

GUARDIAN



Meditations on Messiah's Advent

RALPH E. CLOUGH

"Unto you is born . . . a Savior . . . Christ the Lord" (Luke 2:11).

When a child is born he belongs to a particular family. So it sounds strange, does it not, when the angel says to the shepherds on the Judean hillside, "Unto you is born a Savior . . ." What did the shepherds have to do with this baby? What claim had they on him?

Well, they bore the same relationship to him as did Abraham of whom Christ said, "He saw my day and was glad" (John 8:36). And the same relationship that David bore to him as he wrote, "The Lord is my light and my salvation" (Ps. 27:1). And the same relationship that Joseph and Mary bore to him as it was revealed to them that they should "call his name Jesus, for he shall save his people from their sins" (Matt. 1:21). And the same relationship which you and I may bear to him. For when the angel says, "Unto you is born a Savior," he is saying that this newborn babe may not be tied down to one family or kindred. He belongs to all the world. He is, indeed, the Son of Man.

Jesus Christ came into the world in order to draw people from all the world to his bosom. And it is our highest glory that we may be heirs of God through that grace that he has revealed in his Son Jesus Christ.

May God be pleased to grant you the peace of knowing that Jesus Christ was born, lived and died for you. If you have that assurance, then there will go out from your hearts to him the love and faith which is raised up in all those who believe on the only Son of God as their Savior.

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The meditations on Luke by the Rev. Edward Wymbenga will be resumed next month.

"Christ Jesus . . . was made in the likeness of men . . . He humbled himself . . ." (Phil. 2:7, 8).

The believer cannot cease to wonder at the marvelous condescension of the Lord of Glory as he took upon himself human flesh. He who from eternity was one with the Father in heaven became one with the creatures of earth. He who possesses as an eternal right the glories that belong to God himself, was clothed upon with the limitations of humanity. He who was the Creator became as the creature. The King became as one of his subjects. God became man. We cannot fathom this truth. Our hearts are unable to comprehend this mystery fully. But by the grace of God we do believe it.

Bound up in this measureless downward step is matchless love. This is incomparable grace that the Word should become flesh. Here is the answer to the "why" of the incarnation and what an answer it is for a lost sinful world!

Now we understand that Jesus' birth is far more than an event intended merely to inspire poets. It is the first step in his grand work of redemption. The story of the cradle will have its climax in the cross. The Babe of Bethlehem will become the Christ of Calvary. The only begotten of the Father descends from the heights, praise God, that we might ascend from the depths. This is good reason for great joy indeed. Believers, the Lord Jesus Christ was eternally rich, glorious and exalted, but "though he was rich, yet for your sakes he became poor" (II Cor. 8:9). He left his throne and his kingly crown and came to earth to save sinners.

"Wherefore God also hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow . . . and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:9-11).

"Glory to God in the highest, and on earth peace among men in whom he is well pleased" (Luke 2:14 ARV).

"Glory to God" sang the heavenly host as it announced to the brooding shepherds on the Judean hillside the thrilling news of the advent of God's Son. The angels' message was for the creatures of earth, but their first interest is in heaven. They knew that men would benefit immeasurably by the remarkable appearing of the Messiah. But they were also well aware that this was the Lord's doing. To God, then, be the glory. Praises be to the One who is the Author of such joy and gladness.

"Peace on earth" is much to be desired. None would care to deny that. But a proper appreciation for that peace rests in a wholehearted recognition of the sovereign good pleasure of almighty God as he provides for man's deepest needs. It is not putting it too strongly to say that we must first sing the praises of God on high if we would know "peace on earth among men."

Even as we hear of this peace that is to be our portion, our attention is drawn Godward. For the peace that God gives is primarily between himself and men. Jesus Christ made an atonement for the sins of those who recognize his death on Calvary as a necessary sacrifice. By it a holy God and angry rebels against him have been reconciled. In the light of this accomplishment is it not exceedingly appropriate that the Son of God is given the title "Prince of Peace"?

The angels sang at the coming to earth of the Savior. His birth has given rise to countless joyous songs by those who have had sin's burden lifted. And in that glorious hour when King Jesus, who first appeared in such humble fashion, will at the last come again in all his majesty, the choirs of heaven and earth will unite in the grand theme song of all the church, "Glory to God in the highest!"

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Charge to Professor Skilton

NED B. STONEHOUSE

My dear Colleague,
I count it a great privilege to have a part in this service of inauguration and to have been asked by the committee in charge of arrangements, at your own gracious suggestion, to undertake the traditional role of the one who should charge the newly inaugurated professor.

When I first began to think of what might appropriately be said on this occasion, especially under the heading of a "charge," my mind was irresistibly drawn to a survey of some of the passages in which the apostle Paul charged Timothy concerning his future ministry. It will surely not be without profit even now to recall some of the apostle's language:

This charge I commit unto thee . . . according to the prophecies which led the way to thee, that by them thou mayest war the good warfare; holding faith and a good conscience; which some having thrust from them made shipwreck concerning the faith (1:18, 19).

I charge thee in the sight of God, who giveth life to all things, and of Christ Jesus, who before Pontius Pilate witnessed the good confession; that thou keep the commandment, without spot, without reproach, until the appearing of our Lord Jesus Christ: which in its own times he shall show, who is the blessed and only Potentate, the King of kings and Lord of lords; who only hath immortality, dwelling in light unapproachable; whom no man hath seen, nor can see; to whom be honor and power eternal. Amen (6:13-16).

