

December 16, 1957

Vol. 26, No. 11

The Presbyterian

GUARDIAN

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Meditation

The Dying Church

"I know thy works, that thou hast a name that thou livest, and thou art dead. Be thou watchful, and establish the things that remain, which are ready to die . . ."

REVELATION 3:1-6.

It is no reproach to have a reputation. Quite the contrary is the case. We are told that a good name is more to be desired than riches (Proverbs 22:1). And what better name could a congregation of people wish than to be known as a Christian church? But the blessing of a good name is ephemeral if it be in the category of a label that has no connection with the contents of the bottle. In such a case, the good name is a ticket to tragedy, if it is relied upon by those that have it.

In such a case, it is a mercy to prick the bubble of self-deception with the thorns of reality; to disturb the pleasant dreams with a good dousing of hard facts. The procedure may seem cruel, but the results can be comforting in the end. It is a measure indispensable to the cure of this trouble.

The words of our Lord to the Sardis church must have come to her like a bolt from the blue. She was basking comfortably in the sunshine of a good reputation. She was taken commonly for a church, alive to the things of God. Everyone so looked upon her. Yet her Lord saw little more than a name. He knew she was unprepared for the time of searching evaluation. If it came upon her in her present condition, she would meet with indignant repudiation. Like the foolish virgins, she would be caught asleep when the Bridegroom came, and she would be unable to join the welcoming party.

There was no good reason for the fairy land existence. This church knew better. She acquired her reputation when she deserved. She came to be called a church because by the grace of God she had actually become one. The Gospel came to her not in word only, but in demonstration of the Spirit and of power. And they had received it with joy of the Holy

Spirit, seeing it as not merely the word of men but of God, which it really was. And their reception enjoyed God's seal of approval. But she had become careless and indolent, and her treasure had slowly slipped away from her like the sand of the hour glass. Now she still had the name. But she was all but through as a church.

This ruin did not come through the fires of persecution. It was not material want that killed her. It was just drowsiness and the lack of attention to the things that promoted security. It was careless ease. Likely she still professed adherence to the true faith:—she had the name of being alive. But she was keeping only the outward form, and letting the life wilt away. She was virtually a shell with no content, a termited house.

The forces that worked to her undoing must have been subtle. They are not mentioned, but we may not be far wrong if we judge that material prosperity had much to do with it. Sardis was a prosperous city. It was a successful manufacturing center, a part of a good agricultural area, and a good trade center. It was the city of the fabulous king Croesus who is thought to have introduced the practice of minting coin.

There is a tendency in men to settle down in easy comfort in the matters of religion when they become comfortably fixed with worldly goods. Economic security is often a temptation to think that all is well also with the soul, and that the time to rest from spiritual endeavors has come.

This is the great snare of our times. Religion remains a respected thing. But it is not vital. The Christian faith throbbing with godly fervor, loving devotion, and humble zeal for the cause of Christ and his Kingdom is regarded as fanatical, unwholesome, and detrimental all around. There is form of godliness without power, for we neither embody it in any significant way in our lives, nor will we bear it upon our lips to a world bound for hell!

To recover ourselves, we must heed the admonition to remember how we received, and keep it, and repent. There must be a return to the place where we went off the road. No train ever makes progress to the Great City

until it gets back on the tracks that go there. Our Lord and his word must become again the vital concern. This will insure the thing that is really worth having: the glorious spotless robe that will mean security for ever, and a name that will never die out.

HENRY P. TAVARES

Calls

The Orthodox Presbyterian Church of Hialeah, Florida, has issued a call to the Rev. Glenn R. Coie of Long Beach, California. Mr. Coie resigned as pastor of First Church of Long Beach in November. The work in Hialeah has been carried on up to the present by the Rev. Robert Lucas. However Mr. Lucas indicated to the congregation he did not wish to be a candidate for the pastorate.

The Churches of Bancroft, Manchester and Yale, S. D. have issued a call to the Rev. Robert D. Sander of Concord, California. Former pastor on this field was the Rev. Melvin B. Nonhof.

Covenant Church of the Oranges, N. J., has requested the Rev. W. Harlee Bordeaux of Englewood, N. J., to serve as supply pastor for a year.

Evangelical Theological Society

The Ninth Annual meeting of the Evangelical Theological Society is scheduled to be held at Asbury Theological Seminary, Wilmore, Kentucky, December 26-7. The Rev. Dr. Ned B. Stonehouse, of Westminster Seminary, will preside over the business sessions of the organization as president, until his successor is elected. He will also deliver the presidential address at the fellowship banquet, on the subject, "The Infallibility of Scripture and Evangelical Progress."

Three series of papers are to be read during the meetings. One will concern various aspects of the Dead Sea Scrolls, another recent discussions in Christology, and the third problems in contemporary Christology.

Two questions will be considered by the E.T.S. The first concerns whether the organization should publish a quarterly journal. The second deals with the establishment of a placement service to assist teacher members.

The Presbyterian Guardian is published monthly, except August, 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.

America, God and Sputnik

By ROBERT K. CHURCHILL

"O Assyria, the rod of mine anger . . ." ISAIAH 10:5

"It is he that buildeth his stories in the heaven . . ." AMOS 9:6

Man's greatest achievement, the exploration of space, has begun.

On Friday, October 4, 1957, a Soviet rocket was propelled into outer space to become the first man-made moon, the first artificial earth satellite. Our world is changed. Over night all familiar concepts of science, philosophy, politics and war have become obsolete. The infinite possibilities of interplanetary travel are here. In these past few weeks a deliriously exciting era has been inaugurated. Tomorrow is already here. Many are blind, many are dull; nevertheless we have crossed a threshold.

Where is God in all this excitement? "Say hello to God for me" has set the tone of this smart age. He has been by-passed, He is outmoded. But the Church of Christ has something to say in this moment. The Word of God is "rocket vanguard".

The spiritual significance of Sputnik is twofold, as my two texts above indicate. There is a warning, and also a call to high adventure. "Sputnik" is God's voice to America because "Sputnik" in a sense is very, very old. But this menace traveled by another name in Isaiah's day; it was called "Assyria". And God called it yet another name, "the rod of mine anger".

A Warning of Judgment

The prophetic voice has found utterance again in this modern age. We do well to listen. Here is what it says: (1) A nation has an inner constitution which is the moral law of God. That nation therefore has come into existence with a sacred commission and it is under sworn obligation to Almighty God to honor that law. (2) Nations are periodically examined as to the state of this charter and covenant. Great nations are taken up as a pea between the thumb and forefinger of God, examined, and then if found wanting, dropped into the abyss of oblivion. (3) When a nation departs from God, it has broken that covenant, dishonored its

commission and is therefore punished or destroyed. God becomes its enemy, or leaves it to its own devices. (4) How is a sinful nation destroyed? The prophets complained about the iniquity of the land. God shows the fearful vengeance of invading Assyria and says, "O Assyria, the rod of mine anger, and the staff in their hand is mine indignation".

What destroys a nation? Sin, godlessness — these are the only real destroyers. I would like to go to West Point to teach men and officers a lesson in defense and military strategy which is not now in the curriculum. It is this: God will break through any defence, no matter how formidable or up-to-date; He will break through or by-pass the strongest army and navy in order to punish a Godless and sinful nation. As long as God is God, He will punish sin — that is the message of the ancient prophets. That is the voice we are hearing now. "Sputnik" streaks over America tonight in this prophetic context.

The stock market wavered and fell; the man on the street wondered. But the leaders, the men in the Pentagon knew. A satellite, only 100 pounds but a potential weapon of destruction, was circling the globe at the rate of 18,000 miles per hour; it crossed the nation in a different track every 90 minutes and could remain aloft indefinitely. The scientists knew that heavier and ever larger sputniks could come; they could carry man, be directed and be loaded with any kind of death from the sky. They could come in great numbers, combing the whole land in a matter of minutes.

Oh but we have Defenses. We have military might and we are proud of it; our trust is in our arms. Let us arise in our might. Call up all our warships, the 100 million dollar ones and all the others — they will save us. Call our atomic subs, call on our fine army of five million — call the marines. Send in our super jet interceptors and bombers - they can travel 700 miles per hour. Assemble our tanks, our atom bombs and our anti-air craft. Summon our boasted military material,

let it clank into "operation save us". No! No, better not. "Sputnik" has written over that impressive array one word, *obsolete*. A proud and boastful nation has decided that after all God is the least important. Things, these be our gods; we rely on things, all kinds of things. But a streak over New York, a flash over Chicago, and all these 'things' have suddenly turned to junk.

