last summer the triennial International Fellowship of Evangelical Students conference was held in Paris.

Mr. Bayly delineates these two decades as a "period of change in American higher education" and finds "a more mature attitude" at the present. Yet there is always opposition and resistance to confrontation with the gospel, and the Christian minority needs both Christian fellowship and encouragement to personal Christian witness on the campus. Daily prayer meetings, small Bible study groups, after-supper discussion periods in dorms, and weekend conferences have characterized the student witness. Beginning with Campus in the Woods in 1945 the summer leadership training sessions have been expanded to three other areas.

Aiding the campus chapters are a sizeable number of staff members, among whom is Orthodox Presbyter-

rian Robert Nuermberger, assigned to the Eastern New York area. IVCF, directly and indirectly, both British and American, has been responsible for the publication of many tracts and books, including such notable volumes as *The New Bible Handbook*, the one-volume *New Bible Commentary*, and the *Inter-Varsity Hymnal*. Not the least of its publications is *His*, a magazine which every Christian college student ought to read, and to which every pastor would do well to subscribe. It is distinctly first rate.

"Twenty years have passed," concludes the article mentioned above, "but for those engaged in student work, twenty years represents five generations . . . Here (to use Charles Troutman's expression) is our 'unending kindergarten' — students who year by year must be introduced afresh to the wonders of the grace of God through Jesus Christ our Lord. Pray for us."

Warning Against Efforts To Evangelize Jews

"To Believe — and to Wait" by Arthur Hertzberg in the *Christian Century*, September 16, 1959.

In this straightforward article a prominent New Jersey rabbi takes cognizance of a "current debate within Christianity on the mission of the church to the Jews." Two years ago Reinhold Niebuhr proposed a "theological coexistence" between the two faiths until the end of time, but in an April 29 article in the *Century* George Sweazey insisted that Christians were obliged "to make Jesus Christ appealing" to peoples of every ethnic origin.

Dr. Hertzberg agrees with Sweazey "that these two faiths cannot both be ultimately right. If Christianity is God's true revelation of himself, then clearly I, the Jew, am living in the greatest error . . . If Judaism is true, then the Christian has arrogated to himself the claim of being the true Israel, made a man into God, and falsely proclaimed the Law to be abrogated."

In the light of Christianity's changing encounter with the Eastern faiths, with which we as a nation are now in closer contact in our own Hawaii, Dr. Hertzberg sees Christianity as now in a 'Jewish situation' for he regards it today as "the religion of the West and primarily of whites . . .

solidly rooted in one cultural organism." It is for this reason, apparently, that he fears renewed 'wars of religion' and warns that a "revived Christian evangelism reasserting its 'Great Commission' to convert, and hence to dissolve, all other faiths will not only embarrass America before the world; it will undercut our foreign policy and lend new fuel to the appeal of communism in the East."

His dilemma is how Christian or Jew can be true to his own faith with its implication of seeking converts and yet live together in reasonable peace. It is perhaps not too strange that he finds a clue to his answer "in the very ecumenical movement within which Mr. Sweazey (a UPUSA) is laboring." He makes the astute observation that the World Council of Churches has room for the Eastern Orthodox Church in spite of the latter's conviction that "other bodies with which it is sitting are not true churches." He senses a tacitly accepted premise on the part of all not to try to change each other's views nor to "attempt to destroy each other; and that the question of which of the many churches is Christ's true church will be left for the judgment of God at the end of time." What Hertzberg proposes is simply that this premise "be applied in the relationship of all religions in the modern world, both East and West. Let us stand separately for our various truths. Let us stand together for the peace of society. Let us not do to one another that which is hateful to any of us. And let us await the judgment of God."

It is to be feared that such appeals in the supposed interest of Americanism are likely to increase in today's climate of opinion. A far cry from both the "none other Name" of the New Testament and the Apostle's "heart's desire and prayer to God for Israel, that they might be saved."

Divine Election

Christianity Today, in its issue of October 12, 1959, featured an interview entitled "The Debate Over Divine Election." Moderated in the Pasadena home of editor Carl F. H. Henry, participants in this most stimulating discussion were Dr. H. Orton Wiley, president emeritus of Pasadena College (Nazarene); Dr.

Geoffrey Bromiley (Anglican), professor of church history at Fuller Seminary; and Dr. Roger Nicole (Baptist), professor of theology at Gordon Divinity School. We believe the interview took place while Dr. Nicole was en route to participate in the Japan Protestant Centennial, shortly after he gave the opening address at Westminster Theological Seminary.

This "off the cuff" conversation — it was arranged at a single day's notice — which ran over eight pages in length cannot be summarized here. Suffice it to say that Dr. Nicole quite ably upheld the consistently Biblical position and showed himself well aware of historical developments in the Arminian-Calvinistic debate. At one point he paid tribute to the Christian Reformed and Orthodox Presbyterian churches.

Eureka Classis Paper

Reformed Herald is the name of an eight-page monthly published by the Eureka Classis, Reformed Church in the U.S. under the editorship of the Rev. Melvin B. Nonhof, of Shafter, California. Mr. Nonhof, pastor of Ebenezer Reformed Church, assumed his duties with the July 1959 issue. A portion of each issue is printed in German, and the Rev. D. E. Bosma, Eureka, South Dakota, handles these contributions.

The November 1959 issue includes an informative article on "The Calvinism of Westminster Seminary" by Robert S. Marsden. In other recent numbers we have noted, with appreciation, excerpts from a couple of articles that had appeared in the *Presbyterian Guardian*. In December there appeared the first of a series of articles on "Love, Courtship and Marriage" by the Rev. Edward Wybenga, Orthodox Presbyterian pastor in Bend, Oregon.

During the prior editorship of the Rev. Norman C. Hoeflinger (like Mr. Nonhof a graduate of Westminster Seminary) there was effected a changeover from the former *Reformiertes Gemeindeblatt* to the present bilingual paper.

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The Presbyterian Guardian

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