While it is good and right that we should all continue to be reminded of these counsels of the apostle, and although one or more of the portions of the passages of Scripture which I have read might have been singled out as a basis for the remarks which I should make, I have chosen not to comment particularly upon any of them for at least two reasons. The

Dr. Stonehouse's last public address was given on the occasion of the inauguration of Dr. John H. Skilton as Professor of New Testament Language and Literature on October 23. Two days later he entered the hospital for rest and observation. Our readers will rejoice with us in this statement by Dr. Stonehouse of the significance of Westminster Seminary and of his hope for her continued faithfulness to the Word of God as it finds eloquent expression in this charge to his colleague.

first of these is that our mutual relationships are quite different from those which existed between Paul the aged and Timothy his child, as he was wont to call him — though of course you are still a very young man. We have been friends for some thirty years and colleagues and co-workers for well over twenty. Moreover, throughout these years you have shown such unwavering commitment to your calling as a minister and teacher of the Word of God and have so beautifully exemplified in your life the graces of Christian discipleship that it does not seem to me to be fitting on this particular occasion to speak of the necessity of your persevering in such loyalty to Christ and his Word and your life of service, and least of all that I should be called upon to address you in this way.

Faithful to Scripture

On further thought therefore I came to feel that I should express chiefly my felicitations on this happy occasion and give a brief expression to the hope that the years ahead may be filled with rich blessing from the hand of our gracious Lord as you carry forward your service to him and to this institution. In this mood, however, it seems appropriate also to converse briefly regarding our common commitment and ideals and aspirations. As the title of your inaugural address indicated in advance, and the address itself has so eloquently and warmly set forth, basic to our whole enterprise is our concern to be faithful to the Holy Scriptures

as the Word of God. This is, as you know, a part of our Princeton heritage. We have never tried here simply to perpetuate the old Princeton in all the terms of curriculum and instructional pattern and other features of its life. Our constitution specifically commits us to the Princeton tradition *only* in so far as scholarship and militant defense of the Reformed Faith are concerned. All that is embraced in our commitment to the Reformed Faith cannot be set forth here, but one central feature of it, as no one can doubt, is our wholehearted commitment to the Holy Scriptures as being the written Word of God.

It still may be profitable to recall the semi-centennial commemoration of the professorship of Charges Hodge on April 24, 1872. On that occasion, Dr. Hodge, who had been with the Seminary for fifty years and in intimate contact with Archibald Alexander and Samuel Miller, its first professors, for more than twenty-five, stressed the fact that these men were not speculators. He said:

They were not given to new methods or new theories. They were content with the faith once delivered to the saints. I am not afraid to say that a new idea never originated in this seminary. Their theological method was very simple. The Bible is the Word of God. That is to be assumed or proved. If granted; then it follows, that what the Bible says, God says. That ends the matter.

This is not the time to assess the question whether, in one detail or another, non-biblical ideas were ever taken up within the Princeton theology. Nor would it be profitable at the moment to ask whether these great theologians were as lacking in originality as Hodge seemed to claim. In my judgment, in any case, what was being said in a modest but yet quite unambiguous way was that this theology was basically exegetical, and that the zeal of these men was neither to go beyond nor to fall short of what stood

written, and that all of this was derived from the heartiness and firmness of their commitment to the inspiration and authority of Holy Scripture.

Westminster's Commitment

Under the blessing of God this same commitment has been the mark of Westminster Seminary throughout the one-third of a century of its existence. We may still thank God that in spite of all the difficulties that have vexed us, the misunderstandings and distortions of our position that have threatened to obscure our testimony, by the grace of God we have been able to stand firm. And we even venture to thank God with deep humility that some of the special blessings that have been our portion in recent years may be traced to a wider recognition on the part of Christian people that this commitment is the mainspring of our entire program. And even now we must engage together in the prayer that this may continue to be true and that you, Dr. Skilton, together with your associates of these years and later years will labor mightily for the maintenance at all costs of this specific witness to *sola scriptura*.

In this same breath we are bound to be mindful that we have not fulfilled our duty by simply handing down a tradition. We are not scholastics. Because of the unique place which we assign Scripture we can never be satisfied with the designation "conservatives." We are not essentially traditionalists. As of old our Lord condemned those who made void the Word of God because of their tradition, we must, as you have said, make it our great task to hearken unto the Word of God. And this itself demands of us that we shall turn ever anew to the Word of God, evaluating not only the new or novel theological developments of our day but our own choicest traditions, to see whether they truly stand the acid test of being taught by the Word of God.

Concern for Men's Souls

But as we seek to carry out this great task of learning daily from and hearkening with readiness to the Word of God, as we deal with jealously treasured traditions and confront the best thought of this new age of which we are a part, there will emanate from the study of God's Word a profound concern that we shall always speak the

truth in love. The love of the apostle who thus wrote to the Ephesians, the love of our Saviour, the love of God, the God of the Word, must ever move us to deal with men, not merely to show the error of their ways if in the light of Scripture they appear to be erroneous, but also in all tenderness and passion to labor for their souls so that they may be saved.

And in this regard the inimitable example of J. Gresham Machen may well be kept freshly before us. No one has excelled him, certainly in this century, in his ability to draw the line sharply between Christianity and that which may merely go under its name. But no one equaled him either, I firmly believe, in the depth of his compassion for men who had been ensnared by subtle errors or wordly temptations. No one was so patient in dealing with men in their difficulties and so reserved in his judgment as to the actual state of their relationship to God in spite of what they by their vagaries or systems of error appeared to be shouting to the world.