I hear the prophets speak again their awful message. God still judges the nations and God still uses the rod of man to accomplish His wrath. Hear their burning words again: "He will arise against the house of evil doers". "Woe to those who trust in horses and chariots because they are many and stronger". How often we have heard of American "Know-How". Our security is our wisdom. Listen: "He will take the wise in their own craftiness". Let us ask ourselves this question tonight, tonight while prophetic utterances are being heard again: How safe is a nation? A nation which halts between two opinions, between right and wrong, between God and Devil, between truth and falsehood? A nation which has iniquity in high places and lets it alone? A nation which is led by a church, largely apostate? Jeremiah cried, "The prophets prophesy falsehood and my people love to have it so". So it is today. How safe is a nation which only slightly regards truth - "my people are not valiant for truth". How safe is a nation which is all but totally illiterate in things Christian? Which blasphemes the Son of God in church councils and major denominations? Which is appallingly indifferent to God's law and Christ's Gospel? Where there is no fear of God before men's eyes? How safe is that nation which honors God with lips while hearts are far from Him? How safe is a people having a form of godliness but denying the power thereof? Consider this:

"God is angry with the wicked every day".

"The wrath of God is revealed from heaven against all ungodliness."

"They would have none of my reproof; therefore I will laugh when your fear cometh . . ."

In the heart of every true minister there abides a continual lamentation. He knows that America cannot practice the same sins which brought other nations to destruction, and still con-

tinue. Can we be saved? No, no. Not unless there is a genuine repentance and a general returning unto the Lord. They *knew* not, says Jesus, until the flood came and took them all away — they knew many things, that was a civilization where knowledge was king but they didn't know that God would judge sin and in such a frightful way. This is the knowledge that is lacking today. We are too advanced to know this.

From the temple of the sky Sputnik shrieks this warning: You who have become modern by making the prophets obsolete, you who have set aside the Word of God as out-of-date, you are the ones who have suddenly become obsolete. You are the out of date ones, yea even to your own destruction. The prophets put it thus, 'your grave is already dug!'

A Call for Larger Vision

But my second text gives the other aspect of this new space age just ushered in. The voice of God is directing minds upward and outward beyond the realms of time and place. It is a call for enlargement of religion and life. Your God is too small, arise, stretch the mind, give the soul its freedom, loosen the rein on your imagination.

Hear the prophetic voice of Amos the herdsman, "It is He that buildeth His stories in the heavens." Keeping watch over his flock by night Amos gazed upward and saw that "march past" of the stars. Through the telescope of faith the heavens became a many-storied mansion built by the Creator. These stories began where our sky scrapers end. Majestically, invitingly, the golden studded stories rose up into the immensities, rose up toward the throne of God. Amos would have us climb to the second story, on up through the third story, the fourth, and fifth, the twentieth, the fiftieth, yea let us go on up past the thousandth story. Let us be like children again racing through a new house to see it all. Science, life, religion and culture have been too adult; they have spent too much time in one story of this mansion. We need to go upstairs, says the prophet.

Who can number the stars of heaven? Yet God calleth them all by name. To each of the millions of worlds and suns God has given a name; they are not unchristened orphans; they are not unknown ships

lost in the seas of infinitude. All these are in God's family, they are named.

Are other worlds inhabited? Are flying saucers from other planets? Amos saw God's mansion rising, bosoming ever upward, sublimity on sublimity. Scientists with telescopes have been doing the same thing and in less poetic language have put down their findings. Take a map of the galaxies put out by the latest encyclopedia. A dot represents not a world, not a solar system, but thousands of such systems with its thousands of stars and planets. The milky way for instance, is a dot though it is ten thousands of light years thick and hundreds of thousands of light years through the long way. Well, these dots represent galaxies, surrounding our own galaxy; there are perhaps 3,000 of them in the first circle and the edge of the first circle is 200 million light years away. Beyond this circle are more dots, many more galaxies, and the edge of the second circle is 400 million light years away. Beyond this there is another galaxy named Shane and a few others bearing numbers. On and on they go. 'Infinitude' is the word we feel like using. If I light a match its light travels around the world seven times a second - almost instantly: that is the speed of light. A light year is five and one-half trillion miles; it is 800 million light years distant across this upheaved splendor of the storied heavens. A few stories of God's house we have seen into and so vast they are that the mind and imagination cannot even respond to the challenge. O Creator God, how great Thou art! O Master Builder, give us new wings to the soul, larger rooms in the mind, for Thou art calling us away from the first story.

Here are two guessers. Mr. A guesses that this one speck of dust representing the earth is inhabited but all other specks of dust in the city are not inhabited. But Mr. B guesses that some planets are inhabited also. Which guess is the more reasonable? Mr. A. guesses that there is life on one tiny world, but on the billions upon billions of other worlds stretching over a distance of 800 million light years there is no life. Well, even a guess should be rational and this is not. God created the heavens, not in vain. This is no waste land. He has set His glory above the heavens. Dare we say that there is life only on the ground floor of

the many storied mansion? Are we the only tenants of this grand hotel, can it be that other rooms of vaster proportions, other rooms more gloriously chandeliered, are standing vacant?

No, the Bible and common sense would let us believe that other worlds are inhabited. On some planet yonder swinging through the night upheld by a mighty hand, there are other beings, beings with minds, beings with eyes that look perhaps on our little world and wonder; beings with feelings, beings who worship God — other worshippers of my God, O how wonderful. They too are created in God's image, though perhaps far different from us. They may bear God's image without breathing our air or eating our food, or having the same limitations that we have. God loves variety, that we learn in every blade of grass. It is a sin to limit the Holy One. Beings on other planets may not even be physical, but men today are more prone to admit the non-physical character of reality. Many and strange are the reports of flying saucers—UFOs. When reports came in that these flying objects seemed to disappear, one scientist said, So What? Maybe they did disappear, there are a few things we don't know yet.

Listen to the voice of other worlds, "The heavens declare the glory of God." "The works of the Lord are great, to be sought out . . ." Are you searching them out, are you thinking God's thoughts after Him? Dare we adventure with God in this new era? It is a venture which demands a large theology, which brings us face to face with The Holy.

In a book containing some unfinished poems by Emily Dickinson we see where she struggled to put a certain thought into music, a work which she could not perfect before her death. The thought concerned the vastness of creation, the same thought we have struggled with tonight, the same thought which came to Amos long ago. It is this

Men must learn that God is
Infinite
In order to teach this lesson
God would have man visit
one corner of His creation.

"It is He that buildeth his stories in the heaven . . . The Lord is His Name."

The Church and Missions

By BRUCE F. HUNT

This is the concluding portion of the address given by Mr. Hunt, Orthodox Presbyterian missionary to Korea, at the opening exercises of Westminster Theological Seminary in September. The first portion of the address was printed in the November issue.

The Work of Missions is THE CHURCH

In the third place, the work of missions is *The Church*—or to put it a little more clearly, the work of missions is primarily the establishment of the church.

A little over a year ago a well-known American evangelist and educator, on a visit to Korea, invited me to a conference in his hotel room. In the course of the conversation he expressed it as his opinion that there was very little real Christianity in Korea, that it was mostly "churchianity." The same expression was used by a fellow passenger on the plane last summer as we were returning to the States. This passenger is a missionary who has in recent years travelled more widely than most missionaries have the opportunity of doing in many countries of the Orient. Recognizing that his travels put him in a better position than the usual run of us to make comparisons and judge objectively, I asked him for his opinion of the Korean church. He said in effect that its large audiences, full prayer meetings, sacrificial giving, and zeal for the Word of God and witnessing were unparalleled in any of the mission fields he had been visiting; that the Church in Korea was in a class by itself, but added that it had too much "churchianity" (the same word used by the evangelist educator).

I think I know what these men mean by "churchianity," and I would be the last to deny and the first to deplore the existence of that kind of ecclesiasticism in Korea to which I think they are referring. I too have tasted the enmity of church leaders in Korea and been reprimanded by their courts, even having church courts warn their people against me.

But when both of these men point to the "churchianity" of the Korean

church, are they not perhaps unwittingly putting their fingers on one of the secrets, though many evils may have attached themselves to it, of mission work in Korea which many have admired and sought to emulate, namely that not only was that work begun by churches, but the object of the work was the *establishment of the church*. Korean Christians are *church conscious* and they are a church which believes in expanding *the church*.

It is a lack of church consciousness that I believe underlies much of the trouble connected with the well-meaning sacrifice and zeal of modern evangelical mission activity and causes it to have so little real impact on people. We cannot but covet the choice lives, and the large sums of money that are being poured into the work of missions, and at the same time our hearts bleed, as they say, when we see so little fruit for such feverish activity and when we see these young missionaries frustrated and in many cases broken because of what to me seems to be their misdirected efforts.

