

April 15, 1955

Vol. 24, No. 4

The Presbyterian

G U A R D I A N

*They who, upon pretence of
Christian liberty, do practise any
sin or cherish any lust, do thereby
destroy the end of Christian liberty;
which is that, being delivered out
of the hands of our enemies, we
might serve the Lord without fear,
in holiness and righteousness before
him, all the days of our life.*

Westminster Confession, XX.3

J. Gresham Machen
Editor 1936 - 1937

Published Monthly
\$2.50 per year

Meditation

A Question of Happiness

"No man, having put his hand to the plow, and looking back, is fit for the kingdom of God."—Luke 9:62.

Farming in this country in our day is a far cry from that occupation in Palestine in the days of our Lord. Even our one bottom plow is almost a museum piece. But anyone familiar with this piece of farm equipment will have no trouble understanding the point of our Lord's remark. It would be a sorry-looking furrow that a man would produce who tried to plow with his eyes turned behind him all the time. A respectable effort took concentration because the plow needed to be kept at the proper angle to dig and go straight. The dreamer in this business would soon have encouragement to do something else.

No one can hope to make a success of anything to which he will not put his mind. To get a thing done well, your heart must be in it. A man grinding gears in an auto factory took special pride in seeing how long he could use his dies without breaking them. He managed to use them for months where others broke them in hours. Concentration and watchfulness produced results which carelessness would make impossible. And he enjoyed the satisfaction of a job well done, while the company saved money.

To operate a circular saw absent-mindedly would almost certainly result in personal damage that might never be repaired. And how many lives are snuffed out on our highways because people are present in body behind the wheel of their cars, but their hearts are far away from the business at hand! Yet many people think they can serve the Lord acceptably with only half a heart.

Half-heartedness is always repugnant. Who wants a man that drags himself to work late every morning? Are we pleased with a maid that is too tired to sweep out the corners of the house? Who wants the mechanic to work on the family car that tries only to "get by" on his motor jobs? Who will trust his health to the care of the doctor who seems to be thinking always about somebody else? And who wants a husband that can never for-

get another love?

So it was that our Lord was not impressed with the man who said, "I will follow thee, Lord but first suffer me to go and bid farewell to them that are at my house." It was very clear that the man had two loves. And it was not hard to see which affection really ruled his heart. And because he was trying to serve two masters, he was not fit for the kingdom of God.

This man still had a "me first." He was not ready to be called "a bond-servant of Jesus Christ." His life was still dedicated to his own private interests. He wanted a personal indulgence which he knew would have to keep Jesus waiting. He could not say of Jesus, "My Lord and my God!" He lacked the spirit and temper of the citizen of heaven. He was earthly-minded.

In the heavenly Jerusalem pride of citizenship runs high. There is no question about what men love most. They prize their privileges and opportunities as those who have found hidden treasure. They are merchants who know when their fortune is made. They have jumped at the invitation of the Lord Jesus as soldiers bent on taking a city by storm. There is drive and purpose in their will to follow Christ. They follow the Lamb wheresoever he goes.

But this man wants time to go home and say good-bye. Before he takes the plunge he wants one last hour with the folks at home. He acts like a man going off to war, to whom men allow one last fond farewell.

But is it such a dreadful thing to follow Christ? Will life lose its thrills in a dreary existence in some prison house with galling chains? What of the joy unspeakable and full of glory? What of the peace that passeth all understanding? What of the hope of glory? Is the path not like the rising sun that shines brighter unto the full light of day? Is there no consolation of the Holy Spirit? What of the city that has foundations? What of the inheritance incorruptible, undefiled, unfading, which thieves can not take away?

He does not see these things. The god of this world has blinded his eyes. He thinks of a galling yoke. Becoming a Christian is for him like entering the granite walls of a monastery. There

is the eccentric garb, the wearisome rituals, the punishing discipline. He sees Christ through the eyes of the ungodly world and continues in a worldly conception of religion with its touch not's, taste not's, handle not's. And he really shrinks from it with an ill-concealed repugnance. So he makes a simple request. But innocent as it seems, it gives away the sad fact that he is not yet fitted for the Kingdom of God! He was quite in the dark about what makes men happy. Are you?

HENRY P. TAVARES

General Assembly Convenes May 25

THE GENERAL ASSEMBLY of The Orthodox Presbyterian Church is scheduled to convene in Calvary Orthodox Presbyterian Church, Glenside, Penna., on Wednesday evening, May 25, at 8 p.m. The opening meeting will be a service of worship, which will include the administration of the Lord's Supper. Business sessions of the Assembly will start on Thursday morning.

Among items of business before the Assembly this year will be further discussion of and possible decision on the revised Form of Government of the church, the report of the committee on a church hymnal (we understand the list of hymns to be included in the hymnal has been determined, with possible omissions to be decided on, but no additions), and a complaint from a member of the Presbytery of Philadelphia against certain actions of the presbytery in the matter of the ordination and installation of the Rev. G. Travers Sloyer.

Missionaries on Move

THE REV. FRANCIS E. MAHAFFY and his family, who have been home on furlough since last summer, are making plans to leave this country about the end of June on their trip back to mission work in Eritrea. They have been living in Chicago during their furlough.

The Rev. Egbert W. Andrews, missionary in Formosa, is to return on furlough this summer. According to present plans he hopes to leave the field in June, and may come via Europe to New York. The exact time of his arrival is not known at present.

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: \$2.50 per year; \$1.00 for four months; 25¢ 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

APRIL 15, 1955

Life in American Religion

THE AUTHOR of the Epistle to the Hebrews comments at one point upon those who, though by reason of time they ought to be teachers, yet have need that one teach them again the rudiments of the first principles of the oracles of God.

We have been reminded of this more than once while reading the "religious" articles which appear in secular magazines. The number of such articles has been increasing in recent years. In line with the present day trend toward a recognition of religious values, magazines which a few years back would not have considered mentioning the word "religion" in a sincere vein have been falling over themselves not only to carry articles by prominent religious leaders, but even to editorialize on religious themes. While on the one hand we recognize the principle of religious freedom, and the right of individuals to hold and propagate their own convictions, yet on the other hand when some of these persons profess to become spokesmen for the Christian faith and the Christian church, we are inclined to suggest that they would do better to "stick to their last."

Life magazine has been a shining illustration in this. The editor(s) of *Life* seem to feel the call, especially at Christmas and Easter time, to editorialize on the Christian faith. Some of their comments are of a nature that might gain general acceptance. But some reveal a sadly confused state of mind.

Under the title "Ways to God," in the April 11, 1955 issue, there professes to be a discussion of Christ as the Way, the Truth, and the Life. The editorial speaks first of a universal sense of hunger, which has led some writers to a transcendental mode of expression. Man has a hunger for the gate of heaven.

But where is the gate to be found. Christ said, "I am the way . . ." But does that mean there is only one way? Not so, say the editors of *Life*. A God so parochial as to exclude the Tao, the Hindu, Buddha or Mohammed, from heaven "does not sound like

the God of mercy whom Christ preached."

Yet we ask again—did Christ say those words or did he not? If He said them, did He mean them? If He meant them, is that not a clear assertion that there is no other way? By what authority do the editors of *Life* first cite and then discard the words of Christ? Later on they say that Jesus Christ is the "divine Son" of God's House, and that His call is "an authoritative introduction to eternal truth." And so we may ignore it! When He says, I am the Way, we may add, so were Buddha and Mohammed and the rest. Jesus said, that the others who came before Him were thieves and robbers out to spoil the flock. *Life* says they were "ways to God."

Whom shall we believe?

Life goes on to maintain that, while there are many ways to God, we don't have to view them all with equal disdain or equal respect. To the Christian, the call of Christ is most authoritative, and he cannot conceive of any call having more authority. But why cannot the Buddhist, the Mohammedan say the same thing for *their* "way"? And hence what becomes of ultimate truth, or of eternal life? All is relative, all is subjective, and the end is not universal faith but universal doubt, uncertainty, fear, despair.

Thus in the very process of attempting to speak up for Christianity *Life* has sold the whole down the river. If Christianity is but one of many ways to God, all not equally respectable but all equally valid, then there is no way to God, He is forever hidden.

The editor-in-chief of *Life* is an elder in the Presbyterian Church U.S.A. As such he should be "apt to teach," "sound in the faith," "an example to others," one who solemnly believes that the Scriptures of the Old and New Testaments are the only infallible rule of faith and practice.

If he wrote this editorial, then he is among those who thinking to teach, have need that one teach them the rudiments of the first principles of the oracles of Christ.

L. W. S.

Preachers and Preaching

THE Protestant minister in today's church is no longer primarily a preacher. His dominant role is that of counselor, or administrator, or organizer. This development is due to the changing character of today's world, in which men and women are constantly facing changing social, moral and economic problems.

This, in substance, appears to be the conclusion arrived at from a survey of the needs and work of some 1,150 representative Protestant clergymen. The survey was made by Dr. Samuel W. Blizzard, who has been associate professor of sociology at Penn State University. The preliminary results were reported recently in a special article in the *New York Times*.