The Principal Task

In closing may I say then again that my choicest hope for you is that you may find the full flowering of all the work that you have undertaken in the Lord's name in the years that he may spare you. There are constant temptations that take us away from our principal task. Worthy calls of one kind and another are constantly coming to us. At times, because of the very exhausting demands of our immediate duties and the program of work that lies just ahead, we may regretfully decide not to attend a particular General Assembly only to discover afterward that we have been appointed to a new committee which is charged to undertake a new task of stupendous proportions. Somewhat different from such calls to various services are those which the Seminary itself makes upon us. Many such demands are, I believe, inevitable and cannot be declined. But in closing I desire to express with all emphasis that, as your colleague and friend, my deepest hope is that in the coming years you may be able to carry forward your great central task as Professor of New Testament Language and Literature with the very minimum of distraction and with the utmost measure of single-minded commitment, enthusiasm and liberty.

A Colleague's Tribute

Dr. Stonehouse served the church and kingdom of our Lord Jesus Christ throughout the world. He generously used his distinguished gifts for the edification of the children of God in many places. His labors as a teacher, a minister of the Word, a lecturer, a writer, an editor, and an ecclesiastical statesman carried his witness to many nations. His service was truly international, and he belonged, one might say, to the world.

But Dr. Stonehouse belonged also to us at Westminster Seminary. From the beginning of the Seminary on, he in a special way contributed his gifts and his very heart to the work of this institution. Every aspect of the life and testimony of the Seminary claimed his intense interest and application. His exceptional gifts of comprehensiveness of view, perception, analysis, and precision of judgment and expression were applied not only to the major problems of administrative and academic work and the extension of the witness and usefulness of the Seminary, but also to minor, routine, and unspectacular matters. He so closely identified himself with the work of our Seminary and so freely spent himself for our benefit that we may say that he truly belonged to us.

Dr. Stonehouse belonged as a faithful servant to the church throughout the world and he belonged in a special way to us at Westminster Seminary. But, of course, he belonged to his Saviour, the Lord Jesus Christ. He rejoiced in the efficacy for his sins of the sacrifice which the Son of God made for him on the cross. He was united to his Redeemer, and he sought to exalt his Name and to confront men with the whole counsel of God which is given to us in the inerrant Scriptures. The thorn which he had to bear was controlled by the sufficiency of the grace which his Lord gave him and was for many years covered from view by his valiant dedication. On the final day of his presence with us he was anticipating further happy service. He saw a prospect of the lessening of his duties and he was cheerfully looking to the days to come. And that day, as he was resting, our Lord took him to his presence. For he belonged to his faithful and loving Saviour.

JOHN H. SKILTON

Frustrated Minister Flees

EDWARDS E. ELLIOTT

In the *Saturday Evening Post*, November 17th, there is an article by an anonymous minister who left a pastorate in the United Presbyterian Church in the U. S. A. Why did he quit the ministry? The answer to this should cause our own church to gird up its loins and realize that the path to lasting success on the American scene is found only by those who preach and apply the Word.

This man entered upon the ministry with certain ideals and hopes. He had developed superb gifts and had received what he described as a classic seminary training. He had his goal clearly before him. The faults in the church could be addressed and corrected. His ideals could come alive.

But to his chagrin, he found that the congregation had neither ears to hear, nor mouths to repeat his message. They paid him well, for it was a suburban, one-class church. But the church continued in the typical sin-pattern of the American people. And the religious ideas which he found in the church were about as varied as the languages of Babel.

So he set himself to change things. He began a refresher course for Sunday school teachers. It failed. He tried setting up discussion groups. They failed. He tried opening the eyes of people to the needs of Negro and Puerto Rican neighborhoods. This failed. He tried to raise the level of men to be nominated to serve on the session, without success. He tried to weed out the deadwood on the membership roll. "Why should we continue to carry this deadwood? It cluttered up the rolls, demeaned the image of the church, deceived the inactives into thinking they had religion of which the church approved, and heightened the impression given active members that ours was an 'anything goes' organization. Why, we hadn't even the membership standards of the Kiwanis club." But the session would lift nary a finger.

Outright opposition was triggered

by his preaching against elaborate funerals. Florists and funeral directors began a grapevine message of slander.

A Meaningless Trap

He then came to see the average ministry as something practically meaningless. It could campaign for members, for new churches, for big buildings, and for personal advancement. To him, it was a trap. "My life then would be wasted as a recreation director for what essentially seemed to me to be little more than a U. S. O. for civilians on a Sunday morning mutual admiration society. Why not quit now . . . ?"

There are some real lessons which we can learn from this revealing article. One is, that sin must be addressed as sin. Not once does the word *sin* appear in the article. Unless sin is seen in its true light, the problem will not be rightly diagnosed. And that is doubtless the biggest reason for this man's failure as a pastor. The ideals which he brought into the ministry were not conditioned by the true gospel. His "classic" seminary training actually undermined the authority of the Bible as the Word of God by teaching him to "separate mythology from probable fact." The "demythologized" gospel is no gospel at all. And what his "classic" seminary training taught him was *myth*, is received by the Christian as true. A truncated message lacks power.

But another lesson which we should learn from this article is that it is folly to seek to build a church on such a rotten foundation as is found in the average American suburb. The presence of such rotteness in the church is due to the optimistic liberalism of two generations. The disillusion which came to this man was in part his own fault, for at least he too began as an optimistic liberal.

Mr. Elliott is the pastor of the Orthodox Presbyterian Church, Garden Grove, Calif.

Questions to Ask Ourselves

Now it is true that if the half-way house of compromise is yet too restrictive for the average man of this generation, the question may be pertinent, "What chance do we have, who wish to build a church without compromise?" Though we appear to be only a voice crying in the wilderness, and though we seem to be small and therefore lacking in drawing power, the fact is, we will be vindicated in taking such a stand, if we will hold to it. The Builder of the church is still at work, and it is to him that we must look, not to the smart, the prudent, the sophisticated, or the crooked.