Where some say that there is too much "churchianity" in Korea, I would like to remind them that in spite of all the evils that would be liable to fasten themselves to the outward form of the church it was still our Lord's purpose to "build His Church". That great missionary Paul, sent by the church at Antioch, made disciples; he taught them; he baptized them sometimes in groups; he appointed elders to whom he committed the care of the flock (the blood bought church) and he tells us that it was God's intent that through *the church* the manifold wisdom of God should be made known to "principalities and powers in heavenly places" Eph. 3:10. There are plenty of flaws in the Korean church, but praise God *a church has been established there*; a church that has its own congregations, and deacons and elders, evangelists, pastors and even foreign missionaries; a church whose members have been so possessed of God's Holy Spirit that they are concerned over the lost, and not only themselves witness to them but send out people to witness in more remote places. They have started orphanages, leper colonies, an old

folks home, a home for cripples, and charity hospitals. They work among the blind and deaf and care for the poor. They carry the Gospel to those who are in prison, they have started Christian schools; several grade schools, an Academy with 500 students and a college where their young people may be nourished in the Lord and grow in wisdom and stature and in favor with God as well as man; they have Bible Institutes and a Seminary where the things received may be committed to faithful men. It is a church that decides matters of doctrine and practice in church council seeking to be guided by the Word of God, a church that has opposed error and one that tries the spirits whether they be of God.

Yes, in Korea the evils of ecclesiasticism have often attached themselves to the church, but as one U. S. Army Chaplain put it, "We found the church there".

I feel that what modern evangelical missions need is a dose of *good "churchianity"*, to counteract the debilitating disease of projectitis.

In missionary talks the prowess of individual missionaries and the phenomenal success of their work is too often stressed. There is too much of hero worship in our missionary propaganda, and young people too often go to the field with the ambition of making their mark in the missionary world. One will go to do radio work, another literary work, school work, children's work, student work, relief work, medical work, tract work, country evangelism, city or street evangelism, agricultural work or orphanage work. Do not misunderstand me, people certainly have different talents and people with only one or two talents must employ those talents where they can be utilized. The world needs more than the general practitioner. Specialists too are necessary. But to what end is this specialization being used.

The Bible tells us of specialists, saying "God hath set some in the church, first apostles, secondly prophets, thirdly teachers, then miracles, then gifts of healing, helps, governments, divers kinds of tongues" (I Cor. 12:28). In Eph. 4:11 Paul starts out with a similar list saying "He gave some to be apostles, and some evangelists" etc. and then in the 12th verse gives us the purpose of these diversified gifts, that it is "for the perfecting

of the saints, unto the work of ministering, unto *the building of the body of Christ*". Yes the work of Missions is primarily that of building the Church.

Last week I received a letter for which I was very thankful though it rather got me "all shook" as the young people are saying these days. It came from one of the pastors of the Orthodox Presbyterian Church. It seems that a friend of ours from one of the interdenominational missions doing work in Korea had recently been invited to speak in their church and had made a very fine impression. Let me quote part of his letter—

"After the meeting it was obvious that interest was created for the orphanage. In fact that interest was shown before I even arrived here"—
"Now I am pleased by the fact that people show interest in missions but I feel that this interest should be channelled into our own work in Korea".

"The reason I'm writing to you is that there seems to be some lack here of information about the work of our Committee in Korea . . . When I heard you speak it seems to me you mentioned orphanages. I've received the *Messenger* through the years and I've read the *Guardians* but maybe I have not kept as well posted concerning our work as I should have".

Then he tells of some one speaking to him about our work in Korea and saying something like this "Bruce Hunt spends his time teaching in a Seminary and speaking here and there but shouldn't he settle down to organize or work to establish a church?"

Now I was thankful for that letter because the pastor wrote me for information about our work, and was distressed at the lack of understanding about our work among his people. I was also thankful that the one mentioned does not want the missionary who represents him to be beating the air, that he wants him to organize or work to establish a church. Both of these men from their vantage point are concerned about the work of missions and I am thankful. That is as it should be.

I am not disturbed because the people of that church are interested in an orphanage that does not happen to be in our work in Korea nor am I specially zealous that money from our churches should be channelled *only* into *our* work. In fact we ourselves have on occasion actually tried to help

that particular orphanage work in which his people are showing such a lively interest.

What "shook me" in the letter was the, possibly excusable, yet evident lack of information about and understanding of our work which it indicated. Because I have heard that particular kind of criticism before, perhaps I was a little more sensitive, and read more between the lines than I should have. Perhaps the one quoted did not mean to compare the work we are doing with that of the missionary doing orphanage work. Perhaps he did not mean to say we are spreading ourselves too thin in our work, and would it not be better for us to settle down and organize or work to establish one or two local churches rather than "speaking here and there". As I say, maybe I was reading more between the lines than I should have. But it did bring up in *my* mind the comparison between the two works. Comparisons are odious, and the particular orphanage in question is doing one of the finest works among orphans I have seen in Korea. I have often thought it illustrates those words "who gives himself with his gift feeds three". So many are giving money to help orphans, and their gifts without the givers indeed seem bare of fruit, but at this orphanage there are seven Americans, who have left home and their country to work for around 100 children. Of course the work is just beginning, and they hope to expand and help more. They use American money to pay a full, to our standards, staff of workers. The missionaries themselves, who are consecrated Bible Institute and Seminary graduates, are also carpenters and builders and have themselves done much of the building of the orphanage dormitories and missionary residences. Yes the orphanage looks "Stateside" as we say out there, and is run very much like a State-side institution, with State side money and seven State-side people taking care of 100 or more orphans. I do not begrudge the orphans. Would that more could be done for them. The missionaries are having a fine Christian influence on those children and giving them excellent practical training. No, I do not begrudge the orphans, nor do I criticize the missionaries for the way they are conducting the orphanage. I think they are doing an excellent job. But what bothers me is the implication that

perhaps we should stop what we are doing and go and do likewise. Is it the understanding of any in our church that what we are doing is not as important as that orphanage work? Is our conception of our church's missionary task that it is fulfilled when we complete and perfect one or two projects, such as an orphanage or a local church.

To begin with it might be pointed out that it is only within the last twelve months that the number of our workers in Korea has reached six, not the seven working in that orphanage. Would it be the best economy of man-power and money to use our six in perfecting one project or church. Just what are we seeking to do with our six? We are seeking to *establish a church*. The Seminary in which I spend a few hours a week teaching, grew out of the Korean *church's* crying need for workers. It is only one of the means used in which we are trying to prepare the leaders for the close to 600 *congregations* of that *church*, besides the congregations still unborn. In addition to teaching in the Seminary some of our staff of six are teaching in two Bible Institutes, and a High School and a Christian College, all started by and largely supported by *the Korean church* itself to train its workers. This same staff of six is being asked to teach in nine other Bible Institutes, part of the work of that same *church* in its program of expansion. These six are trying to render at least a little aid to 20 orphanages and 20 leper colonies operated by the members of the Korean church. It is not a case of seven missionaries giving full time to one project, an orphanage with 100 children, but six missionaries helping to build a *church* with its many sided program—20 orphanages ministering to over 2,000 children, 20 leper colonies with nearly 4,000 inmates, a Seminary, 11 Bible Institutes, 2 Hospitals, a Christian College and High School and several Christian grade schools, a church with its Sunday Schools and Young People's work, with its evangelistic campaigns and mission programs. The Rev. Theodore Hard, one of the graduates of Westminster Seminary, has been on the field a little over three years but in addition to teaching in that *church's* college and Seminary and Bible Institute he is helping the pastors and students of

that *church* to get good books, he is helping its members witness to and minister to the pitiful veterans in the Korean Army Hospital, he and Mr. Spooner took part in a young people's conference this summer, he has visited a number of the orphanages during the summer and brought help to them, he has participated in the relief program of that *church* during the terrible floods of the past summer. Just yesterday I received a letter from him reporting the actions of one of the Presbytery meetings which he attended and whose problems have become his problems and ours. Because Mr. Hard and Mr. Spooner are identified with *the church*, already the leaders of that *church* come to them to talk over important matters. Mr. Hard spoke 22 times in Korean during June, July and August, 12 of these times in a Presbytery area other than the one where we are living, his "work assignment for particular emphasis outside Pusan", as he puts it. There are six Presbyteries of that *Korean church* asking that missionaries work with them in their many sided program.

Even while they are in training, the students of the Bible Institutes and Seminary of the *Korean church* are ministering to the many groups without pastors (for there are a little over 100 ministers for the close to 600 congregations) and starting new work. The speaking here and there in addition to teaching took the speaker away from home more than 90 days last year, visiting over 50 different *churches*, some more than once, in an effort to follow the Apostle's example of "confirming the souls of the disciples, exhorting them to continue in the faith" (Acts 14:22) for along with Paul and Ted Hard and Boyce Spooner, "besides those things that are without (orphans, hospitals, relief, schools, etc.) there is that which presseth upon us daily, anxiety for *all the churches*" (II Cor. 11:28).