Dr. Blizzard sent questionnaires to 1,600 ministers. The list included the alumni of five seminaries—Union, New York, Garrett Biblical, Butler University, Virginia, and Louisville, and also representative rural and city ministers whose names were suggested by denominational leaders. Replies were received from 1,150 of these, representing 22 denominations and 47 states.

According to Dr. Blizzard, clergymen being trained in seminaries today leave them to face a different world than did those of a generation ago. The parish minister must therefore re-examine the function he plays in the community, and the methods he uses to make the theology of his church meaningful to the people he serves.

The situation is somewhat akin to that facing other professional men, particularly doctors. For years we have been hearing of the decline in the number of "general practitioners" and the rise in the number of specialists. Medicine is becoming such a complicated science that one must specialize in some aspect of it. No one can be competent in all phases.

So it seems to be with the preachers. The problems of the individual and of society, and the methods of dealing with them are so many and varied that the preacher has to emphasize some special phase of the work. And to many of the ministers it seems that their most effective work is in pastoral counselling, or administration and organization. From these, more than

from a somewhat impersonal preaching, they gain satisfaction. Hence the science and art of preaching is taking a back seat.

What are we to think of this development. It must be said that when individuals come to the minister with personal problems of a social or moral character, he is certainly under obligation to deal with those problems through private conference. Pastoral counselling is a necessary part of a minister's work. Also it is true that a minister is a leader in the community, and in many social situations it may seem proper and necessary that he participate in the role of administrator or organizer.

On the other hand, a minister ought always to be a "minister of the Word of God." His preparation, training, and interest should be directed toward explaining and applying the Word of God to the life of man. He has no other authoritative source of wisdom, standard of conduct, or fountain of knowledge.

Hence, in his private work as counsellor, and his public work as social conscience, he is also ministering the Word. He can speak with authority on a private or public problem, only as he speaks out of the Word of God, and applies its truth. Apart from that Word he probably has no more wisdom than his contemporaries, and possibly has very much less.

But if all the work of the minister is in one way or another a ministry of the Word, how does it happen that the public and official ministry of the Word is losing out to a more private, individual and unofficial ministry of the Word? Does the answer lie in a faulty conception of the church, of worship, and of preaching?

Obviously, if preaching is viewed as simply standing in a pulpit and performing an exercise in public speaking for the benefit of an audience that demands a half hour of relaxation on Sunday morning, men are going to be much more satisfied with a session of private counselling that seems to get someone somewhere.

But if preaching is viewed as a solemn and authoritative explanation and application of the only infallible rule of faith and practice, with the present welfare and eternal destiny of human souls the matter at stake, then public preaching will not be relegated

to a Saturday evening's preparation nor will the preacher be content if no more than half his congregation dozes.

Rather, we judge the work of preaching to be the most important work the minister has to do. And for this reason, that the preaching of the Word of God is the means God has appointed for building up His church in knowledge, righteousness, faith and hope. And while people will respond temporarily to private sympathy and advice, they will respond permanently only as the Word of God in its glorious fulness dwells richly in their hearts.

The *Larger Catechism* declares, "The Spirit of God maketh the reading, but especially the preaching of the Word, an effectual means of enlightenment, convincing and humbling sinners, of driving them out of themselves and drawing them unto Christ, of confirming them to His image and subduing them to his will, of strengthening them against temptations and corruptions, of building them up in grace, and establishing their hearts in holiness and comfort through faith unto salvation."

Counselling, organization, and administration can do no more than this.

The Presbyterian GUARDIAN

1505 Race Street, Philadelphia 2, Pa.

Leslie W. Sloat
Editor and Manager

John P. Clelland
Arthur W. Kuschke, Jr.
Robert S. Marsden
Contributing Editors

ADVISORY COUNCIL

Robert L. Atwell
Leslie A. Dunn
John Patton Galbraith
Edward L. Kellogg

Is Our View of Scripture Static?

By EDWARD J. YOUNG

MODERNISM expresses itself in many ways. Modernists differ among themselves on many points. Indeed it is quite difficult to keep up with the various disagreements among the Modernists and those who follow the path of Modernism.

There is, however, one point at which the Modernists are in rather whole-hearted agreement. At that point all their disagreements vanish into the background and they show themselves to be one. That point is the orthodox view of Scripture. The Modernists are agreed that the orthodox view of the Bible is wrong, and must be rejected. Here, it seems, the findings of modernist scholarship are at one. We may not know whether God exists or no, they seem to say. We may not know how much the prophets spoke, or whether we can even go back to the actual words of the prophets. We may not know very much about Jesus Christ. But there is one thing we do know, they say. We know that the orthodox view of the Bible is wrong.

A Static View of the Bible?

One of the things most commonly said in criticizing the orthodox view of the Bible is that it is *static*. How often we hear men say, "We cannot believe in a static view of the inspiration of the Bible." The orthodox view of the Bible is supposed to have many faults. Among them, then, is also this, that it is static. What shall we who believe the orthodox view of Scripture say in reply to this charge?

Well, there is a great deal that might be said, and we shall not in the compass of this brief article even try to say it all. We shall content ourselves with a few brief observations. In the first place, the word *static*, for some reason, does not frighten us very much. *Static* means *stationary*, and that in itself is not necessarily something bad.

Two years ago the present writer was driving west through the Rocky Mountains. High up in the mountains, near Leadville, Colorado, it was possible to look ahead and see that the road crossed a concrete bridge over a tremendous chasm. At a distance the bridge looked as though it were hang-

ing in the air, and this writer, for a moment or so, had the fear that the bridge might be "living," "dynamic" or "vital." At any rate, his one concern for the time being (he isn't ashamed to admit this before the Modernists) was that the bridge might not be static. At the moment more than anything else he wanted a static bridge. If the bridge were static, then it would be possible to drive across the chasm in safety, but if the bridge were "living" and "dynamic" the writer feared that he might plunge to the bottom of the canyon (and in Colorado a canyon is something to reckon with). At any rate, the bridge was static, and the crossing was made in perfect safety.

Is our view of the Bible static? Before we answer the question we would point out what we mean by the word. We believe, because the Bible teaches it, that the Bible is the very Word of God. Since it is His Word, it is a message from Him; it is, despite all the neo-orthodox and the neo-non-orthodox say to the contrary, a revelation from God. It is, in other words, true. And the truth does not change.

Audrey Crafts

MISS AUDREY CRAFTS, a member of Immanuel Orthodox Presbyterian Church of West Collingswood, N. J., was called to her eternal reward on March 11. Death, which was due to cancer, came while she was at her sister's home in New Hampshire.

Miss Crafts had been closely associated with the Orthodox Presbyterian Church from college days. While attending Wheaton College in 1946, she and two other Wheaton students came to La Grange each Sunday to help in the Sunday school work there, which later grew into the Westminster Orthodox Presbyterian Church of Westchester.

After receiving a master's degree in English at the University of Illinois, she taught for two years at the University of Maryland. While there she was instrumental in starting a Reformed Bible study which later became the I.V.C.F. group on the

In that sense, if you will, our view is static; it changes not; the blessed truth of the Scripture remains firm from day to day because it rests upon the Rock of Ages Who changes not. With all our souls we insist that the Bible changes not. It tells us what we are to believe concerning God and what duty God requires of man. And those things abide forever. It is the "impregnable rock" of Holy Scripture, the Word which comes from God Who cannot lie. In that sense it is static, and thank God it is so. It depends not upon the shifting, everchanging whims and fancies of men; it is the unchangeable truth of the eternal God.

Is our view of the Scripture, however, a sort of dead weight? Of course not. It alone is the only view of Scripture that truly is "living," "vital" and "dynamic," to use three of the most overworked and underpaid words in the modern theological vocabulary. Our view of Scripture is alive because it is true. It is dynamic or powerful because it comes from God and it accomplishes its end. Our view of Scripture in the last analysis is not ours, nor is it even the Westminster Confession's; it is the Biblical view.

The Bible's View of Itself

And since the view which we embrace is that which the Bible itself presents, we may be sure that it alone

campus.

For the next three years she taught in the public schools in Montgomery County, Maryland. She was a member of Knox Orthodox Presbyterian Church of Silver Spring, and active in its young peoples work. She sang in the choir, played the piano, taught a Sunday school class, and worked with the Machen League.

During the years she was in the east, she was well known as a counsellor at the French Creek Bible Conferences.

In 1952 she became one of the teachers in the Camden County Christian Day school, and continued in this work until January 25 of this year, when illness forced her to stop. During these years she was also active in the work of Immanuel Church.

She was an earnest, humble Christian. She will be missed by the many friends she had made over the years. Their comfort is that she has been called to a higher service, and to a place in the eternal Kingdom.

is that which is needed by sinful man. What does the Bible say about itself? Briefly, the Bible tells us that it is from God. He is its ultimate Author. Yet He spake through men. "Holy men spake as they were borne along by the Holy Spirit" (II Peter 1:21). There is the truth of the matter. The human writers of Scripture were holy men and they spake. They spake, however, not from the depth of their own mind. They rather were borne along by the Holy Ghost, the third Person of the Holy Trinity. He so wrought on their minds and hearts that what they spoke and wrote was precisely what He desired to have written. The Scriptures therefore are divine in their origin, and we thank God that it is so. To us it may be a matter of mystery that God used the human writers of the Bible. That, however, is what the

Bible claims to have taken place.