A third lesson which we can learn is how we can get ahead without wasting our time in this or that church. For if a *minister* could not "live with himself" if he continued in such a position, why should even a member stay with such a church? This minister cited the fact that there is a shameless political activity among ministers seeking "promotion to more prominent churches." Among members too, there is a similar thrust for prominence. Here is a sure mark of spiritual blindness. In the *Presbyterian Guardian* during the spring of 1947, a column was written about "The Blind Politician," which asserted that such a man showed he was blind, by being a politician in the church. A church in which such activity is unchecked is a church to leave.

Who Cares?

A fourth lesson can be seen in this minister's complaint, "The majority of today's church members refuse to care." Any church program based on such members is sure to bog down. The membership vow is a pledge that you do care and will care. When you cease to care, it is time that someone declared a moratorium on your membership.

But it seems that if this anonymous minister had himself really cared, he would not have fled the ministry. If he really cared, he would not have administered the sacraments to a careless people. If he really cared he would have sought to protect the sheep from the selfish wolves of his own presbytery. This man fled. Can it be that he fled because he cared not for the sheep? Or perhaps he fled because there were no recognizable sheep worth caring for.

THE CHANGING SCENE

HENRY W. CORAY

The so-called "tongues movement" is now sweeping the Protestant church, bringing to light certain interesting developments. As evidence of the fact that Christians have received the fullness of the Spirit, say the leaders of the movement, one should be able to speak in an unknown tongue, or language. Here on the West Coast a minister of the Lutheran Church (Missouri Synod) has been lecturing on the subject with great fervor. Last week a woman addressed the Sunnyside Ministerial Union on the same theme. A well-known Christian doctor of medicine has been barnstorming the churches urging the cultivation of the "gift." A United Presbyterian minister in Tracy professes to speak in tongues, and advocates the seeking of the practice by his people. In Seattle, Washington, a prominent Episcopalian rector claims that since he has received the baptism of the Spirit and the ability to talk in tongues, his whole ministry and the life of his congregation have experienced a Pentecostal transformation. Reports from the foreign mission field tell of similar stirrings.

Certain features of the movement have become quite clear. (1) For the most part, the emphasis has been on experience over against a sober exegetical study of the Bible. When, for example, the Lutheran pastor spoke in a Palo Alto church, there was not even a passage of Scripture read. (2) Women are playing a prominent part, despite Paul's injunction in I Timothy 2:11, 12. (3) There seems to be a studied restraint and playing down of emotional outbreaks to avoid the charge of fanaticism often leveled against the Pentecostals. (4) At the "after service" those seeking the fullness of the Spirit and the subsequent ability to speak in tongues are invited to remain for the Spirit-filled leader to lay his hands on the head of the inquirer and pray for him. (5) It is becoming evident that already grave damage has followed in the wake of this dramatic drive. In some instances whole churches have been split down the middle. In others disillusionment has set in in the lives of earnest

seekers after the mystical experience. It is reliably reported that in the Orient certain missionaries, frustrated over their failure to keep their devotion to Christ at the boiling point, have given up their work.

This is not the place to discuss the theme in detail. We would, however, offer three suggestions. (1) There should be a careful study of Acts 2, and I Corinthians 12-14, where the matter is discussed in detail. (2) It would be profitable to read what Abraham Kuyper has to say in his chapters on tongues in his book, *The Work of the Holy Spirit*. (3) Dr. Warfield's excellent treatment of the *charismata*, or special gifts, in his work, *Miracles, Yesterday and Today, Real and Counterfeit*, contains a wealth of material on the subject, written with typical Warfield thoroughness.

* * * *

*The wolf persuaded the lamb
To hold conversations on the art
Of living together harmoniously.
They climbed to the top of a mountain
To hold a Summit Conference.
The wolf proceeded to dismember the
innocent lamb
Limb by limb, and part by part.
Upon descending the mountain the
wolf was asked,
"How did everything go up there?"
"Oh, fine," said the wolf.
"We now know the secret
Of piece-ful coexistence."*

—The Old Chinese Philosopher

* * * *

Ten ways of making your minister happy in 1963:

1. Always show up late to services of worship.
2. When the usher escorts you to a pew, scowl at him to show your displeasure at his choice of seats.
3. If your minister selects a hymn you don't like, glower at him furiously.
4. When the collection plate is passed to you, try hard to drop it on the floor.
5. Should the little boy in front of

you look back at you and grin, sneer at him.

6. During the sermon, consult your watch with visible flourishes at least three times.
7. The sermon over, be sure to look enormously relieved.
8. Never speak to anyone, especially visitors, after the service.
9. Negotiate a mad rush for the door, if necessary straight-arming people out of your way.
10. As you greet your pastor ask him this question, "Say, did you hear Norman Vincent Peale's radio sermon this morning?" If he says "No," say, "Man, you really missed a great one! Just terrific. Don't miss him next Sunday!"

Presbytery of Wisconsin

Bethel Church, Oostburg, welcomed the regular fall meeting of the Presbytery of Wisconsin on October 8 and 9, with the Rev. Carl Reitsma of Cedar Grove as moderator. The Rev. John Olthoff attended as a fraternal delegate from the Christian Reformed Church, and the Rev. Norman Hoefinger, of the Eureka Classis, was present as a guest.