No we do not believe the work of missions is some personal project upon which we can make a personal report. The work of Missions is *the establishment of the Church*.

Should we settle down, in the words of the questioner, to organize or work to establish one local church—a mere project? One orphanage? It is a fair question and one that as people interested in Missions we should all ask. I believe the answer is No. However successful one congregation or

one project may appear, the question should be asked by every minister and Christian teacher of his own work or any work to which he or his people give their support, "does this contribute to the building of the *body of Christ*?" The Church catholic?

It is the *church* against which the gates of hell cannot prevail. Orphan-

ages, hospitals, leper colonies and relief projects which are not conducted and staffed by true Christians, members of the body of Christ, working for the building of the body of Christ, cannot claim for themselves protection against the gates of hell nor be expected to show forth "the manifold wisdom of God".

Talks about the conscience (3)

The Liberation of Conscience

By LAWRENCE R. EYRES

"I had never really known what sin was until the day I stood at the crossroads. The realization of my guilt before God—the thought that if at that moment I should draw my last breath I would pass from this life without hope, fully deserving to sink into the deepest hell under the weight of my sins And yet I did not feel that God would be merciful to me. How could He take to His bosom one who had treated Him and His laws the way I had done? I was torn by a great conflict: on the one hand I felt like running away from God and my accusing conscience. But I had tried this and found it impossible. On the other hand, I longed to come to God and throw myself on His mercy, but I was afraid He would not receive such a rebel as I. What was I to do?"

This describes the state of a soul under deep conviction of sin. Not all who come to Christ experience conflict in these terms or with the same intensity. Not all who experience this sort of conflict come to Christ at last. Nevertheless, the conscience born to the slavery of sin and Satan is not likely to be set free without a struggle. The reformers, and many great saints in all ages, experienced this conflict—sometimes lasting for years. Like the evil spirit which the disciples were unable to cast out of the demoniac child, when Christ commanded it to come out it obeyed, but only after casting the boy down and bringing him near to the gates of death. Like these demons, the spirit of unbelief, rebellion and independence from God clings tenaciously to its usurped abode in the hearts of men. A battle must be fought between the forces of heaven

and hell—and it is fought within the confines of the human heart.

The Enslaved State

John Bunyan in *The Holy War* represents the conscience in the city of "Mansoul" as the town's official recorder. But when Diabolus (the Devil) takes possession of the city Mr. Recorder is deposed from office and put under house arrest. Nevertheless Mr. Recorder is not killed nor is he silenced. At times he remembers Shaddai (God) and his laws. Diabolus cannot stop his fearful roarings at such times, so he sets about to debauch him. In his drunken state the conscience of Mansoul is encouraged to concede all to Diabolus, and thus he is accused of the worst inconsistencies so that the other citizens of the city pay no attention to his roarings, and even he begins to question his own sanity.

Bunyan knew well the deceitfulness of the human heart and the treachery of the evil one. The conscience of the unrenewed man is like a weathervane gone wild, or a compass which points all ways but north. True, the conscience occasionally harks back to the law of God as it knows it, but again it concedes to all the passions and lusts of the depraved heart. In this state there is always more or less tension between the conscience and the fallen heart-center, but not open warfare. Real warfare comes only with the entrance of new light into a soul. And new light brings conviction of sin.

The Entrance of Light

We must avoid confusion. Conviction of sin is not the same as a severe stroke of Providence. The sick

and injured, the troubled and the bereaved are apt to think about God and the world to come. But when those dark clouds are blown away they return to their former indifferences—unless, with the providential visitation, the light of God has broken through the inner defenses of the soul. True conviction is born of the working of the Holy Spirit, with the Word, revealing to the heart something of the holiness of God, the spirituality and rigor of His law and its own responsibility for its sin, both original and personal.

This light comes under different circumstances to different people. To some it is the truth taught, but not heeded, in childhood. This truth reasserts itself in later years. Here is the fruit of the covenant. But to others it comes as an entirely new disclosure at the first hearing of the Gospel. Conversion experiences are wonderful and varied. The Holy Spirit is not a mechanical brain, but a sovereign Person!

Still, all conversion experiences have this in common: through the revelation of God's truth to the heart, the conscience is brought face to face with God. When the Light dawns, though in fear and trembling, the conscience begins to speak with unprecedented clarity, consistency and authority. A judge in a criminal trial may for a time show great sympathy for the accused because the evidence against him appears weak and inconclusive. Then new, more convincing evidence is introduced and his face is changed toward the defendant. It is something like that with the conscience—God's Word brings new light, and the crimes of the heart begin to be seen in all their vileness. This illustration breaks down at one point. The judge is not related to the accused. It is different with the accused sinner. "*Judge Conscience*" is bound up with the guilty heart so that, by his righteous sentence, he condemns himself! And as a result of this identification of the accuser with the accused, a great struggle ensues.

It is tragic that the Gospel is set forth these days without serious reference to the awfulness of sin (such a Gospel is at best a mutilated Gospel, and at worst no Gospel at all). Sin is mentioned. The "convert" is asked to assent to his sin almost as he would accept as true the following propositions: "All crows are black; that is a

crow: therefore it is black." Likewise he accepts the proposition that Christ died for his sins. Then he repeats some words of repentance and acceptance of Christ. Arising from his knees he is told, while his hand is being vigorously pumped, "Now you're saved. And don't ever let anyone try to tell you that you're not!" Is it any wonder that there are so many "saved" drunkards, adulterers, thieves and idolaters today?

Coming to Christ

If the work of the Spirit is a regenerating work (and the regenerated convert will persevere in his new-found faith) he will—he must—come to Christ, having received the Gospel story. It is the weight of his own self-condemnation that drives him to the Savior. It is not enough to *walk* to the cross. One must *run!* Bunyan's "Christian" in *Pilgrim's Progress* came running to the cross despite the heavy burden bound to his shoulders. And yet it was not so much in spite of the burden as *because* of it. The heavier the burden of conscious guilt the harder the sinner will run to Christ to hear from His lips sweet words of pardon and peace. And so at last the conscience, bruised and bleeding from the struggle, is liberated from the

bondage and tyranny of hell.

To look back over those hours, days or years of conflict, we notice how nobly the conscience behaved through it all, once the light of the law and the Gospel dawned on the benighted soul. Then the conscience looked down accusingly upon the vile affections and violations. Yet he joined all the other "citizens" of the soul as they cowered before the manifestation of the majesty and holiness of God. Again he sat upon the judgment seat to reject all "deals" for either lessening the sentence of the law or permitting attempts to purchase God's favor as a face-saving maneuver. And when there arose before his eyes the image of the cross with its holy blood to wash away the stains of guilt and the pure white robes of Christ's righteousness, he was the first to be convinced of the disarming sincerity of the gracious offer. And as he rightly judged that all the demands of righteousness were met out of the infinite wisdom and grace of the One whom sin had offended; he gave his consent to the other members of the heart, and they yielded to Christ, His covenant of grace was affirmed, proof of pardon and adoption were received, and there was peace and freedom at last.

Music in the Worship of God

By JOHN J. DE WAARD

The use of music in the house of God is important. The Lord our God teaches us this in His holy Word.

You may have noticed that the Bible does not say much about painting and sculpture. This is doubtless due to the second Commandment, which declares, "Thou shalt not make unto thee any graven image or any likeness . . ." But about music the Bible has much indeed to say. It may well be also that music is the most spiritual of the fine arts. Let us then listen to what the Bible says about the use of this, His gift to His people, in His house as His people worship Him.

It was David who, in planning for the building of the temple, planned also for the use of music in the worship in the temple. David is called the "sweet singer" of Israel. We know

that he played well on a musical instrument, and that by his art he was able to cool the hot temper of Saul, on at least some occasions. We might suppose that it was under the influence of his own love for the art of music that he decided to give it a place in the worship of God. But this cannot be true. David was a man after God's own heart. He would introduce in the public worship of God only that which the Lord his God instructed him to introduce. It was therefore under the influence of the Holy Spirit, at the instruction of the Lord Himself, that David made elaborate arrangements for the use of music in the worship of God.

We have an indication of these arrangements in I Chronicles chapter 25, where the number and grouping (See "*Music*", on p. 173)

The Presbyterian GUARDIAN

1505 Race Street, Philadelphia 2, Pa.

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Christmas is for Christians

In this month of December we take pleasure in expressing to you our readers our sincere wish that you may experience true joy and blessing as you again vividly remember the birth of our blessed Saviour, Jesus Christ, and that the joy which you have in your faith in Him may accompany and strengthen you during the new year which lies ahead.