We need not be ashamed of our view of the Bible, when men say that it is static, or when they heap upon it other words of abuse and scorn. It has one advantage which is possessed by no other view of inspiration. It has this advantage, that it is taught by the Bible itself. And that is to say that it has the advantage of truth.

Name calling does not settle the questions. When the burdens and perplexities of this life bear down upon us, let us turn to the Scriptures, knowing that the blessed promises which they contain and the warnings which they utter are faithful and true. In the midst of the change and decay all around us, the Word of God abideth sure. If this is to be static, then thank God that His Word is static — even steadfast and sure.

The Equality of Elders

*Another viewpoint relative to
the Revision of the Form of Government*

By JAMES E. MOORE

THE *Version* of a Form of Government submitted to presbyteries and sessions by the Committee on Revisions to the Form of Government and Book of Discipline of the General Assembly, contains this very interesting statement. "We believe that the government which Christ has ordained for the church is the presbyterian form of government, to wit, that the church is ruled by presbyters" (Chap. 1, Sec. 3). That statement is a clear claim that the Bible teaches the presbyterian form of government as that form which the church shall properly adopt in seeking to organize her life and activities in accordance with the will of her Lord and Saviour. Although other steps may be taken to accomplish the practical working of the organization of the church, it must be conceded that Christ has declared in His Word that the elder shall rule the church.

It is surprising, then, to read further on, "Within the eldership, however, the New Testament distinguishes between those whose oversight is particularly that of ruling and those whose oversight includes labor in Word and teaching" (Chap. III, Sec. 3). This is

admittedly the practice of the Reformed Churches. It is the custom to ordain "Clergy" and call them "Elders." While this practice may be in accordance with Reformed tradition, it has no warrant from the Word of God. It is the purpose of this article to challenge this practice and particularly the relevant section in the proposed *Version*.

Let it be admitted that it is hazardous to challenge universal practice. Tradition has its proper place in the interpretation of the Word of God. However, it is one thing to say that a thing is good because it enjoys the approbation of generations of God's people. It is quite another to say that the Bible teaches it. To make this point of view clear, let the matter be stated bluntly. Nowhere in the Word of God does the distinction between elders as classes appear. The New Testament simply does not make any distinction between "Teaching Elders" and "Ruling Elders." There is no such thing as "Office of Minister of the Word." Those who maintain that there is such a distinction ought to point out by reasoned exegesis such instruction from the Scriptures.

It will be agreed that the whole of the *Version* is written from the concept of this distinction. The composition of higher courts, the prerogatives of "Teaching Elders" in the administration of the Sacraments, the provision for re-ordaining "Ruling Elders," the educational requirements for "Teaching Elders," the chapters on Candidates, Licentiatees, and Calls, all take the distinction for granted. It is quite true that if this concept be relinquished, quite a different version will have to be prepared. It is well then that the church settle this matter with care and grave concern for the honor of the Word of God.

The problem is not too hard to solve. Let the church take seriously the fact that the terms elder (presbyter) and bishop while not synonymous, designate one and the same office. The elder is a bishop and the bishop is an elder. Hodge, Lightfoot, Witherow, and Buchanan all agree in this matter. It was not until the early part of the second century that the distinction between the two terms appeared. In the time of the apostles there was no such distinction. That means that in the apostolic writing, the New Testament, we find not a shred of evidence of any such distinction.

There has been great misapprehension concerning the duties of the elder. The normal function of the elder is that he teach. The apostolic instruction to the elders of the church at Ephesus was that they "Feed the flock over which the Holy Ghost has made you overseers (bishops)" Acts 20, 28. To Timothy Paul writes that a bishop be "apt to teach," I Tim. 3:2, and to Titus, "That he may be able by sound doctrine both to exhort and to convince the gainsayers," Titus 1:9. There is no other idea in the apostolic tradition than that elders be teachers. The verse, I Tim. 5:17, bears this out in the most striking way. Those elders who rule well are to be counted worthy of double honor, especially those who labor in Word and doctrine. It is for the very reason that laboring in word

THE REV. JAMES E. MOORE is pastor of Westminster Orthodox Presbyterian Church, Los Angeles, Calif. Here he speaks in support of the position represented by certain suggested revisions of the Form of Government, submitted by the Presbytery of California and appended to the "Version" distributed in the churches last year.

and doctrine are ordinary activities of the office of elder that the honor is to be extended to those who are diligent in the performance of their duty. The idea that there is such a thing as an elder who does not teach can only be maintained by way of exception, as, for instance, an elder who is not married.

The Presbytery of California sent an alternate construction of Chapter III to the Twentieth General Assembly, which has been printed in the *Version* sent to the presbyteries. This construction has been labeled radical. Radical it may be; it nevertheless is what the Bible teaches. The divine directive is that elders rule the church and that elders are equal in office.

Opposition to the alternate construction might arise from the fact that this construction really maintains the parity of elders. The *Version* as presented by the Committee of the General Assembly can hardly be defended as maintaining more than a nominal parity. While it is true that on the basis of the Committee's construction, elders entitled to vote in a particular meeting would have equal vote, it is also provided that "Teaching" elders have a right to sit as members of presbytery and General Assembly by virtue of being "Teaching" elders. Others must be appointed by their sessions. Some "Teaching" elders with no local jurisdiction, belonging to no session, have full credentials for ruling in the higher courts. That situation can hardly be labeled as parity.

Again, opposition to maintaining parity in a strict sense has been argued from two passages which deal with gifts. Some men, so the argument runs, have gifts which all elders do not have. Therefore these men are entitled to more authority than others. Let us examine these two passages and see if they will bear the weight of that interpretation.

"Now ye are the body of Christ and members in particular. And God has set some in the Church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues" (1 Cor. 12:27-28). Everyone in Reformed circles agrees that the office of Apostle has ceased. But what about the Prophet? The Teacher? But do not these functions belong to one office, that of the elder? But when we examine the passage to learn something about church government, we discover that that is not in the apostle's

mind. He is speaking of gifts given to edify the church. This passage has no bearing on the present problem.

"And he gave some apostles; and some, prophets; and some, evangelists; and some, pastors and teachers" (Eph. 4:11). Do these comprise a list of the several offices in the church? No one in his right mind would hold that to be the case. The apostle is setting forth the different functions that God has been pleased to assign to members of the body. It is obvious that if these two passages are appealed to for support for the idea of different offices within the eldership, they will be found to prove too much. No one holds that there is a separate office of prophet from that of pastor and teacher; nor an evangelist from one who speaks with tongues.

If the parity of the elder is properly set forth, then it will mean that all elders will have equal right in administering the Sacraments, in membership in higher courts of the church. If this is found to be impractical because of infirmities of the flesh let a man who earns his living laboring in the Gospel, call him what you will, be assigned specific responsibility. But let us be careful to state that in the judg-

ment of the church, it is expedient that this be the case. As for membership in a higher court, that problem is easily solved. Since the session rules the local assembly, let the session elect two members to attend presbytery. Let presbytery elect four or more members to attend the General Assembly. In other words, let the presbytery be made up of delegates from the sessions, and the General Assembly made up of delegates from the presbyteries. That practice would preserve the parity of the elder.

The Church of Jesus Christ is charged with the task of delivering to the world the Word of her Lord. The church has no right to allow her testimony to be adulterated with anything, however wise it may seem to be in the eyes of men. Let the Orthodox Presbyterian Church speak where our Lord has spoken. Where we have no word from our Saviour, let us keep silent. If a matter needs adjudication, and if the Bible is silent on the matter, let us be very sure to state that our judgment is by way of expediency and not by way of commandment. God forbid that we should ever speak as if by authority when obviously the Scriptures have nothing to say on the matter.

Orthodox Presbyterian Church News

East Orange, N. J.: Special guests at the evening service March 20th at Covenant Church were the members of the Foreign Missions Fellowship of Shelton College. Those participating in the annual service on the "Seven Last Words" were Ysbrand Bregman, Ferdinand Caspar, William DeJonge, Robert Freytag, Frederick Metzger, George Sammis, James Scanelli, and Malcolm Woodruff. Mrs. Charles Ellis has been elected president of the Women's Missionary Society.

Wildwood, N. J.: On Thursday evening, March 17, the men of Calvary Church gathered for the monthly fellowship supper, after which they heard a talk by Westminster student Terence Atkinson, of Preston, England, on "Evidences of Spiritual Revival in the British Isles." On Sunday afternoons men of the church conduct a Bible school for colored children of the city, and also do personal work with men in the county jail.