The Rev. Robert Nuernberger, of East Lansing, Michigan, was received by dismissal from the Presbytery of New York and New England. Plans were made for the reception from the Presbytery of the Dakotas of the Rev. Donald Stanton and for his installation as pastor of Bethel Church, Oostburg.

The present missionary work within the Presbytery was discussed at length and evaluated. In spite of the difficulties the presbyters could see additional opportunities and sent a resolution to the Sessions asking for support of a new missionary. The Committee on Young People's Work reported the blessing of the Spirit upon both the junior and senior camps and suggested the possibility of a new site where both camps could be conducted at the same time.

A committee was appointed to study the biblical distinctions between the offices of elder and deacon, and to consider whether or not these distinctions should prevent deacons from being present at Session meetings.

SALVADOR M. SOLIS
Reporter

The Presbyterian Guardian

Funeral Message

JOHN MURRAY

"And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation" (Heb. 9:27, 28).

It is appointed unto men *once* to die. The emphasis falls upon the fact that it occurs once, and so there is a finality to death as death, a finality of irreversible issues. In this note there is warning. Once we die we are not brought back to life again to remedy or have remedied for us the privileges squandered in this life. But there is also consolation. It is consolation only for believers. The righteous at death go to be with Christ and they will not be brought back again to the trials and turmoils of this life nor wrenched from the joy of the Saviour's presence. To depart and to be with Christ is far better. To be absent from the body is to be present with the Lord.

Yes, a finality to death as death. But death is not the end. There is something more ultimate than death. The finality of death and of the issues involved resides in the fact that it is not ultimate. After this judgment.

There is solemnity and severity attaching to this fact of judgment. "For God will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Eccl. 12:14). But there is also grandeur. Everything will be adjudicated with perfect and final equity. "Let the floods clap their hands; let the hills be joyful together before the Lord; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity" (Psalm 98:8, 9).

Just as there is a finality to death as death and to judgment as judgment, so there is a finality to the sacrifice of Christ. He was *once* offered to bear the sins of many. When a person dies it is irrevocable as an event; it is not a cycle and there will be no repetition. When judgment will have been executed there will be nothing left to be adjudicated. So it is with Christ's vicarious sin-bearing. He once for all purged the sins of his people and sat down on the right hand of the majesty on high. He made an end of sin; he finished transgres-

sion. It is not a cycle; there is no possibility of repetition for there is no need of repetition.

But even the once-for-all offering of Christ was not the end. There is something more ultimate. To Christ's vicarious sin-bearing there is finality, completeness, perfection. But just for these reasons it is not the ultimate finality. What is this? It is the focal point of hope and expectation for the people of God. What is it that looms highest on their horizon as they have respect to the once-for-all offering of Christ, as they have respect to the judgment, and as they have respect to death itself? It is that Christ will appear for them that look for him unto salvation.

There are three observations respecting this hope.

1. Christ will be seen. Hence we shall see with our physical eyes the one who died on the tree, who rose from the dead, who ascended on high, and who now rules from the throne of majesty. Physical sense is given its place. The ultimate finality for the people of God is one that will give the fullest satisfaction to the demands of physical sense experience.

2. When Christ appears it will be without sin. He will not come to load their sins upon his people. He will not come vicariously bearing sin and trailing the shadows of humiliation. He will come in undimmed glory, for this will be the manifestation of the glory of the great God and our Saviour Jesus Christ.

3. It is unto salvation he will come. This is salvation consummated. All the lines of redemptive history converge upon this event; all the phases of the saving process will then reach their consummation; all the tribulations of the people of God here minister to this realization of bliss. They long for it. They wait for it. But it will surpass all their expectations.

Beloved, in this perspective interpret Calvary and assess its significance. In this perspective view judgment it-

self in its solemnity, severity, and splendour. Yea, in this prospect view death with all its sorrows, bewilderment, and mystery. For the issue for those who love Jesus' appearing is that the tabernacle of God will be with men and he will be their God. "In a moment, in the twinkling of an eye, at the last trumpet: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed . . . But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy victory? O death, where is thy sting? The sting of death is sin; and the strength of sin is the law: but thanks be to God, who giveth us the victory through our Lord Jesus Christ" (I Cor. 15:52, 54-57).

NED BERNARD STONEHOUSE

The Rev. Ned B. Stonehouse, Th.D., Professor of New Testament and Dean of the Faculty in Westminster Theological Seminary, died suddenly at his Glenside home on Sunday afternoon, November 18, at the age of sixty. Although he had been in ill health for some time, he had resumed his teaching schedule the previous week after a brief hospitalization. On the morning of the 18th, as was his custom, he was among the worshippers at Calvary Orthodox Presbyterian Church. He had served as moderator of the session during the time that the congregation has been without a pastor.

Dr. Stonehouse was born in Grand Rapids, Michigan. He graduated from Calvin College in 1924, and from Princeton Theological Seminary in 1927, where he received the Th.M. degree. He received the Th.D. degree from the Free University of Amsterdam, the Netherlands, in 1929, after studying at the University of Tubingen, Germany, and in the Netherlands. In 1927 he married Winigrace Bylsma, who died in 1958.

When Westminster Theological Seminary was founded in Philadelphia in 1929, Dr. Stonehouse was appointed Instructor in New Testament, and thus became a member of the original faculty of the institution, along with the Rev. Dr. J. Gresham Machen, the Rev. Dr. Cornelius Van Til, and others. He was appointed Professor of

New Testament in 1937, following the death of Dr. Machen. He has been Dean of the Faculty since 1955. In 1949 he was Special Lecturer at the Free Church College, Edinburgh; and in 1959-60 he was Fulbright Lecturer in New Testament at the Free University of Amsterdam. He was a member of the Society of Biblical Literature and Exegesis, the Evangelical Theological Society, Studiorum Novi Testamenti Societas, and Vereeniging voor Calvinistische Wijsbegeerte.