In expressing this wish, we are reminded that Christmas is for Christians. There is no other basis for a festal celebration of this sort than the birth in Bethlehem of the Son of God, the Saviour of the world.

The Jews, not believing that Messiah has come, have built up their feast of lights, their chanukkah, historically a feast of dedication in remembrance of the purification of the temple by Judas Maccabeus about a century and a half before Christ, as a celebration which conveniently occurs at about the same time, and is characterized by many of the features of the Christian's Christmas. But in connection with that same festival Jesus Himself declared, "I am the Light of the World." Apart from Him, with all its glittering lights, chanukkah is but another symbol of a

vain hope, of a tradition which walks in darkness even until now.

The merchants, not concerned that Christ the Saviour has come, have built up this season commercially, as a time for the giving of gifts and hence a time for a "buying spree" that is economically profitable. But some of them, recognizing that the secularization of a Christian festival is in the long run not good, have had a touch of conscience and have joined at least outwardly in movements to put Christ back into Christmas.

The psychologists and sociologists, aware of the impact of fear and uncertainty on the minds of men, have found benefit in promoting a period when the thought will be of peace and good will and friendliness. It is good for a little while to get away from the realities of modern life.

But none of these considerations justify the observance of Christmas. The joy of Christmas is joy in the birth of the Son of God. It is joy in the coming of the Saviour. It is the joy associated with deliverance from the guilt and power of sin, a deliverance wrought by, and only by, the sacrificial death of this same Saviour whose birth we remember. It is joy in the knowledge that the God of truth, of wisdom, and of holiness and power rules all for the accomplishment of His holy purpose and in the interest of His kingdom, the Church. It is joy in the assurance that His promised purpose will be realized, even as the ancient promise that a Virgin would bear a Son was brought to pass.

Apart from these facts of history and of faith there is only darkness, despair, fear. For people are by nature children of wrath. Sin is here. Judgment is coming. Outer darkness is waiting.

But by the grace of God multitudes have been and will be delivered from that darkness - delivered because God in mercy sent His Son as Saviour.

In this deliverance there is true joy. Yes, Christmas is for Christians. May each of you know its true joy.

L. W. S.

Time for Reappraisal

That a new age in the history of this planet has dawned is evident on every hand. Something of the significance of the discovery of nuclear power has been known for more than

a decade but the spectacular flight of the sputniks has been the means of making the whole world aware of the tremendous implications and effects of the availability of this power. Predictions of inter-planetary travel, which only a few months ago seemed quite fantastic, now seem assured of rather early fulfillment. The cosmic age is here.

As the result of the most recent developments the United States and other Western nations are now engaging feverishly in reappraisal. That in this age of science Russian science might actually be ahead, in many basic respects, of that of the Western world had been unthinkable. The complacency in this area has been compared with that of the United States before Pearl Harbor. It is recognized now, however, that the price that we shall have to pay for our complacency may make the sacrifices of World War II seem relatively insignificant, and it is being asked in all earnestness whether there is time enough available to close the gap.

The question which we would most earnestly raise here is whether the Christian Church should not now address itself to a similar reappraisal. In particular, must not we who are committed to the Reformed Faith devote our best thought to a searching scrutiny of our program and action? Are we not ourselves characterized by a blind and foolish complacency which prevents us from seeing ourselves as we really are and addressing ourselves as we ought to do to the great tasks confronting us in this new age?

In reflecting upon our progress or lack of it we appear to give little thought to the world situation. Our thinking in this respect as in others is still largely insular or provincial. If we consider statistics relating to growth of our churches we tend merely to compare the present with last year and the year before rather than to relate them to what is happening all about us. Even on this approach indeed progress as the result of our evangelistic efforts is dismayingly small. We would have a truer estimate of the present situation, however, if we viewed such progress or lack of it in relation to the needs of the world and the course of history. Then it might appear that for all the semblance of progress there is no genuine progress because the force of world thought and opinion may be

moving away from the Christian faith at a greater speed than ever.

To speak more specifically concerning the spirit of our new age we may mention three respects in which there appears to be an acceleration of movement away from the Christian gospel. In the first place, as we are being reminded constantly by every means of communication, this is an age of science. We may indeed be grateful for the contributions which science has made and the prospect of others just at hand. As our life is being determined more and more by science and the scientist, however, Scientism, or the virtual worship of science, threatens to dominate the life and thinking of men and to become a substitute for genuine religion.

In the second place, a perhaps even more basic tendency is the exaltation of man. The discovery of the secrets of the universe, rather than resulting in an increasing acknowledgment of the wisdom, power and goodness of God the Creator, all too commonly ends in the glorification of man. Even in theological seminaries in our day the study of theology has come to be merely an effort on man's part to understand his human existence on the assumption that man is a self-contained and self-sufficient being.

Finally, there is a marked tendency toward syncretism, or the denial of the exclusiveness of Christianity, in our age. It is understandable that in this world which has shrunk to such small proportions, and where the life of all the nations and peoples is so largely interwoven, that a man like the historian Arnold Toynbee should be expressing himself in favor of a new religion which might incorporate components of Christianity and the so-called higher religions. The same tendency is evident in the wide-spread modifications of the program of foreign missions. When *Rethinking Missions* was published in 1932 this point of view created a great stir, but was largely resisted, whereas today it appears to be making virtually unchallenged advance. Still another attack upon the exclusiveness of the Christian faith appears in the wide-spread acceptance in modern theological thinking of the doctrine of the universalism of salvation.

Such considerations as the three which have been mentioned should alert us to the fact that world-thought is moving a pace away from Christian-

ity and should constrain us to engage with deep heart-searching in a re-appraisal of our own program. We are not unmindful of the blessings which have come from the hand of Almighty God in connection with Christian witness and action in our day. There have moreover been some encouraging developments in recent days. Our main point however is that by and large such elements of encouragement and progress connected with our activities are pitifully small in the light of the colossal challenge with which we are confronted.

We are thankful for the fresh accent upon evangelism in recent times. The Graham New York campaign provided a most spectacular evidence of a concern with evangelism. More significant still is that there are signs that many churches assign high priority to the work of evangelism as a work that must constantly engage their very best powers. Nevertheless current evangelism to a considerable extent appears to fall far short of confronting our present age in a head-on manner. In part this has been due to the fact that it has been too exclusively concerned with the salvation of the individual and has largely missed the God-centered character and cosmic scope of the biblical message of the coming of the Kingdom of God. Because of our concern as Reformed Christians with the whole counsel of God and our acknowledgment of the sovereignty of God our own evangelistic efforts should be superior to those of many others. We seriously wonder, however, whether our preaching of the gospel dwells as it should upon the wonder and the consolations of the sovereign grace of God as that gives assurance of the fulfillment of God's purpose for the world?

We are thankful also for the present concern with the subject of Christian unity and various efforts that have been made to give expression to such unity. In our judgment, however, there is very little evidence that men are controlled by a truly biblical conception of unity. On the one hand, traditional and current divisions of churches are often defended by an appeal to an unbiblical doctrine of the pluriformity of the church. On the other hand, there is evidence of considerable satisfaction with the present situation on the background of an emphasis upon the spiritual character of the unity of the church

which loses sight of the requirement that the church, as the body of Christ, must manifest that unity as fully as possible also in its visible life.

We also find encouragement in the evidence of a concern among Christians with the development of Christian scholarship and with the impact that is being made by the printed page in the exposition and defense of the Christian faith and life. Nevertheless, such progress as has been made in these areas is almost negligible compared with what ought to be done. Moreover we dare not deceive ourselves with regard to a progress of scholarship. Educational standards, at least in the United States, are shamefully low and Christian institutions have done far too little to elevate these standards. The present political crisis may serve to stimulate the improvement of our education as a whole and Christian institutions may derive some benefits from the movement for the improvement of our education. In view however of the tendency that is likely to prevail to give strong priority to the natural sciences, there will be a greater challenge than ever to maintain and develop a genuinely Christian approach to education and a Christian evaluation of all the problems of our day.

In a word, therefore, as the Christian Church enters this new age, it must alert itself as to the new challenges with which it is being confronted. With greater earnestness and vigor it must turn again to the Holy Scriptures in order that the gospel which it must present to this age shall lose nothing of the full strength and comprehensive scope which belong to its essence. This is a task which demands our very best thinking and action.