Philadelphia, Pa.: The Rev. Lester R. Bachman, pastor of Gethsemane Church, and Mrs. Bachman are rejoicing in the birth, on February 24, of a baby boy who has been named Stephen. The sanctuary of the church has been newly decorated, and a new bulletin board, given by an anonymous friend, erected in front of the church. Philadelphia Presbytery met at Gethsemane church on March 22.

Wilmington, Dela.: Nine young people were publicly received into the communicant membership of Eastlake Church on February 27. One of these was Douglas Andrew Watson, the first member of the fourth generation of the Watson family to be a communicant member. His great grand parents were charter members of the church when it was organized in 1896. His grandfather is a retired elder of the church, and his father is a trustee.

Fort Lauderdale, Fla.: The new

Sunday school building of the Fort Lauderdale church is now being used for regular classes, though the building is not entirely finished. Funds to complete it are now being sought. Church attendance is at its peak, now that the tourist season is in full swing, and the church auditorium is almost full for the worship services.

Oostburg, Wisc.: At a special meeting of the Oostburg Christian School Association held January 19, it was decided that because of the increase in enrollment, it was necessary to add three rooms to the present school building. On March 17 the Men's Society of Bethel church sponsored the showing of the film, "Out of the Night." On February 20 the Rev. Francis Mahaffy was guest preacher at the evening service. Following the service he showed slides of the work in Eritrea.

Volga, S. D.: Mr. Will Wright, one of the oldest members of Calvary Church, passed away from a heart attack on March 16. He had pioneered in the area from the early days of 1879 when the country was just opening up for settlement. A congregational supper sponsored and served by the men's society, featured a program of music by the men, and the showing of the film, "Dust or Destiny." New construction at the church has included the installation of acoustic tile on the basement ceiling, and dividers to separate off four additional classrooms. The Young People held a "Guest Night" banquet on March 28, with the theme, "Harbored in Jesus," and featuring the youth film, "Lord of All." Six young people were received into communicant membership on April 3.

National City, Calif.: Three carloads of young people from First Church attended a Machen League missionary conference at the Beverly Church in Los Angeles in March. Neighborhood visitation by members of the church has resulted in an increase in attendance. The work of dismantling the building owned by the congregation continues. It is hoped a new church site will be purchased in the near future.

Manhattan Beach, Calif.: Special services were conducted at First Church March 13-18, with neighboring ministers as guest speakers. Those taking part were Ministers Louis Knowles, James Moore, Robert Nicholas, Dwight

Poundstone, Edward Kellogg, and Elder William Malcor. Mr. Earl Bates was ordained and installed as an elder in the church on March 6. A new junior C. E. Society has been organized, under the sponsorship of Mrs. Josephine McElmurry. Eight persons were received into the church in February. Among them were three men, in the Navy, all of whom were won to the church by Chaplain Edwin L. Wade.

San Francisco, Calif.: Chaplain Edwin L. Wade, U.S.N., who has been stationed on Guam, acting for the session of First Church received into the membership of that church two persons who were converted under his ministry on Guam. They expect to come to San Francisco in June. Chaplain Wade himself has been transferred to San Diego, and arrived from Guam early in April.

Portland, Oreg.: The new wing of the building of First Church is nearing completion, with men of the church doing the painting and varnishing. Elders of the church and the pastor have been visiting a newly gathered group in Gravelford, 246 miles from Portland, to assist them in conducting worship and a Sunday school. On Sunday afternoon March 20, teachers of the Sunday school met at the church and then went to visit in the homes of their pupils.

Thoburn Ordained

ON SUNDAY EVENING, March 27, the Presbytery of Philadelphia held a special meeting at Calvary Orthodox Presbyterian Church of Glenside, Pa., for the purpose of ordaining Mr. Robert L. Thoburn to the ministry as an evangelist, in pursuance of a call by the Glenside congregation for his services as an evangelist in the Hatboro, Pa., area. Mr. Thoburn, in his capacity as a licentiate, has been working in the Hatboro area, conducting a Sunday school and worship services at Fulmor Heights nearby, for over a year.

At the service of ordination, Professor Edmund P. Clowney preached the sermon on the subject, "Fulfill Your Ministry." Dr. Edward J. Young offered the ordination prayer. The Rev. Robert L. Atwell delivered the charge to Mr. Thoburn, and the Rev. Leslie W. Sloat delivered a charge to the congregation which had called Mr. Thoburn to the mission work and had promised to support and encourage

him in his labors. The Rev. Robert S. Marsden, Moderator of Presbytery, presided at the service.

Coie Called to Long Beach

THE REV. GLENN R. COIE, for eleven years pastor of Knox Orthodox Presbyterian Church of Silver Spring, has accepted a call from First Orthodox Presbyterian Church of Long Beach, California, to become its pastor. Mr. Coie expects to assume his new pastorate early in the summer.

The former pastor of the Long Beach church, the Rev. Henry W. Coray, has accepted a call from California Presbytery to serve as missionary and church extension worker in an area near San Francisco.

Before coming to Knox Church, Mr. Coie was pastor of the church in Bend, Oregon, and a member of the Presbytery of California.

Franklin Square Church

THE FIRST SERVICES in the new building of Franklin Square Orthodox Presbyterian Church were held on Easter Sunday, April 10. The building is not entirely finished, but is usable. The dedication services are planned for the latter part of May.

Preaching Mission In Sheboygan

DR. EDWARD J. YOUNG, Professor of Old Testament in Westminster Theological Seminary, was the guest speaker at the annual Preaching Mission conducted by Orthodox Presbyterian churches in Wisconsin. The first meeting was held in Cedar Grove the evening of March 22, and in spite of the worst blizzard of the year, there was a good attendance. Dr. Young spoke on "Archeology and the Bible." The next evening a popular meeting was held in a Sheboygan Junior High School. In that area over 3,000 tracts had been distributed advertising the meetings, and this gathering was also well attended. The final service was held in Bethel Church, Oostburg, with a capacity crowd.

Dr. Young was also invited to address the students of Mission House Seminary. After two lectures, there were discussions with both students and professors. The Seminarians have

not yet recovered from the surprise of hearing a scholar who believed the actual words of the Bible.

Much interest was also evidenced when Dr. Young addressed over 1,500 students of Central High School in Sheboygan.

Very good press coverage was given for the meetings. Because of the larger number of contacts, and the fact that more students were reached, the sponsors feel that this Preaching Mission was most effective. Some doors are opening today to men who believe the whole counsel of God, and the man who can state that faith in a clear, and winsome manner, may enter these doors.
—R. K. CHURCHILL

VanTil Lectures In Berkeley

PROFESSOR C. VAN TIL of Westminster Seminary gave three lectures on the theology of Emil Brunner at Covenant Orthodox Presbyterian Church in Berkeley, California, the week of March 14. He also gave lectures in two of the seminaries in the area, and conducted a question hour for ministers and students at Horton Hall on Friday afternoon.

Dr. Van Til was invited to Berkeley by the Rev. Robert H. Graham, pastor of Covenant Church, after it was announced that Dr. Emil Brunner was to deliver lectures at the Pacific School of Religion. Brunner's lectures were given in February. Van Til's lectures were on the subject of Brunner's unorthodox views — of Scripture, of Christ, and of the Atonement.

Mr. Graham reports that the church auditorium was well filled for the lectures given there, and that a number of outsiders, including ministers and students from churches and seminaries in the area, were present. Altogether Dr. Van Til spoke to a combined audience of some 1,000 individuals.

Mr. Graham reports that there was also a good distribution of some of Dr. Van Til's books and pamphlets.

On his return trip, Dr. Van Til stopped for meetings in several Christian Reformed churches in Iowa and Minnesota. At these meetings he spoke on such subjects as The Reformed Apologetics, Common Grace, and Crisis Theology. The meetings were designed to help bring about a clearer understanding of certain issues in the church, and also to promote the cause of Westminster Seminary.

French Creek's '55 Bible Conferences

THE DIRECTORS of the French Creek Bible Conference Association herewith gratefully announce plans for 1955: The Family Conference August 6-13; Junior Conference August 22-29; and Senior Conference August 29-September 5.

Family Conference

The Family Conference is, pending final arrangements, to return to Mountain Lake, New Preston, Connecticut where the management has promised us facilities including a new dining room and 10 new, individual size cabins. The program is to be carried out in much the same way as last year with two morning classes, one on "Development of Christian Personality" taught by the Reverend William L. Hiemstra, chaplain of the Christian Sanatorium in Wyckoff, N. J.; the other a series of expository studies in Romans 6 and 7 by the Reverend John Murray, Professor of Systematic Theology at Westminster Theological Seminary. During these two periods suitable classes will also be provided for all children under 14 years of age; at all other times they will be the responsibility of their parents. At the evening services the Reverend John C. Hills of the Orthodox Presbyterian Church of Ft. Lauderdale, Florida, is to present a series of sermons on the Lord's Prayer. The Mountain Lake management, contemplating various improvements in both meals and facilities, has only modestly increased our charge and this increase the French Creek Association hopes to absorb through contributions so that the fee remains, for the week, \$20 for each adult and \$1.50 per each year of age for children. Consider the program, the Christian fellowship, the beauty of cool New England's most scenic area, the complete vacation for even Mother (no meals to prepare nor dishes to wash) and remember applications will be honored in the order of reception!