Dr. Stonehouse was ordained to the gospel ministry in the Presbyterian Church in 1932, and since 1936 has been a minister in the Orthodox Presbyterian Church. He was Moderator of the General Assembly in 1946. He had been a member of its Committee on Home Missions and Church Extension for many years, and had been president of the committee for the past two years. He labored on several special committees of the church, including one to confer with representatives of the Christian Reformed Church and one on correspondence with other churches. He served as delegate to the Reformed Ecumenical Synod, Amsterdam, 1949; Edinburgh, 1953; and Potchefstroom, 1959.

Author and Editor

Dr. Stonehouse was the author of *The Apocalypse in the Ancient Church*, printed dissertation 1929; *The Witness of Matthew and Mark to Christ*, 1944, 2nd ed., 1959; *The Witness of Luke to Christ*, 1951; *J. Gresham Machen, A Biographical Memoir*, 1954; *Paul before the Aeropagus and Other New Testament Studies*, 1957. He was editor of *God Transcendent and Other Sermons* by J. Gresham Machen, 1949; *What is Christianity and Other Addresses* by J. Gresham Machen, 1951; *The New International Commentary on the New Testament* (7 vols.), 1951 — ; and was co-editor of *The Infallible Word*, 1946, new ed., 1953.

He was editor of *The Presbyterian Guardian* from 1936-37, 1945-48, 1956-59, and the *Westminster Theological Journal*, 1954-58. In March 1962 he delivered the Payton Lectures at Fuller Theological Seminary, shortly to be published under the title *Some Basic Questions concerning the Origins of the Synoptic Gospels*.

Dr. Stonehouse is survived by his wife, Margaret S. (nee Robinson), whom he married in 1959, and by

three children, Marilyn Helen (Mrs. John R. Wierenga), Lafayette, Ind.; Elsie Mae (Mrs. William A. Peterson), Ann Arbor, Mich.; and Bernard J., a graduate student at Westminster Seminary. There are six grandchildren, the youngest of whom, Bernard John, Jr., was born on the morning of the funeral.

Services were held at Calvary Church on November 21 at 10 a.m., with the Rev. Professor Cornelius Van Til, Presiding Fellow of the Faculty, reading the Scriptures and leading in prayer. The sermon by Professor John Murray is reproduced elsewhere in this issue, and a tribute by Professor John Skilton, which followed, is also given here.

Interment was in Grand Rapids on November 23, with a service at the Zaagman Funeral Home in charge of the Rev. Leonard Greenway, a close friend and Christian Reformed pastor. There was a tribute by Professor Paul Woolley and the reading of Scripture and prayer by the Rev. Calvin Cummings, of the Seminary's Board of Trustees.

Professor Edmund P. Clowney has been named acting Dean of the Faculty. One of Dr. Stonehouse's courses is being taught by Dr. Fred C. Kuehner, Th.D., Professor of Biblical Languages in Reformed Episcopal Seminary. Dr. Kuehner received his Th.M. from Westminster Seminary. Two candidates for the doctorate are assisting Professor Skilton in the teaching of other courses.

George W. Hall, Jr. Ordained

On Friday evening, November 2, the Presbytery of Philadelphia met at the Calvary Orthodox Presbyterian Church of Middletown, Pa. for the purpose of ordaining George W. Hall, Jr. to the gospel ministry. The Rev. Robert L. Vining of Nottingham, Pa. presided. The ordination sermon, taken from I Thess. 1:2-6, was delivered by the Rev. Robert Eckardt of Wilmington, Delaware.

The Rev. LeRoy B. Oliver, General Secretary of the Committee on Home Missions, gave the charge to the pastor. This was followed by the charge to the congregation given by the Rev. Calvin K. Cummings of Pittsburgh, Pa., pastor of the church of which Mr. Hall was recently a member. A reception prepared by the ladies of the church was held immediately after the service for Mr. Hall and his wife. The Halls have two children.

Mr. Hall was converted to the Christian faith while serving in the army in Korea. There he came under the Christian influence of the Orthodox Presbyterian missionaries. Upon his return to the States he entered Geneva College, Beaver Falls, Pa., where he was graduated in 1959. He then entered Westminster Seminary and was graduated in May 1962. In the spring he accepted the call to Calvary Church, Middletown where he began his labors in July.



The Rev. Messrs. Eckardt, Hall, Vining, Oliver, and Cummings following the ordination of Mr. Hall.

The Presbyterian GUARDIAN

EDITOR

Robert E. Nicholas



All correspondence should be addressed to The Presbyterian Guardian, 7401 Old York Road, Phila. 26, Pa.

Statesmanlike Scholar

He had not been at all well, to be sure, but he had joined his strong voice with other worshippers in singing praise to the Lord in the morning service, and it came as a sad shock to learn that Ned B. Stonehouse had passed quietly into the presence of his Redeemer shortly before the congregation met for evening worship.

Dr. Stonehouse was a man of singular gifts and his interests ranged far and wide in kingdom affairs. The alumni of Westminster Seminary will perhaps think of him first as a painstaking exegete, meticulous in his attention to detail, always fair in his delineation of opposing views. Thoughtful of his students, his concern for them as individuals was that of a genuine friend.