And because of this demand we must realize that we cannot be successful merely by engaging in human resolves in carrying out human programs. Only as we avail ourselves of the spiritual resources which belong to the Christian and to the Church of Jesus Christ, only by way of dependence upon God and being committed to Him, only as we partake of His wisdom and power, can we succeed. We would indeed despair of any success were it not that we remember the words of our Lord: "With men this is impossible; but with God all things are possible."

N. B. S.

Orthodox Presbyterian Church News

Bangor, Me.: The young people's groups of Pilgrim Church held a mission rally December 6-7, with the Rev. Bruce Hunt as guest speaker at a Fellowship Supper on the 6th. Young people from other churches in Maine were invited to the gathering.

Smyra, Me.: Bethel Church was host to the meeting of New York and New England Presbytery in September. Young people from the church joined with those from other churches for the fall Machen League rally, held early in October at the Isle of Somewhere, Poland Springs.

Hamden, Conn.: Despite plans to the contrary, it was finally decided at the request of parents and children that a vacation Bible school would be held by the Hamden church. The school was held for two weeks before the public schools opened, with an attendance of some thirty children. Eight large boxes of Christmas and relief packages have been sent to home and foreign mission stations by the congregation.

Cornville, Me.: The Rev. Charles Stanton, Home Missionary in the state of Maine, has requested a year's leave of absence for further study at Westminster Seminary.

Schenectady, N. Y.: Calvary Church celebrated its 19th Anniversary on Friday, November 1, with a covered dish fellowship supper. About 100 persons attended the supper. Following the supper there was a hymn sing in the church, and a viewing of the film, "Our Mr. Sun."

Morristown, N. J.: The Young Adults fellowship meets regularly on Sunday evenings at 6 p.m. The pastor, the Rev. Calvin Busch, is leading the group in a study of the Westminster Confession. The Women's Missionary Society has completed two quilts to be sent to Korea.

Stratford, N. J.: The Stratford Chapel Sunday school has been holding an "around the world" Sunday School tour during the denominational Sunday School contest. Tape recorded "broadcasts" were used so the pupils could visit the countries and meet the missionaries. The Sunday school children also, individually and in groups, called at over 300 homes in the Stratford area, with invitations to attend the school.

Crescent Park, N. J.: The Rev. Herbert S. Bird was guest speaker at a family missionary dinner of Immanuel Church November 16. The seventy-eight persons who attended were seated at four tables, representing the four foreign mission fields of the church.

Philadelphia, Pa.: The Rev. William McDowell was installed as pastor of Gethsemane Church on Friday evening, December 6. Taking part in the service were fellow ministers Lester Bachman, Robert Eckardt and E. J. Young.

Middletown, Pa.: More than 170 persons attended the Thank-offering dinner of Calvary Church, held November 22. Over \$1,300. was received in Thank offering gifts during the evening. The Rev. Herbert Bird was the speaker for the occasion. Attendance at the branch Sunday school in Oak Hill continues to increase. The school is under the direction of Rev. Kenneth Meilahn. A group of 55 Legionnaires in a body attended the service at Calvary church on November 10.

Valdosta, Ga.: The pastor of Westminster Church, the Rev. John P. Clelland, with elders Hartman Eager and J. A. Durrenberger, visited the church at Maitland, Florida on November 24. Mr. Clelland conducted the service there. It is planned that the Rev. Arthur Froehlich and some of the elders of the Maitland Church will return the visit at an early date. Four families of Westminster have recently moved away from Valdosta, while a family from Knox Church of Silver Spring has moved to Valdosta.

Ft. Lauderdale, Fla.: A Reformation Day Rally was held at the First Church on October 30, in which local Christian Reformed Churches and the Hialeah Chapel joined. The Rev. Theodore Versepout of Miami brought the message. Members of the congregation use the first Sunday of the month as a mission Sunday, on which they canvass homes in various areas of the city. Appropriate literature is left at each home visited.

Westchester, Ill.: At the annual Harvest dinner, held November 8, the young people of Westminster Church presented a dramatization of the first Thanksgiving. At the November 22 meeting of the Couple's Club the address was brought by Dr. Clyde Kilby, chairman of the English department of Wheaton.

Cedar Grove, Wisc.: Mr. Edwin Urban of the Wheaton Chapel was speaker at the annual Harvest Home dinner of Calvary Church. Leaders of the congregation are attending a special class which is studying the basic principles of Calvinism under the leadership of the pastor. The pastor, the Rev. Robert Churchill, and his wife were pleasantly surprised on their 25th wedding anniversary when twenty five young people came to them separately, each bringing a note with an appropriate message, and a silver dollar.

Volga, S. D.: The Rev. Bruce Hunt of Korea, and the Rev. LeRoy Oliver were recent visitors to Calvary Church. Mr. Hunt spoke at the Harvest Festival, and Mr. Oliver at a smaller gathering concerned with Home Missions. Elder Eugene Kleiman, recently installed in that office, conducted the service in the absence of the pastor on October 27.

Bancroft, S. D.: The churches of Bancroft, Manchester and Yale, S. D. have voted to call the Rev. Robert Sander of Concord, California, as pastor.

National City, Calif.: On Sunday, November 3, ground was broken for the erection of a church building for First Church. The first shovel of earth was lifted by the Rev. Bruce Hunt, under whose direction the work here was initiated in 1945. The congregation will need additional loans to meet the cost of the building.

Garden Grove, Calif.: Rev. Louis Knowles was the preacher for the Thanksgiving Day service at the Garden Grove chapel. The Rev. Edwards Elliott of Garden Grove conducted the service at First Church of Long Beach.

Portland, Oreg.: The Women's Missionary Society of First Church held its annual Harvest Home dinner November 22, with the Rev. Bruce Hunt as guest. Members of Second Church joined in this event. The deacons of First Church are directing a neighborhood visitation program being carried out Sunday afternoons.

La Habra, Calif.: Work in this area continues to be carried on by the Rev. Robert E. Nicholas. A women's Missionary society has been organized. Sunday evening services are being held in the homes of members of the group. The Sunday school and worship service are held in the Scout building in La Habra.

Liberals Control Graham Crusade Plans

The following is a report and comment by the Rev. Henry W. Coray on plans for the San Francisco Crusade by Evangelist Billy Graham, scheduled for next spring.

On November 11 Lionel Brown, Richard Lewis and I, with about 1,000 clergymen from the Bay area, met with Billy Graham and the "Team" in the Fairmont Hotel in San Francisco. I am taking the liberty to put together some impressions of the meeting and passing them on to my fellow ministers in the Orthodox Presbyterian Church.

First of all, I confess astonishment at the bold way the Liberals have taken control of the Crusade. Jesse Bader, (presented as Mr. Protestantism), Dan Potter and H. H. McConnell, all leaders of the National Council of Churches, gave key messages. Doctrine was played down, "sharing Christ" and "sharing Christian experience" were catchwords tossed about all day; the Crusade would frankly represent "theological inclusivism." Dr. Bader deplored the use of tags or labels. "Don't call each other Modernists or Fundamentalists. Put your arm around the other man and call him 'my brother'." Dr. Frank Gabelein also spoke and had nothing but praise for the New York Crusade. He threw all his influence behind the mission as currently set up. Mr. Graham was the last speaker. He took issue with nothing that had been said by the previous speakers.

Second, it is significant, I think, that neo-orthodoxy is influencing Mr. Graham perhaps more than he realizes. He quoted with deep feeling C. H. Dodd, John Mackay, James Stewart. When in Scotland, he said, he asked

Dr. Stewart for a Sunday to talk things over. He expressed great gratitude to the professor for granting him one whole Sunday in the country. I have before me Stewart's *A Faith to Proclaim*. It is studded with quotations from Barth, Forsyth, Kierkegaard, and Brunner, whom Stewart obviously idolized. Mr. Graham also pleaded for tolerance, urging the abandonment of "shibboleths". "We can all meet at the foot of the Saviour's cross." On October 20 I had written Graham exhorting him to take a stand against unbelief, using Galatians 1:8,9 as the Biblical basis. To date I have received no acknowledgement, but I had my answer that day. Incidentally there was no opportunity for discussion.

Having said all this, I want to be fair to Billy Graham. I really believe that he is a humble Christian man, blessed with rare gifts, but a minister who has convinced himself that in effect man's chief end is to save souls, that absolutely nothing must be allowed to jeopardize that objective. I must confess that I have done plenty of heart-searching since the 11th. I know not how you men feel, but I look at my own ministry and see how much coldness, failure, wasted opportunity, appalling indifference to man's desperate need, and particularly how little the Great Commission stirs me, and I am heartily ashamed. We can learn much from the Crusaders. They are flawless in their planning, operation, and ability to move churches to prayer and action. Brethren, shouldn't we accept the challenge, throw ourselves to our knees before God and pray mightily for forgiveness for our laziness, plead for new vision, fresh vigor, and an impassioned resolve to expand the witness to the faith we love so dearly.