Junior Conference

The Junior Conference (grades 6, 7 and 8) will again be directed by the Reverend Lewis J. Grotenhuis and the Reverend Wendell Rockey will serve as conference dean. The general theme will be, "Truth is in order to godliness (life), and life is in order to service (missions)." The Reverend Ralph E. Clough will teach a course in

Bible Doctrine which will be complemented by a course on the Christian Life. A nature course with nature hikes and motion pictures is also planned for the mornings. The evening program will consist of a missionary program using both missionary speakers and motion pictures. A review of the days activities in the form of a competitive quiz will precede the evening service. The handcraft project will be enlarged to include a number of new handcrafts and will have adequate supervision. It is expected that many of last year's counselors will be present at this year's conference.

Senior Conference

The Reverend Robert L. Atwell returns as director of the Senior Conference (high school age and older) with the Reverend LeRoy B. Oliver again as dean. The program has been planned as a result of careful consideration of the precise needs of those expected to attend, with due respect to the expressed preferences of last year's delegates. Dr. Ned B. Stonehouse will have the Bible study, primarily because he is this country's outstanding New Testament scholar but also because his presence at third base constitutes one of many moves to strengthen the staff team which last year suffered a humiliating shut-out at the hands of the delegates. Requests from numerous parents have resulted in scheduling a course on "Love, Courtship and Marriage" to be taught by the Reverend John Paul Clelland. Delegate desire accounts for our plans to have the Reverend Arthur W. Kuschke teach "The Bible Doctrine of Creation" in which the claims of evolution will be shown to be baseless from Scripture and from science. By unanimous and insistent demand the Reverend John C. Hills will again be the evening speaker with sermons on "Christ's Second Coming" based on Revelation 20. The Reverend James W. Price will again be responsible for the music, and Mrs. Price will have an elective in handwork for the girls.

Meals of now traditional "French Creek excellence" are guaranteed by "Buzz" Walmer's agreement to serve as chef at both conferences, and the natural facilities plus personnel (both staff and delegates), in many instances the same as in recent years, insure a wholesome program of sports and fellowship in addition to the blessings provided in the above program. "At

the Senior Conference Audrey Crafts will be sorely missed as head-counselor for girls, and at this writing it appears doubtful that the Reverend Glenn R. Coie, who has each year been head-counselor and waterfront director, will be able to attend. These losses remind us of our dependence in all things upon our faithful covenant God and

we earnestly desire the prayers of GUARDIAN readers that His sufficiency and blessing may be manifest in every aspect of the three Conferences.

Further information and folders of the Conferences may be secured from either the Rev. L. J. Grotenhuis, Phillipsburg, N. J. or the Rev. R. L. Atwell, Roslyn, Pa.

The Church's Responsibility

Evangelizing the Children (6)

By LAWRENCE R. EYRES

LAST MONTH I tried to show that the task of evangelizing the children is laid by Scripture squarely at the door of their parents. It may seem paradoxical that in the present article I shall endeavor to prove from the same Bible that Christ has made His church responsible for the program of evangelizing the children. As a matter of fact there is no problem when we understand that God primarily charges parents with the *immediate* nurture of their children, whereas He charges His church with the same nurture and discipline, but *mediately* (in the main), that is, *through their parents*. The church is bound to instruct and discipline them to the end that their covenant children may receive what, in the nature of the case, parents alone are able to give.

In the present article, therefore, we shall discuss two things: first the *proof*, and then the *scope* of the visible church's responsibility to evangelize the children.

The Proof

It was to the apostles that the risen Christ, who claimed for Himself "all authority . . . in heaven and on earth," gave the Great Commission, "Go ye therefore, and make disciples of all nations, baptizing them . . . teaching them . . ." (Matthew 28:18-20). And these apostles were the first representatives of the visibly organized church on the earth. They were a part of the foundation upon which He was to build it (Ephesians 2:30, Revelation 21:14). And this truth is strengthened and clarified in Acts 13:2 and 3 where the Holy Spirit commanded the church at Antioch to "Separate me Barnabas and Saul for

the work whereunto I have called them." And the church accordingly fasted and prayed and, having laid hands upon those whom Christ had already called to bear His name among the Gentiles, sent them forth.

This tremendous truth has been largely forgotten or else ignored in our day. It is now fashionable in many evangelical circles to believe that evangelism at home and abroad is never so dear to the heart of God as when administered by "faith" agencies which profess allegiance to no Christian church. It must be said that, for the sake of the Gospel which they proclaim, these "free-lance" agencies, despite their divorce from the auspices of the visible church, enjoy the blessing of God upon their labors. As a matter of fact, the churches have themselves to blame for this unhappy state of affairs, and that for two reasons: they have failed to fulfill the Great Commission in all of its implications and with all their energies; and it is largely from the churches that both money and personnel have been drained to promote these extra-ecclesiastical programs.

And what is true of evangelism in general is no less true of children's evangelism in particular. The organizations which carry this program forward on a large scale today are not subject to any branch of the historic Christian church, nor are the doctrinal systems which they unofficially endorse in keeping with any of the historic creeds of Christendom. True, since they do teach the Gospel in more or less purity, many children are brought into the Kingdom, and therein ought we to rejoice; still the fruits are not

all good. Here is a child who has been brought to a profession of Christ by such an agency. This organization at best can do one of two things for this child by way of follow-up: It can take over the training of that child in matters of faith and morals, thus becoming a substitute for both church and home (trying to convert the parents is hardly within the scope of child evangelism!). But it is not a church, so, while it does have a rather extensive follow-up program of its own to its credit, it will likely steer the young convert to what it considers a good church or perhaps merely the church or Sunday school of its choice. Now if that church or Sunday school be one in which the Word of God is faithfully taught, good. But if it be one of those more numerous which give stones for bread, what will then become of the young convert? And in either case, is it lawful to bring children into the Kingdom and then lay them on another's doorstep, as it were, to complete the task we have begun? And if this child is sent to some established church for nurture while still under the teaching of the agency under whom he was evangelized, unto which "church" will his simple, child-like allegiance be given? As you can see, evangelism which bypasses God's chosen institute of evangelizing leads at best to considerable confusion, and that at the stage of growth when a child ought to be freest from needless stresses.

The Scope

In the first article of this series we concluded from our Lord's words, "Suffer the little children to come unto me, and forbid them not . . ." (Mark 10:14) that *all* children have the *right* to be brought to Jesus. Now, since all children *ought* to be reared for Him, and He has committed the task of evangelizing them to His church, the church has a broad task indeed. That task may be defined under the following three heads.

(1) *The Covenant Program*. The church must see to it that its own baptized members receive that total nurture which God requires for them in order that they may, in adult years, choose Him as their God and walk in His commandments. To that end there must be the closest alliance between church and home, involving loving concern on the part of Christ's under-

shepherds both to teach the children themselves and to incite and aid their parents to do like-wise. It is notable that one or two large denominations, in this day of laxity, have shown a healthy growth in both numbers and congregations simply by employing effectively this covenant principle in home, in church and in school. And this is evangelism of the highest order.

(2) *Home Evangelism.* Through the Sunday school (which will come in for special treatment later) many children, who are as yet outside the covenant circle, are brought under the influence of the church. These too need to be brought to Christ, but how? By a persistent, organized, calculated effort to win one or both of the parents to Christ. This program will be outlined more fully later, but here let it be said that *the church which is content to teach children, while making no effort to win their homes to Christ, is in that degree failing to live up to its heavenly calling.* Put in a different way I mean this: that the church is duty bound to go into such homes and "sell" the covenant idea, that it should have a program in almost constant action to train these parents to fulfill the covenant obligations, and that it should be prepared to labor with these parents over a period of years if

need be to attain its objective. Thus children will be evangelized in God's way, and the church will be built up by household units.

(3) *Direct Evangelism.* It goes without saying that no church is going to have success in home evangelism even in a majority of cases where it is attempted. The fruits of such a program are numerically meager. Perhaps that is why so few churches take this branch of their total task seriously. Children should be brought to Christ *through their parents*, but failing of this, we must seek by direct contact to evangelize them *without* their parents. If, in the whole program patience and tact and wisdom are required, they are surely needed here. Not a quick decision, but using every legitimate device and making the best of the all-too-few opportunities allotted, the church should attempt to give these children that nurture and admonition which ought to be given them in their homes. In a word, the church should attempt to be both mother and father to these spiritual orphans. Many there are in the church today who testify that the only spiritual mothers and fathers they knew in their childhood years were those gentle souls within the church in which their own parents were strangers.

by providence. It is the outworking or unfolding of that comprehensive plan which God has eternally decreed. In his plan God has provided that all things shall work together for good to them that love him, to them who are the called according to his purpose (Romans 8:28). Everything that happens to his people happens for their good and for God's glory, although it is God alone in his mysterious wisdom who understands the whole which he planned, while his people adore his sovereign good pleasure. As God bestows this guidance, there is no place whatsoever for our choosing to adopt or to reject it. It comes, whatever we may do. We know not what shall be on the morrow. Our life is but a vapour; and we ought to say, if the Lord will, we shall live, and do this, or that (James 4:13-15). Our times are in his hand for good, in things great and small. The history of missions is full of instances where rich outpourings of grace have flowed out of those exceedingly slight changes of itinerary which so often develop in a natural way. There are many cases of the striking divine preparation of a missions field for just such missionaries as those whom God has elsewhere prepared for this very work. And every day of our lives—whether or not we are able to see anything of the divine pattern—we enjoy this providential guidance in all things, and we should thank God for it.

