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The Presbyterian
GUARDIAN

*Blessed are the poor in spirit, for
theirs is the kingdom of heaven.*

Matthew 5:3

*Blessed are they that hunger and
thirst after righteousness, for they shall
be filled.*

Matthew 5:6

J. Gresham Machen
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The Guardian and the Church

IT is well known by most if not all of our readers that THE PRESBYTERIAN GUARDIAN is not under ecclesiastical control. It was started in 1935 to be the organ or voice of the Presbyterian Constitutional Covenant Union, an organization set up within the Presbyterian Church in the U. S. A., to endeavor to bring about reform in that church or, if that failed, to take steps to continue the spiritual succession of that church.

When the Orthodox Presbyterian Church was organized in June of 1936, (it was then called the Presbyterian Church of America), the PRESBYTERIAN GUARDIAN rejoiced in that development, reported it fully, and continued to be a publication seeking to forward the great cause and movement of which the new church and Westminster Seminary were the central elements.

Throughout its history the GUARDIAN has continued along this line. This is still the path that is marked out for it.

Inevitably in times of stress and controversy in the Church the GUARDIAN played a part. And inevitably as a result there came to be those who disagreed strenuously with it—not only with the position it supported, but with its very existence.

This dissatisfaction with the GUARDIAN, as we must certainly recognize it to be, has expressed itself in two ways. On the one hand there has been frequently heard a demand that the GUARDIAN be brought under the control of the church, or else that an official church paper be established. On the other hand there have been those who considered that the answer lay simply in the establishment of another independent paper.

There has also been another type of dissatisfaction with the paper. As the Orthodox Presbyterian Church reached out into new communities, and sought to reach people who had little or no knowledge

of the Gospel and the faith to which the church held, attempts were made to use the GUARDIAN in this effort. But in many cases it seemed that the general character of the GUARDIAN, its frequent concern with the doctrines of the faith, and its often somewhat stiff and "heavy" language, did not serve well the purpose of promotion and church extension. Possibly even people thought that if the church was like that paper, then it was not for them. Or at least, they had to be brought into the church, and to become acquainted with it and interested in it, before the GUARDIAN would be received and welcomed.

We who have worked with the GUARDIAN through many years have of necessity faced these problems. In the first place, the GUARDIAN could not be a "non-controversial" paper. We live in a world where all sorts of doctrines parade under the name of the faith. Within as well as without the church there have been strange fires burning. And if we were really concerned with the welfare of Christ's flock, we must let people be made aware of the winds of doctrine, and we must take a strong stand against the errors of our time, including those that had a close affinity with the more generally conservative wing of Christendom. And so the GUARDIAN was just compelled to be—we hope in a kindly spirit—controversial, or perhaps we should say militant.

But in the second place the GUARDIAN could hardly be reduced to an evangelistic tract. While it sought to present the basic truths of the gospel, it was concerned that all who read it might be instructed in the substantial doctrines which cannot be separated from the faith and which are, in fact, necessary if the faith be an intelligent faith.

Hence the GUARDIAN has never been a "popular" magazine, and often its material has not been "easy" reading. But the effort and desire was that the reading might be worthwhile, even if it was not "easy."

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in broadcasting, the stations are interested in the size of the audience, the "Hooper-rating." So if people want his program, for example, to stay on the air, it is more important that they listen to it or have it turned on regularly, than that they talk about it or feel it is a fine program. If the surveys find that people are listening, that is the chief factor for the broadcasting company.

Finally he noted that broadcasting costs much money. Is it worth what it costs? Mr. Eldersveld in reply said simply that the salvation of sinners cost God His only begotten Son, and it cost Jesus the suffering of Calvary. Nothing we may have to spend, thus, is too much, if through spending it the redeeming gospel is brought to the people.

The gathering was brought to a close with the singing of a hymn and prayer.

Advance indications are that enrollment at the Seminary next year will be about ninety, the largest it has ever been.