HENRY W. CORAY

Philadelphia Presbytery

The fall meeting of the Presbytery was held November 18 at St. Andrews Church in Baltimore, Md.

The congregation of Gethsemane Church of Philadelphia presented a call for the pastoral services of the Rev. William McDowell. The call was approved, and a committee appointed to make plans for the installation service.

Mr. Glenn T. Black of the Hatboro Church was examined and received

under care. Mr. Donald Taws was examined and licensed to preach the gospel.

A communication from the Presbytery of the Dakotas presented an overture that Presbytery is sending the next Assembly, urging that the Assembly rescind plans adopted this year for the sending of two delegates to the Reformed Ecumenical Synod in South Africa in 1958, and to send only one. Philadelphia Presbytery voted to concur in the Dakota overture.

Redeemer Church Matter Continued

The action of Philadelphia Presbytery on the complaint against the session of Redeemer Church, reported in our November issue, in which the Session was directed to resist certain teachings and practices associated with the Peniel movement, was met by certain members of the session with a counter complaint, lodged with Philadelphia Presbytery on November 18. Signers of the new complaint are Bernard Grunstra, Walter Oliver, and G. Travers Sloyer, three of the four members of the Session of Redeemer Church.

The complaint, described by Mr. Sloyer as intended to be the Session's answer to the directive of the Presbytery, stated the opposition of its signers to the action of the Presbytery on the grounds that the Presbytery had handled the evidence improperly, that it had erred in its procedures, that it had made false assumptions concerning the situation in Redeemer Church, and that its doctrinal judgments concerning certain points were in error. The complainants in effect ask a reversal of Presbytery's action.

The new complaint was accompanied by several letters from so-called "neutrals" among the members of the congregation which supported the majority of the Session.

Presbytery appointed a committee of three, consisting of Dr. Stonehouse and Mr. Kuschke and Mr. Sloat to meet with the Session and the congregation, and to propose to the Presbytery at its next meeting an answer to the complaint.

Philadelphia Presbyterial

The fall meeting of Philadelphia Presbyterial was held at Calvary Church, Glenside, Pa. on November 7, with some 55 women present from churches of the Presbytery. Mrs. Arthur Kuschke, Jr., President, conducted the meetings. Following a message of welcome by Mrs. Samuel Reif of the Glenside church, Mrs. John Galbraith conducted the devotional period. After the business meeting, the Rev. Herbert Bird spoke concerning the work in Eritrea, illustrating his message with colored slides.

The meeting recessed at noon while the women enjoyed a box lunch, and

heard further from Mr. Bird on the need for nurses in Eritrea.

Mrs. Robert Graham of Middletown, Pa., was in charge of the missionary news and prayer time. The offering received amounted to nearly \$200. which was designated toward housing expenses of missionaries home on furlough. The special speaker for the afternoon meeting was Mrs. Bruce Hunt, who told of the opportunities and needs of the Korean field.

Special music for the meetings was provided by Mrs. Edmund P. Clowney and Mrs. Klaudius Kuiper. The Presbyterian publishes a quarterly news letter which is distributed to the member churches.

French Creek Conference Plans Announced

The Directors of the French Creek Bible Conference Association have announced plans for three young people's Conferences next summer, as well as a family conference.

The young people's conferences include one for the post-high school age group for the weekend August 15-18; the Junior Conference August 18-25; and the Senior Conference August 25 - September 1. The Family Conference will be held at Quarryville in July.

Mid-Winter Machen League Rallies

The Machen Leagues of Philadelphia Presbytery are planning a Mid-winter rally to be held at French Creek State Park on Friday, December 27. Under the direction of the Committee on Young Peoples Work of Philadelphia Presbytery, the rally will feature the Rev. William McDowell and the Rev. Robley Johnston as speakers. Meals will be served at noon and in the evening, and the registration fee is \$1.50.

The Mid-winter Rally of the Machen Leagues of New Jersey Presbytery is scheduled for Pine Brook Camp December 26-28.

Sunnyvale Uses New Building

The Congregation of the Sunnyvale, California, Church, the Rev. Henry Coray pastor, used its new church building for the first time on Dec-

ember 1. A number of visitors were present for the occasion. Dedication of the structure has been set for January 5.

Music

(Continued from p. 168)

of the musicians is given. And there we are told that "the number of them along with their brethren who were trained in singing to the Lord, all who were skillful, was two hundred and eighty-eight." The word translated "skillful" means fully trained. It may be that these two hundred eighty-eight were actually the teachers in a great school of music where others as pupils were prepared for service in the worship of God.

In connection with the singing there was the use of musical instruments-harps and psalteries and cymbals. The musicians had their specific positions and responsibilities during the service of worship.

Why all this attention to music? It is because the heart of the child of God is filled with thanksgiving and praise. Again and again in connection with the praise of God, Scripture sets forth as the reason, like a mighty chorus - "For He is good, for his mercy endures forever." Music in the house of God is so very important because it is best able to express this praise of the heart rejoicing in its God. Music is not just a simple pleasant sound which lolls the soul to ease. It is not simply a decoration to make the worship service more attractive. It is not just a rhythm which makes one move the feet to keep time. Music in the worship of God expresses a thought. It conveys a truth. It teaches the goodness of God, and that His mercy endures forever. For this reason God commanded the use of music in worship. And David was not disobedient to that command. The people saved by God's mercy needed music to express what was in their hearts. God ordained it. He commands us to use it thankfully, not as entertainment, not as a means of relaxation or relief, but as an instrument with which to praise the true and merciful God.

So David arranged for the place of music in the service of worship.

And Solomon built the temple. It took him twenty years. The stones for the buildings were shaped and prepared elsewhere. No hammer was heard at the site of the building. The

On Sunday evening, November 10, a special service was held at Memorial Orthodox Presbyterian Church in Rochester, for the dedication of a new piano which had been given the church. The gift was in memory of their parents, Mr. and Mrs. Hubert Schoonbagen, by their children and grandchildren Mr. and Mrs. Hubert Schoonbagen, Jr., Mr. and Mrs. John Schoonbagen, Mr. and Mrs. Jacob Stam, and Mr. and Mrs. John R. DeWaad. The accompanying sermon by the Rev. John DeWaad was preached on this occasion, and Mr. C. Maquelin played two numbers on the new piano.

stones were carefully fitted together so that the joints were not seen. Solomon sought out the best workmen he could find. Hiram, king of Tyre, provided skilled help. And when it was finished, there was not a more beautiful structure in the land. It stood in the city of God as a sign declaring to all who saw it how much the people thought of the Lord whom they worshipped.

And then came the day of dedication. The people gathered together. Solomon the king took his place before them and offered that noble prayer of dedication found in the sixth chapter of II Chronicles. And fire came down from heaven and consumed the sacrifice, and the glory of the Lord filled the house. And we read that the priests "stood at their posts: the Levites also with the instruments of music of the Lord, which King David had made for giving thanks to God, because his mercy endures forever, when David offered praises by their ministry, and the priests sounded trumpets before them, and all Israel stood." It was a day of gladness, a day of rejoicing. And there was music. And the players played on their instruments. And the singers sang. And God was praised, for He is good, and His mercy endures forever.

Many years passed, I know not how many. Hezekiah began to reign in his twenty-fifth year. The people had forgotten their God. The worship had become corrupted. But Hezekiah had been listening to the prophet Isaiah, and to his call for repentance. "Come now," said the prophet, "and let us reason together, saith the Lord. Though your sins be as scarlet, they shall be as white as snow; though

they be red like crimson, they shall be as wool."

Under the influence of this preaching Hezekiah began a reform. And in his effort to reestablish the true faith among the people, he reestablished the proper worship of God. And in this connection we read:

"And he stationed the Levites in the house of God with cymbals and with harps and with psalteries, according to the commandment of David and of Gad the king's seer and of Nathan the prophet, for so was the commandment of the Lord by His prophets; and the Levites stood with the instruments of David and the priests with the trumpets. Then Hezekiah commanded that the burnt offering be offered on the altar. And when the burnt offering began, the song of the Lord began also, with the trumpets and with the instruments ordained by David king of Israel. And all the congregation worshipped, and the singers sang, and the trumpeters sounded; and all this continued until the burnt offering was finished . . . And Hezekiah the king and the princes commanded the Levites to sing praises to the Lord with the words of David, and of Asaph the seer. And they sang praises with gladness, and bowed down and worshipped God." (II Chron. 29:25-30).

There had not been such singing in the house of the Lord for a long time. For there can be no singing where there is no assurance of the redeeming love of God in Christ. When the people returned to the faith of their fathers, the heart could sing once more. And it did, and we hear the joyful sound.