The mantle of responsibility in the New Testament field was thrust upon him suddenly a quarter century ago when Dr. Machen died. All who have read the writings of Dr. Stonehouse through the years are aware of his scholarship and his sense of "a word fitly spoken" or written. Those who are preparing the remaining volumes of the New International Commentary on the New Testament will miss his distinguished direction as general editor. It is cause for thanksgiving that the book titled *Some Basic Questions concerning the Origins of the Synoptic Gospels* is scheduled to appear soon. He toiled beyond strength this summer to bring it to completion.

His stature was that of an ecclesiastical statesman. He saw issues in

their broad perspective. In committee meetings or in debate in the church courts he was not diverted from the main point. No isolationist, he managed to keep in view both the necessity of separation from any compromise that would dishonor Christ and his church, and that biblical ecumenicity which is incumbent upon the true church. He did not succumb to a false notion of guilt by association but sought to judge each situation on its own merits, aware of the hypocrisy of a 'holier than thou' attitude.

This is not to suggest that there was the slightest question as to where Dr. Stonehouse stood. His convictions were unshakable, as a reading of his recent charge to Professor Skilton, printed elsewhere in this issue, will plainly show. He exemplified the patient Christian warrior willing to do combat with both vigor and gracious humility in whatever arena God in his providence placed him.

For Dr. Stonehouse the Reformed faith was no narrowly academic concept. It found clear expression, certainly, in the classroom or in formal lectures here and abroad. But it was no less evident in his compassionate preaching, as opportunity afforded, or in the warmth of his personal contacts. His evangelical fervor was seen in his deep concern for the growth of the church, in tireless labor on the Committee on Home Missions and Church Extension, in his heartfelt hopes for the future of the congregation in which he worshipped.

Zealous that those of like precious faith might realize increasingly both the spiritual ties that unite them and even organizational oneness where and when that could be effected, Dr. Stonehouse gave much time and thought to committees dealing with such problems, and to the Reformed Ecumenical movement. His vision was on distant horizons.

He was also a man who enjoyed life in all its diversity. He read the sport pages as well as the learned works of his contemporaries. He loved his home and his family. He took an interest in people as people. His friends will miss his warm smile, his delightful sense of humor, his concern for their welfare (though few were aware of the measure of his own frailty as a result of a rheumatic heart since his teens).

The Presbyterian Guardian will miss his helpful counsel. His official relationship to this periodical dates back to 1936 when he served as joint editor with Dr. Machen. In one way or another, as editor, writer, member of the advisory council, and president of its board of trustees, Dr. Stonehouse made the *Guardian* by no means the least of his many interests. Only two years ago, in connection with the 25th anniversary of its publication, he wrote:

The Word of God remains forever, and there is a continuous need that it should be faithfully expounded. . . . In fact, there is a crying need that the issues be more clearly delineated in this day of theological fogginess and double-vision. Hand in hand with the development of a distorted or false ecumenism has gone an unbiblical inclusivism and universalism that spells disloyalty to the gospel of Christ. . . .

The lines must be drawn along the entire front or we shall produce another generation which lacks the perspicuity to distinguish truth from falsehood. This is a task for all of us. It is one in which the *Guardian* must endeavor to help. To the extent that it is faithful to its historic task . . . it is worthy of the best efforts and sacrifices of all of us. It is not enough that it be barely maintained. It must go forward with new strength and a fresh sense of urgency.

We have all lost a wise counsellor. The church has lost an ardent defender of the faith. Westminster Seminary will miss him beyond words. New Testament students will long be indebted to his sound scholarship. His family will sorrow, yet not as those without hope, and to them we extend our sympathy. A host of people around the globe will give thanks to God for raising up so devoted a servant of Christ and for sparing him through the years of faithful stewardship that were his before the final summons came.

R. E. N.

For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

— Romans 8:38-39

Reformed Churches of New Zealand

RAYMOND O. ZORN

9 Duncan Street
Hamilton, New Zealand
November 14, 1962

Dear Friends:

We have been here now a year, though so much has happened in this time that it seems much longer. In Hamilton here, our church has been blessed with steady growth over the years since its founding nine years ago in November of 1953, now numbering 57 families, or 122 communicant members, plus 137 baptized children and 18 more baptized young people who are about ready to make public confession of faith. I won't dwell upon the local situation, since your readers undoubtedly will be interested in the broader picture of our churches as a whole here in New Zealand. Suffice it to say, we are but one of almost a dozen young churches of this denomination, faced with the problems of obtaining adequate pastoral leadership, building church halls, integrating with the New Zealand environment, providing for an adequate religious education program for our growing children — in a word, these and other growing pains are ours as an immigrant church in a new land.

The ten churches of our denomination (plus several preaching points which we hope will eventually become churches) are for the most part made up of Dutch immigrants who after World War II settled in this young country which is rich in agricultural and other job opportunities, having but 2½ million people in a land area almost the size of the combined six New England states plus the state of New York.

State of the Church

The original intention of these immigrants was not to found another denomination here. Being of Reformed persuasion, they felt the matter of adapting themselves to the Presbyterian Church of New Zealand would be an easy adjustment. But the early

immigrants, having worshipped for sometime in this large and well established church, meanwhile learning the language well enough to understand the message of the worship service, became aware of the fact that all was not well, theologically speaking, in the Presbyterian Church. As a matter of fact, quite some time before, in the year 1901, it too had reached a crossroads of decision with the problem of a growing Modernism within its ranks.

Rev. J. W. Deenik, the first pastor of our denomination, summarizes the situation in his booklet, *Will Presbyterianism Survive in New Zealand?* In 1901, faced with this problem which was also more or less worldwide by this time, "the Presbyterian Church in New Zealand had arrived at a crucial point in its history. There were two ways open. The Church could have re-examined its doctrinal standards in the light of the Word of God, to see whether perhaps a revision was needed on the points concerning which the difficulties had arisen. Such a revision would have been perfectly in order as long as it was a revision demanded by the Scriptures. The alternative was to leave the standards untouched — if the Church was persuaded that no revision was necessary — and to maintain their authority within the body of the Church.