Guidance by the Bible

On the other hand, there is the guidance given to us by way of commandment by the Holy Spirit, to direct our paths in matters of right and wrong. This comes from the Bible and from the Bible alone. By the sovereign will of the Holy Spirit, the Bible is the only channel of special revelation to us in this age. The Spirit binds us to the Word as our rule of faith and life; then he "breathes upon the Word and brings the truth to sight". He applies its inexhaustible treasure to our need, in whatever providential situation we may find ourselves, so that we may know whether the choice before us is good or evil. It is a reflection of God's care and lovingkindness that the Bible, which he has revealed as his perfect will for us, covers every detail of our lives. It is relevant to the whole range of activity, either in principle or in specific application. We need not remain in doubt, if we

The Guidance of The Holy Spirit

How do we Learn the Will of the Lord?

BY ARTHUR W. KUSCHKE, JR.

WE DO NOT seek the guidance of the Holy Spirit *enough*. Surrounded and oppressed as we are by human sin and error, it is astonishing that we as Christians turn so little to the eternal and perfect Word of God. The sins of neglecting the Bible, which the Holy Ghost has given, and of neglecting the light which he brings to us from the Bible, are dreadful transgressions of which we are often guilty, and against which we seldom seem to be sufficiently alert or watchful. We believe the Bible to be our sole and abundantly efficacious rule of life, and yet we fail to be so acquainted with it as to give it the controlling place in our lives. On the other hand

we are not instant in prayer that the Holy Spirit will make his Word fruitful in our lives. If Christ were now on earth we could imagine ourselves to be his eager hearers; and yet he told his disciples that it was expedient for them that he go away, in order that he should send them another Comforter (John 16:7). It was expedient, he said, that he should depart and that his Spirit be with them on earth. Would we neglect our Lord if he were here on earth? Yet we often neglect his Spirit, who is equal in power and glory.

Guidance by Providence

Two ways of guidance have been given to us, and it is important that they be kept distinct. One is guidance

but know his Word and pray for the blessing of the Spirit, as to whether a given situation or action is objectively good or evil. Even complex problems of ethics must yield to this sovereign rule. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works" (II Timothy 3:16-17).

The Two Ways Contrasted

Since guidance by providence is often confused with guidance by the Bible, it is well to draw the contrast between them. Guidance by providence proceeds from God's decretive will, which is secret to us; it is beyond our understanding and does not come within the scope of our responsibility. Consequently we never choose to perform anything according to providential guidance; we always experience this guidance as something that *has* happened to us. It always comes to pass, and we always receive its benefit. It cannot be our guide for right and wrong, not only because we do not know it in advance but also because it contains evils which befall us, such as sickness or death. Accordingly an obstacle which in God's providence has been set across our path is by no means a divine direction to turn aside from that path. It may be merely a trial which, according to the Bible, we should seek in Christ's strength to overcome. The mere fact that the obstacle is there, affecting our lives, belongs to providential guidance; what to do about it we learn only from the Bible. To assert that providence is in no way our rule for questions of right and wrong is just another way of saying that the Bible is our only rule. But although providential guidance does not direct us what to do, we should not despise it as guidance. It is the perfect expression of that which is to God's glory and our good. If we see therein only God's power or wrath or incomprehensibility we may yet rejoice that "it is the Lord; let him do what seemeth him good".

In all the same respects guidance by the Bible is different from guidance by providence. It is the application of God's revealed will, rather than his decretive will. It is made known to us, and is not secret. "The secret things belong unto the Lord our God: but

those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law" (Deuteronomy 29:29). It is given as a practical declaration for our obedience, faith and enlightenment. It tells us what we must do, rather than what God has done. It calls us to our responsibility and the exercise of faithful choice to do that which it reveals as good and to reject that which it condemns as sinful. It comes to us in advance of our needs. It does not always come into effect because we often fail to seek it or to obey it; while providential guidance, on the contrary, is inevitable. It does not put obstacles in our way; the commands of God are often contrary to our desires but they really direct us in the way that leads to everlasting life, and "his commandments are not grievous" (I John 5:3). It carries us along from day to day in a living relationship to God whereby we may see all his glory and perfections revealed in his Word.

How To Learn the Will of the Spirit

It is of course only guidance by the Bible that we have to seek, since guidance by providence comes unavoidably and apart from our responsibility. In seeking this guidance for our lives, we must honor the Holy Spirit who gives it. We honor him when we hearken to his Word. If as is often the case guidance is the application to our needs of a particular passage of Scripture, it is obvious that that passage must be known to us. Let us suppose that a person in deep affliction is comforted and healed by the Holy Spirit's application of Lamentations 3:32-33 — "But though he cause grief, yet will he have compassion according to the multitude of his mercies. For he doth not afflict willingly nor grieve the children of men". That person in deep affliction, to be strengthened by this verse, must be acquainted with it: it follows that we must know God's Word and read it faithfully and regularly, to become deeply saturated with it, and then correspondingly the Holy Spirit will bring it home to our exact circumstances. It is by the diligent study of Scripture that the guidance of the Spirit is enjoyed. If we feel that that guidance is lacking in our affairs we should then turn to the Bible, and pray that according to Christ's promise his

Spirit will apply it to us from his perfect revelation.

He Applies His Truth To Our Need

The enlightenment of the Holy Ghost is indispensable to our understanding of the Bible, as he bears witness by and with the Word in our hearts. He teaches us all things (John 14:26); he testifies of Christ (John 15:26); he guides us into all truth (John 16:13). As well as this work of opening our blind eyes to behold the very truth which he has revealed in the Word, he also applies it to our own case. For example, a young man who desires to become a minister of the gospel is confronted with the problem of going to a seminary. He may first wonder whether he should go to a seminary at all. But then it may be that the Spirit applies to him that report of John the Baptist's preaching, that all things which John spake of Christ were true (John 10:41), and so he comes to realize the importance of truth, and especially of the truth about Christ, and so, also, his need of thorough preparation at a seminary in order to be sure that what he says about Christ will be true according to Scripture. Then the question arises as to *which* seminary; and his attention is drawn to two particular seminaries, one of which is faithful while the other compromises with modernism. The Holy Spirit may then drive in upon his conscience the enduring obligation of Jude 3: "ye should earnestly contend for the faith which was once delivered unto the saints," and he comes to the conviction that Jude 3 really determines that of the two seminaries he must go to the faithful one. His conviction, which is the result of the guidance of the Spirit, is immediately based on Scripture. There is no leap or gap between the Biblical principles and his conviction. He may be confident that inasmuch as his conviction is Biblical it is the result of the Spirit's guidance.

The Choice of Two Good Things

It is often a great problem to know which of two good things to do. Conditions of time and space enable us to do only one. The Bible, however, commends both as good. If there should be the additional factor of a sinful motive which inclines us personally to the first rather than to the second, we may then be able to conclude that the guidance of the Spirit is to choose the

second rather than the first. But if such additional factors are not present, and the Biblical principles which cover the two alternatives qualify each as good, we must then decide upon the basis of personal inclination. We must not ask the Holy Spirit to add to his Word. We must not expect him to designate one alternative rather than the other. We must not forget that guidance by the Bible does not reveal a plan for our lives down to the last detail. It covers all possible details as either good or evil, but it may not tell us which of two good things to take; and if so, the Spirit of God will not tell us either. When the two things differ in that according to the Bible one is the *greater* good, then we may enjoy the specific guidance of the Spirit toward that greater good, rather than the lesser. But we may not be given the answer to the question: which road shall I follow, or which job should I take; or to the question: in a strange city, which of two churches of a sister denomination shall I attend? We should then be content with either alternative. We have sought out the will of God in his Word, and we are in his will if we do either; we still have the guidance of the Spirit for either choice, because the Spirit has shown us in his Word that either is good.

Guidance and Sanctification

In applying his truth to our needs the Holy Spirit also brings his gracious influence to bear upon our conscience, upon our whole inward state and being, to enable us to obey that more out-

ward guidance which he has given by his Word. In other words his more outward guidance is complemented by his inward work of sanctification.