But Israel's memory was short. A few years after Hezekiah's reform we again find the temple unused, collecting dirt and dust. Then one day Shaphan the scribe entered the temple, and while looking around found a book. He brought the book, which was the book of the law, to young king Josiah. Josiah had already begun to try and restore the practice of the true religion. When he read this book of the law, he tore his clothes - the eastern method of expressing sorrow and repentance. He sent for the prophetess, who assured him that all the evils spoken of in the book would come upon the people, though not in his day.

King Josiah then earnestly went about restoring, cleaning and dusting

the temple, and reestablishing the worship ordained in the book of the law. He again offered the lamb for the sin offering. And he again brought the singers into the temple. For we read: "The singers, the sons of Asaph, were in their places according to the command of David and Asaph, and Henan and Jeduthin, the King's seers." (II Chron. 35:15). — For God is good, and his mercy endures forever.

Jeremiah came, the young man from Anathoth, and preached to the people. But there were also false prophets, and the people loved to listen to them. False prophets do not make people sing the songs of Zion. Jeremiah's words were true. The Babylonian king came and took the people away for full seventy years of exile.

In Babylon Ezekiel told the people of the temple. He drew for them in words a picture of the temple where the Lord God was worshipped in sweet song and pure devotion. But he pictured a better temple than the former temple had been. He pictured an ideal temple.

His picture made the people hunger to go back to their city and rebuild their temple. Ezra and Nehemiah led small groups back to the land of their fathers. Their return was an act of faith, and their march through the wilderness a confession of their confidence in the promise of God.

When they reached home they began to build the walls of the temple. "And when the builders laid the foundation of the temple of the Lord the priests in their vestments came forward with trumpets, and the Levites the sons of Asaph with cymbals, to praise the Lord according to the direction of David the king of Israel. And they sang responsively, praising and giving thanks to God. For He is good, and his mercy endures forever" (Ezra 3:10ff).

So it has been. Every time the people came with confession of sin and returned to the Lord their covenant God, they sang praise in obedience to His command. They obeyed the word which came through David and they sang once again in the house of the Lord. But when they departed from the Lord the song died on their lips, because there was no music in their hearts.

When we turn now to the New Testament we again find the people of God singing to their God. As no

other deed in history the Resurrection of the Lord Jesus brought joy to the hearts of His disciples. The goodness and mercy of God were never so clearly seen as on that brightest day of the world's painful history. The strong Son of God came forth from the grave carrying the chains of the power of death - chains He had broken. And the church sang. And songs of praise became the very life of the people. So that the apostle can instruct the people: "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your heart to the Lord" (Col. 3:16).

And what a picture is given us in The Revelation of the church in glory, gathered about the throne of God, singing. There "they sing the song of Moses the servant of God, and the song of the Lamb saying, great and marvelous are thy works, Lord God Almighty, just and true are thy ways, thou King of saints." It is a remarkable thing that the whole revelation of God - that through Moses and that through the Lamb - is comprehended in one song. But it is not remarkable that this whole revelation, set to music, will be sung by the church triumphant. Indeed for this we long, waiting the day when we shall all join that great heavenly chorus, praising our God for He is good, and his mercy endures forever.

This song, of course, only the redeemed can learn. Only those who have been saved by the blood of the Lamb can have a part in singing this song. It is the saved who sing. One cannot sing if he is not saved. So, as the seer on Patmos saw the vision of the Lamb on Mount Zion, he "heard the voice of harpers harping with their harps; and they sang as it were a new song before the throne and before the four beasts and the elders; and no man could learn that song but the hundred and forty four thousand which were redeemed from the earth" (Rev. 14:13). The redeemed may learn a few notes of that glorious hymn here on earth. But it will truly be "as a new song" that they will sing it in heaven.

Here then we have seen a little of the place which God has appointed for the use of music in the worship His people offer to Him. And we understand that music is not an artificial embellishment, a bit of decoration,

in the worship of God. It is the means by which the redeemed declare that their God is good, and His mercy endures forever. Music which does not carry thought, bringing man face to face with the mercy of God toward sinners who merit His wrath, is not worthy of God's house. But music which gives expression to the hearts love for the wonderful Saviour, music which proclaims the eternal mercy of the covenant God, that music has a divinely ordained place in the worship of the people of God, not only in this age, but also in that which is to come.

"New Evangelicalism"

Dr. Harold J. Ockenga, pastor of Park Street Church, Boston, and President of the Board of Trustees of Fuller Seminary in Pasadena, California, in a sermon recently preached in Park Street church described his view of the "New Evangelicalism" which he claims to have originated.

"The churches which represent orthodox religion today dare," he said, "to handle social problems which the Fundamentalists avoided: racial integration, crime, mental health, moral disintegration, and narcotics . . . Fundamentalism abdicated leadership and responsibility in the societal realm . . . The New Evangelicalism is the application of historic Christian faith to the social problems of our day."

Dr. Ockenga continued, "There need be no disagreement between the personal gospel and the social gospel. The true Christian faith is a supernatural personal experience of salvation and a social philosophy. Doctrine and social ethics are Christian disciplines . . . The strategy of evangelicalism is the positive proclamation of the truth in distinction from all errors without delving in personalities which embrace the error. The evangelical believes that Christianity is intellectually defensible, but the Christian cannot be obscurantist in scientific questions pertaining to the creation, the age of man, the universality of the flood, and other debatable Bible questions. . . . The New Evangelicalism is willing to face the intellectual problems and meet them in the framework of modern learning. It stands doctrinally upon the creeds and confessions of the Church and grants liberty in minor areas when discussion is promoted on the basis of exegesis

of Scripture . . ." The New Evangelicalism is "the infusion of the social emphasis" into orthodox theology.

Dr. Ockenga, who said he first coined the phrase "New Evangelicalism" ten years ago in an address at Fuller Seminary, referred to various elements in the movement of the "New Evangelicalism." Included are the National Association of Evangelicals, the World Evangelical Fellowship, a quantity of new apologetic literature, Fuller Seminary and other like institutions, the magazine *Christianity Today*, and the crusades of Evangelist Billy Graham.

To Permit Christmas Carols

Dr. Richard Robinson, superintendent of the Trenton, N. J. public schools, has decided that the singing of Christmas carols will be permitted in the schools this year. Last year he issued a directive banning such carols in the schools.

Dr. Robinson said the teachers could continue drawing on any source, religious or otherwise, to explain the story of Christmas and other holidays and events.

An editorial in the Trenton *Evening Times* commented that "Christmas has no significance as a secular holiday . . . It is a religious festival commemorating the birth of the founder of Christianity. Attempts to invest it with other aspects are certain to inspire deep and justifiable resentment."

Graham Dedicates New Headquarters

Evangelist Billy Graham recently dedicated a newly acquired international headquarters building in Minneapolis. He also announced that he was turning over responsibility for the business end of his association to an expanded board of trustees on which he will no longer serve.

Early in December the National Institute of Social Science awarded to Graham, along with Clare Booth Luce and General Alfred Gruenther, a gold medal for "distinguished service to humanity." Mr. Graham was cited as an "inspired evangelist, dedicated crusader," whose "international ministry has brought new life, hope and comfort to men and women everywhere."

And Dr. John S. Bonnell, pastor of Fifth Avenue Presbyterian Church in New York, proclaimed that Graham's New York crusade was a "genuine success." He listed as among its results that several thousand persons were being received into churches, that clergymen were preaching with greater simplicity and directness, and that Protestant morale had had a definite "lift."

Hungarian Church Reverses Itself

The Hungarian Reformed Church has reversed itself in the matter of the resignation of two leaders at the time of the 1956 revolt. At that time Dr. Albert Bereczky and Dr. John Peter, who had held high positions in the church, submitted resignations which were accepted. Both had been accused of collaborating with the Communists.

However, since the revolt did not succeed, the resignations are now being cancelled. Just recently the annual assembly of the district in which Bereczky held office voted unanimously against accepting his resignation. In ill health for some time, Bishop Bereczky suffered a stroke last fall when he attended a meeting of the World Presbyterian Alliance, and was partially paralyzed when he attended the annual assembly of his district. Even his plea of ill health, however, was not accepted and he was continued in office.

Southern Presbyterians Join JICU Foundation

The Board of World Missions of the Southern Presbyterian Church has voted unanimously to apply for membership in the Japan International Christian University Foundation.

For a number of years the Board has refused to take this step, on the ground that it was not clear the JICU was definitely Christian in outlook and influence. Now the JICU has agreed to amend its constitution to include acceptance of the doctrinal basis of the World Council that affirms "Jesus Christ as God and Savior."

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