In Other Churches

THE General Assembly of the Presbyterian Church in the U. S. A., meeting in Minneapolis, elected Dr. John A. Mackay, President of Princeton Seminary, as Moderator. The Assembly voted to "commend" the new Revised Standard Version of the Bible for use in the churches. The Assembly appointed a committee to study the matter of ordaining women as ministers. It also issued a new protest over persecution of Protestants in Colombia, South America.

The General Assembly of the Presbyterian Church in the U. S. (Southern), meeting in Montreat, N. C., elected Dr. Frank W. Price, missionary to China who was held by the Communists for 22 months before being let out of the country, as its Moderator. The Assembly approved a declaration tying ownership of local church property to the denomination.

The Synod of North Carolina of the Southern Presbyterian Church has ordered a new hearing by Orange Presbytery in the Chapel Hill case. It found that the ousted pastor, the Rev. Charles Jones, had not received a "fair" hearing, and it condemned the taking of "secret evidence" against him.

Witnesses to Christ

By C. VanTil

At the Commencement exercises, following the granting of the degrees, the Chairman of the Seminary faculty delivers a brief address to the graduates. Here, as it was recorded, is the address Dr. VanTil gave at the exercises this year.

JESUS CHRIST had risen from the dead. He was about to institute the N. T. Church. He did not show himself to the scribes and to the Pharisees. Their condemnation was just. He sought out the twelve humble Galileans whom He had instructed in the ways of the Kingdom of God.

But He did not come to them as individuals. He came to them when they were met in official session as the apostolate. He would have them know of His resurrection. He would have them represent Him as witnesses to that resurrection. And so He met with them as with a unit, that they might for Him authoritatively represent Him in days to come.

So it is even now in our day. You are not apostles, but the church of Jesus Christ is one, and it has one Head, even Jesus Christ our Lord. And there is a unity among those that go forth to proclaim His will. And though you go forth in different churches, denominations, there is a bond of fellowship that unites you, as you give forth the simple, common testimony to the resurrection of our Lord.

But there was more than this. Jesus would have every one of them go forth together, and Thomas was not with them on that first occasion. And so He would come when Thomas too was present. And Thomas was the doubter. And so Thomas could not believe. And so He came the second time to them. This time Thomas was with them. And He showed His hands and feet, as He had done to them before, to Thomas, not so much as to an individual, but as a representative of the apostolate. He was the weakest link. That link must be as strong as were the others links, or the whole chain would fall. It was the apostolate as a unit that must see the fact, that must understand the fact, that must believe the fact, that then must witness to that fact before an unbelieving world, and before an apostate church.

And so my friends we believe that as a unit you have seen the facts, you have

understood the meaning of these facts, you believe these facts, and you would now go forth to witness for the Lord of these facts. If as a faculty we have helped you in the least to see those facts, to understand their meaning, and to believe them, and to be ready to go forth and preach them, then we shall be greatly rewarded.

This in a sense would be little in significance. But listen again to Jesus as He said, "Even as the Father hath sent me, so send I you." We send you forth this moment, so to speak, but He who is the King of the Church really sends you forth and His work cannot fail. You must handle the keys of the kingdom. Whosoever sins—after you are ordained—you remit, they are remitted, and whosoever sins you retain, they are retained. It's a great undertaking, an impossible task it may well seem to be to you. But His strength, the power of the resurrection, that power that raised Him from the tomb, works through you, because He through you witnesses to Himself.

For it is not merely a voice from the past that comes to you, it is not merely an echo across the ages. But it is that Holy Spirit of which Dr. Richardson has so eloquently spoken, who takes the things of Christ and gives them unto you. As He spoke with them, He breathed on them, and said unto them, "Receive ye the Holy Spirit." That Spirit takes the things of Christ and gives them unto you. Through that Spirit you are strong and irresistible. When men ridicule and despise you, when they scorn you and laugh at you, when they suppress your words and even oppress you possibly, Be not afraid, little flock, it is the will of your Heavenly Father that you should receive the Kingdom.

Even youths may fail, and young men shall utterly fall, but they that wait upon the Lord shall renew their strength; they shall move up with wings as eagles. They shall run and not be weary, they shall walk and not faint.