Both guidance and sanctification require great dependence upon the Bible and prayer. It is through the Bible that the Holy Spirit sanctifies us: "Sanctify them through thy truth: thy Word is truth" (John 17:17). Sanctification, which renews us in knowledge, righteousness and holiness, brings us into closer relationship with Christ. We are thus rendered more zealous for the guidance of his Spirit, and we are thus provided with strength in Christ to follow the teaching of his Spirit. Guidance, in turn, as it brings us into closer contact with the Word, is a sanctifying blessing, and it may even be considered as an aspect of sanctification. Guidance and sanctification are so closely allied that to be mistaken in one is nearly always to be mistaken in the other: if we have fallen into the error of false mysticism, we are usually also perfectionists. In either case we should return to a true sense of our own sin and pollution. Such is our inner depravity throughout this life that perfection is unattainable, and such is our proneness to error that we dare not find our safe guide in anything but the powerful grace of the Spirit as he elucidates and applies his Word. Indeed our own darkness, and tendency to darkness, make all the more necessary that perfect light which shines in this dark place, and is directed into our hearts by its Author, who is Light.

peka, Kansas in a public address following the conference banquet. He pointed out that according to present trends one child in twelve will need psychiatric help and possible committal to an institution. Such a frightening prospect demands a program of prevention, of education in mental health.

Dr. J. Bouma

Dr. Bouma cited some of the definitions of mental health offered by various schools of psychiatry: emotional maturity; an adequate degree of emotional satisfaction; release at the highest level of adjustment; contact with reality in which there is adequate discrimination and plasticity, with energy invested in proper objects. He also mentioned a few questions that serve to gauge the level of mental health: can a person accept frustration and profit by it? How well and deeply does he love? What and how much does he hate? From the Christian standpoint a right relation to the Creator is both the first step toward mental health and its epitome. Yet, in spite of this truth, Christians can become mentally ill as well as physically ill.

Psychiatrists cannot possibly engage directly in a program of mental health education, Dr. Bouma pointed out. There are not enough psychiatrists to care for the critically ill, and it is out of the question to use specialists for the education of normal people. Rather a program must be developed along the lines of public physical health education. Parents, teachers, and pastors must be used to carry forward such an educational program.

The pastor's work, while not of the first importance in public mental health education, is most significant. Misunderstanding often arises here. The pastor is dismayed by the technical jargon of the psychiatrist. Having learned a professional vocabulary of his own, he is slow to add another. Further, the pastor is usually as confused by the multiplicity of schools of psychiatry as the secular psychiatrist is by the number of religious sects. Sometimes the pastor, noting the variety of techniques being used in psychiatry, becomes a dabbler, and a dangerous one, in this field.

It may be objected that the pastor is already working for mental health in the best possible way in his spiritual ministry, and that it is superfluous for him to be informed about mental health

Ministers and Psychiatrists

A report on the Conference on Psychology and Psychiatry in Grand Rapids

BY EDMUND P. CLOWNEY JR.

FROM the desire of psychiatrists and chaplains at Christian sanatoria to compare notes there has grown an American Calvinistic Conference on Psychology and Psychiatry, which held its second annual meeting at Grand Rapids, Michigan on March 30 and 31. Fifty-two registered delegates attended, including psychiatrists, clinical psychologists, educators, pastors and others active in professions concerned with spiritual and mental health.

Conference sessions wrestled with various problems in the broad field of the relation of the Christian faith to emotional disorder and psychiatric therapy, but the main thrust of the discussions was an appeal from the medically and clinically trained professionals for understanding of the nature of their work on the part of pastors and laymen. This appeal was urged with skill and humor by Dr. J. Bouma of the famous Menninger Clinic, To-

from a psychiatric standpoint. Dr. Bouma sought to show why a knowledge of mental health is necessary for the pastor by indicating typical cases of incipient mental disorder with which every minister must deal. Can the pastor recognize a developing psychosis in one party to a marital squabble which is brought to him? Can he distinguish in a case of juvenile delinquency between the sin of a responsible person and the manifestation of a psychopathic personality? Does the minister recognize faulty attitudes in himself and in his family? Does he understand his own motivation, control his hostility? Dr. Bouma proposed that a curriculum be developed for pre-seminary and seminary students to provide orientation in this field for future pastors, not that they might become diagnosticians or therapists in the field of mental illness, but that they might recognize the symptoms, engage in supportive therapy in cooperation with psychiatric specialists, and promote mental health education. He urged that the wealth of professionally trained Reformed leadership in psychiatry and psychology in the Grand Rapids area be used in setting up and conducting such a program at Calvin College and Seminary.

Dr. J. D. Plekker

The distinction between mental and spiritual health was the thrust of a study by Dr. J. D. Plekker of Pine Rest Sanatorium, Cutlerville, Michigan. Dr. Plekker described a condition of mental depression with religious complaints. He pictured such a depressed person coming to the pastor in great concern that he has lost his faith. The person complains that he cannot pray, that the sky is like a brass bowl above him. He is aware of spiritual lassitude, and God seems far away. He has an overwhelming sense of guilt, although he does not speak of any sins in particular.

A pastor who failed to distinguish between mental depression and spiritual problems could do very little good and might do real harm in such a case. Immediate assurances of God's promises as correctives for the person's doubts and fear will have no effect. This person's condition is pathological and he will not respond normally.

Dr. Plekker distinguished between a state of grief and that of pathological depression. A grief state is traceable to

a particular loss. It may be obvious (the death of a loved one, a crushing financial reverse,) or it may be more deep and general, but it is definite. Normal grieving is not continual; there are intervals when the person forgets his loss and when his mood level rises. However a grief state may become pathological.

Pathological depression is not well understood; it occurs as part of a number of forms of mental illness, and there are various theories which seek to explain it. But it is a particular and well known pattern of reaction and it has physical as well as psychical symptoms. The endocrine glands and the autonomic nervous system are affected. Vomiting, indigestion, eliminatory disturbances and typical physical symptoms, together with sensations in the skin areas—numbness, tingling, itching. These and other physical symptoms may begin rather suddenly. They may come in the place of a depressed feeling, or the lowering of the mood

The Second American Calvinistic Conference on Psychology and Psychiatry was held in Grand Rapids, Michigan, March 30 and 31. The Rev. Edmund P. Clowney is Assistant Professor of Practical Theology in Westminster Theological Seminary, and was in attendance at the Conference.

level may occur without the physical symptoms. Frequently both occur together.

It is most significant that successful psychiatric treatment will correct both the physical and psychic symptoms. The religious complaints therefore are not the cause but the effect of the difficulty. The depressed person sees reality in a different way. That which he describes is not actual but delusional. This delusional attitude may be directed against others, usually the wife or husband, sometimes the pastor or employer. Or it may be directed inwardly in self-accusation. For the religious person this comes to expression in the delusion that he has lost his faith or committed an unpardonable sin.

To accept the delusional problem posed by the depressed person and work on it will only complicate matters. If the pastor assumes that the person has indeed lost his faith and seeks to restore it, his lack of success may increase the despondency and lead

to suicide. Similarly "solutions" of other delusional problems are a great mistake. The pastor must not recommend a change of jobs or credit the depressed person's estimate of the marital situation.

Rather, when the pastor recognizes the symptoms of depression he must refer the person for psychiatric help. Prompt action is important for depression often leads to suicide as the only "way out" from the psychopathic viewpoint.

Dr. Plekker's address should be carefully read by every minister who is not well informed in this field. It is sobering to the self-confident amateur and its detailed description of the symptoms of depression is most valuable in recognizing this difficulty. Copies of the conference proceedings are to be made available for professional people.

Psychiatry and Christianity

While the main emphasis of the conference was in a sense the need for educating pastors as to the nature of mental illness, a parallel emphasis, at least from the standpoint of a pastor, was the evident need of even Christian psychiatrists for a better appreciation of the relation of psychiatry to the Christian faith. Psychiatry was often referred to as completely distinct from religious questions. It was suggested that psychotherapy did not require a religious approach any more than did physical therapy in prescribing medicine. Problems in this area came to discussion in connection with a paper on Freudian psycho-analysis presented by Dr. Jay Jaarsma of Flint, Michigan and a symposium on Sin and Psychiatry moderated by the Rev. Edward Heerema, pastor of the Plymouth Heights Christian Reformed Church, Grand Rapids.

The mixture of techniques used by many psychiatrists derives from a variety of theoretical backgrounds. It is easy for the psychiatrist to assume that theory is unimportant, and to overlook the theoretical assumptions involved in a particular procedure of therapy. The psychiatrist, for example, may consider that only a normal person is capable of conversion or true spiritual growth. He may then reason that since he is dealing only with the abnormal, he cannot be concerned with such spiritual questions. When the patient becomes normal and prepared

for fruitful religious discussion, his relationship to the psychiatrist ends. Yet the problem cannot be dismissed so readily. For suppose the psychiatrist views psychotherapy as helping the patient achieve adjustment strictly in terms of the patient's standard of values. He may then, by seeking to remove difficulties and facilitate adjustment, confirm the patient in the values of unbelief, values which are out of accord with the reality of God and His revealed will. A closely related question is, when does psychotherapy terminate? Of course, when the patient decides to terminate it, unless his condition as a threat to society requires institutionalization. But can the Christian psychotherapist avoid the responsibility for pointing the patient to the only way of true spiritual health, so far as the patient will receive it? And will not this ultimate goal and understanding of the human problem have great significance in all consultative or conversational therapy?

Such questions were discussed at the conference, and they show the importance of such meetings of Christian psychiatrists, psychologists, educators, and pastors. It is clear that no vigorous understanding of this field has been developed from the standpoint of the Reformed Faith. The need for such development presses upon us in the practical concerns of Christian institutions, in the opportunity of witness to the world which is estranged from God and disordered at heart. Theologians cannot expect Christian psychiatrists to provide the answers to these questions. But neither can the answers be found without the training insights and experience of Christian psychiatrists. There must be cooperative learning, growth together into the truth. In this respect the conference was a model of frank, free and sincere discussion. Perhaps the Christian forbearance shown in understanding the viewpoints of others reflected directly the leavening influence of so many skilled psychiatric participants.

It is most heartening that the conference determined to continue yearly meetings. Its executive committee, under the presidency of Dr. John Kingma of the Christian Sanatorium of Wyckoff, New Jersey is planning work during the year to build upon the discussions of this conference in preparation for further progress at next year's meeting.

April 15, 1955

T. T. Shields Dies

DR. T. T. SHIELDS, of Toronto, pastor of Jarvis Street Baptist Church since 1910, militant Fundamentalist and opponent of Roman Catholicism, died on April 4 in Toronto. He was 81 years of age.

Dr. Shields was widely known in America and Great Britain as well as in Canada. He was a powerful preacher and engaged in numerous crusades. On more than one occasion his followers were divided and splits ensued. In 1926 he broke from the Baptist Convention of Ontario and Quebec to form the Union of Regular Baptists. In 1949 he was ousted by the Union he had formed, and in 1953 he organized the Canadian Council of Evangelical Protestant churches.

During World War II he publicly attacked the Roman Catholic Church and the French Canadian populace for its resistance to military conscription. This attack roused the "utter contempt" of Prime Minister Mackenzie King.

Dr. Shields was one of the vice-presidents of the International Council of Christian Churches.

The Rev. H. C. Slade, associate pastor of Jarvis Church, was called to be the pastor in place of Dr. Shields.

Zandstra in Mission Work

THE REV. JACK ZANDSTRA, Westminster Seminary alumnus and now minister in the Christian Reformed Church, has accepted a call to act as an itinerant missionary for his church. He plans to make his home in the Chicago area, but his task will be to open new fields for evangelism and to establish new churches, especially in the larger cities. It is our understanding that this is a relatively new departure in Christian Reformed circles.

F. K. Elder to Teach in Belhaven

DR. F. KINGSLEY ELDER, at present professor of Physics in Wabash College, Crawfordville, Ind., has been appointed as Chairman of the Department of Physics in Belhaven College, Jackson, Miss., for the coming year. Dr. Elder is a former member and elder of Knox Orthodox Presbyterian Church of Silver Spring, Md. Two years ago he served as assistant to the stated clerk of the General Assembly.

Also on the faculty of Belhaven is

Mr. Morton H. Smith, who served as supply pastor of Westminster Church, Valdosta, Georgia, during the year of its organization. Mr. Smith is chairman of the department of Bible and Philosophy.

Highland College Divided

FOLLOWING the "resignation" of President Robert Rayburn of Highland College, Pasadena, Calif., as reported in our previous issue, there took place a large scale withdrawal from the College. Several members of the faculty, and about two-thirds of the student body withdrew, and arranged to find dormitory and classroom space elsewhere in Pasadena. The Los Angeles Baptist College covered the group with its accreditation so that the semester could be completed with student credit.

A special meeting of the Bible Presbyterian Presbytery was held in early April for a consideration of matters growing out of the Highland College situation.

E. F. Hills in Des Moines

THE REV. EDWARD F. HILLS, formerly a minister of The Orthodox Presbyterian Church, has been admitted to the ministry of the Christian Reformed Church and installed as pastor of the congregation in Des Moines, Iowa.

Quaker Meetings Unite

AFTER 128 years of separation the Arch Street and Race Street Yearly Meetings of Friends (Quakers) have united to form a single Philadelphia Yearly Meeting. The union came as the climax of ten years effort in that direction.

The division into two separate bodies occurred in 1827, because of differences of doctrine and practice. The Arch Street body was the more strict, and was known as the Orthodox group, while the Race Street group was known as the Hicksites.

Reports from the Meetings this year indicate that there is still a difference on such a question as whether Jesus Christ was divine or not. But the union was carried out with a view to further discussion, in a "friendly" atmosphere, of such questions.

There are some 17,300 members in the Friends' organization.

Graham Campaign Results

MR. LORNE SANNY, Director of Follow-Up for the Graham London campaign of last year, has issued a report on a nine-months survey of the recorded decisions from that campaign.

The results are based on replies from 2,500 London area ministers. They are stated to be as follows:

1. The total number of persons who made a recorded decision for Christ during the crusade and who were enrolled in the follow-up programme, was 34,661.

2. The total number of persons reported on in replies from the various ministers to whom they were referred was 26,572, or about 75% of those making recorded decisions. Of these 23,595 had actually been contacted by the ministers to whom they were referred.

3. Of those contacted by the ministers, a total of 20,350 were reported to be regularly attending church, and an additional 2,209 were reported as intending to attend church regularly. A total of 1,036 indicated they were not intending to attend church.

4. In a total of 18,216 instances, the ministers indicated they agreed with the nature of the decision as indicated on the card sent to them. In 1,601 instances, the ministers indicated they disagreed with the nature of the decision. The decisions as recorded indicated that in approximately 75 per cent of the instances, the individual was making his first commitment to Jesus Christ for his salvation, and that in approximately 60 per cent of the instances the individual had not previously been a member of any church.

No information is provided in the survey to indicate what churches the individuals were attending—whether the Church of England or other denominations. Nor was any information indicated, of course, as to the theological character of the churches and ministers involved.

The evangelist is currently carrying on a campaign in Glasgow, Scotland.

Lutheran Unions Being Considered

DR. F. C. FRY, president of the United Lutheran Church in America, has invited the Augustana Lutheran Church to begin conversations with a view to merger. The ULC has a membership of 2,200,000 and the

Augustana body has over 500,000 members.

Four other Lutheran bodies are currently engaged in conversations looking to unity. These are the Evangelical, American, United Evangelical and Lutheran Free Churches. The Augustana church was originally engaged in this conversation, but withdrew on the grounds that it was not open to all Lutheran bodies and did not include consideration of future ecumenical meetings.

Catholicism in Argentina

THE conflict between the Roman Catholic Church and the government of Juan Peron of Argentina continues apace. Early in April two Argentine newspapers, considered as representing government opinion, came out with articles attacking the favored position of the Roman church, and suggesting that the church might be separated from the state.

It also appears that the Government may be reducing or withholding subsidies paid Catholic schools.

On the Thursday before Easter, some 150,000 Catholics participating in the traditional Holy Thursday parade, ignored government restrictions and ended the parade in the plaza before the Government House. The demonstration was in general orderly, but was said to be as large as any that President Peron used to attract.

Westminster Seminary Commencement

THE ANNUAL COMMENCEMENT exercises of Westminster Seminary will be held at the Seminary on Wednesday, May 11, at 3 p.m. The address of the afternoon will be delivered by

the Rev. Lawrence N. Manross, Ph.D., Assistant Professor of Bible and Archaeology in Wheaton College.

The Baccalaureate Service will be held the preceding Sunday afternoon, in Calvary Orthodox Presbyterian Church, adjacent to the campus, at 3:30 p.m. Professor John H. Skilton will preach the sermon.

A Westminster Seminary Banquet, sponsored by the Alumni Association and open to all friends of the seminary, will be held Tuesday evening, May 10, at the Casa Conti Hotel, in Glenside. Admission is by reservation, which may be sent to the Seminary. The subscription price is \$2.25. Speakers at the banquet will be the Rev. Professor W. Stanford Reid, a member of the Board of Trustees, and Associate Professor of History in McGill University, Montreal, and the Rev. Professor Meredith G. Kline of the Seminary.

GOWNS
• Pulpit and Choir •
Headquarters for
RELIGIOUS SUPPLIES
Church Furniture • Stoles
Embroideries • Vestments
Hangings • Communion
Sets • Altar Brass Goods
National
CHURCH GOODS
SUPPLY COMPANY
821-23 ARCH STREET, PHILADELPHIA 7, PA.

PINKING SHEARS
ONLY \$1.95 POSTPAID. Chromium plated, precision made. Manufacturer's Christmas overstock. Guaranteed \$7.95 value or money refunded. Order by mail LINCOLN SURPLUS SALES, 1704 W. Farwell Ave., Chicago 26, Illinois.

ORDER FORM

THE PRESBYTERIAN GUARDIAN
1505 Race Street, Philadelphia 2, Pa.

Dear sirs:

Enclosed find \$2.50 for which please send The Presbyterian Guardian for one year to:

Name

Address

The Presbyterian Guardian is a monthly magazine committed to stating, defending, and promoting orthodox Presbyterianism as set forth in the Westminster Confession of Faith.