"But that would have meant that the Church had to discipline its dissenting office bearers.

"The Presbyterian Church did neither.

In response to our request the Rev. Raymond O. Zorn, formerly of Fawn Grove, Pa., sent this informative letter, which includes a report of the Synod of the Reformed Churches of New Zealand, held in Wellington, October 16-19, 1962.

The Rev. G. I. Williamson is on his way from Fall River, Mass. to become pastor of the congregation in Auckland, New Zealand.

"Instead the General Assembly published an ambiguous doctrinal statement that must have raised at the time more theological problems than it solved and further declared: 'that while diversity of opinion is recognized in this church on such points in the Confession as do not enter into the substance of the Reformed Faith therein set forth, the Church retains full authority to determine in any case which may arise, what points fall within this description and thus to guard against any abuse of this liberty to the detriment of sound doctrine or to the injury of her unity and peace.' We believe that by this last declaration the Presbyterian Church of New Zealand principally and practically abolished its subordinate standards as the standards by which the faith and the life of the Church were to be regulated and judged. From this time on the Westminster documents were never to be applied again as standards and rules for faith and life, seeing that the Church would have to decide from case to case whether an essential part of the Reformed Faith was involved or not" (pp. 10-11).

A New Start

As a result of the above, these immigrants not only found the Presbyterian Church of a mixed theological character, but the inroads of Modernism and lack of discipline had had its effect upon the church as a whole. Here and there an Evangelical, it is true, may still sound forth in a Presbyterian church, though in the neighboring Presbyterian churches of the same, or next town, rank Modernists are in the large majority, and moreover, are free to spread their unbelief without molestation. In this situation little or no discipline can be exercised in the administration of the sacraments, catechism classes for children are virtually unknown, lodge membership is rife in high places and low throughout the denomination, and the only Presbyterian seminary in the land

is firmly in the control of the Modernists — just to mention some of the more prominent evils.

What to do? Slowly and painfully the inevitable conclusion was reached that it would be necessary for a new start to be made, and thus the denomination of The Reformed Churches of New Zealand was born some nine years ago.

The early years have been difficult, as is usually the case in all beginnings. Being immigrants, none of the members were, nor are they yet, endowed with an abundance of this world's goods. At the beginning, when the Auckland Protestant Community (it could hardly yet be called a church at that time) called the first minister, Rev. J. W. Deenik, from Holland, it had just enough on deposit in the bank after his arrival to pay his first month's salary. But the story of that church, along with all of our churches, is a record of God's sustaining grace, so that today we now have seven ministers, one of whom is an evangelist, and one licentiate in our churches. And the Rev. G. I. Williamson, lately of the Orthodox Presbyterian Church in Fall River, Mass., is now on the way to us, having accepted the call of the Auckland congregation after the departure of Mr. Deenik last year to our sister denomination, The Reformed Churches of Australia.

Now for some inside information on the life, character, and activity of our churches as may be seen from the actions of our October Synod. We will be selective, mentioning only a number of those items which will be of interest to *Guardian* readers.

Reformed and Presbyterian Traditions

An item of continuing concern at the present time is the matter of what the character of our churches is to be. Our membership is made up largely of people of a Dutch Reformed background. But the Reformed and Presbyterian traditions are closely related, and it is only with this latter that New Zealanders are familiar, even going so far as to regard the word "Reformed" as strange and foreign unless identified in some qualifying way with the Presbyterian tradition. Our Churches have shown an awareness of coming to grips with this problem in a number of ways, especially since one of our ten churches is made up, for the most part, of New Zealanders who with their



Mr. and Mrs. Zorn, Esther, Patricia, Dorothea, Raymond, Paul

pastor separated from the Presbyterian church and joined our denomination almost at its very beginning. The question, therefore, to be resolved is, should our churches seek to maintain the Dutch Reformed tradition as has been true, for example, in the case of the Christian Reformed Church? Or, is there a place in our make-up for the Presbyterian tradition as well?

Our churches have sensed the opportunity that is theirs to fuse these two traditions, much as the Orthodox Presbyterian Church has done through Westminster Theological Seminary, though with us it is natural to suppose that the Reformed tradition will nevertheless remain dominant, even as the Presbyterian tradition has remained dominant in the Orthodox Presbyterian Church. However, our churches have looked to the O.P.C. as well as to the C.R.C. for leadership. And with the coming of Mr. Williamson a second pastor with an Orthodox Presbyterian background will take up his labors here. At present our churches are also being helped by the able services of two Christian Reformed ministers on loan from that denomination, who are also active in connection with the Christian Reformed radio program "The Back to God Hour," which our churches, along with Australia, help to support in this part of the world.

Familiar Problems

But to return to the matter of the character of our churches. This last Synod considered a report by a previously erected committee on this subject, dealing with such problems as the authority of the presbytery, membership by the minister in the presbytery or in the local church of which he is the pastor, life tenure of office or term tenure of elders and deacons,

plus matters of Christian liberty. This was an important report and Synod sent it down to the churches for study, charging a committee to bring the results of our churches' study to the next Synod for further action.

Also closely related to this subject was the matter of a name change which, as the result of a separate overture, was considered by Synod. Since "Presbyterian" is so often needed and used by us unofficially in making clear to others what our ecclesiastical position is, it was thought that a name with "Presbyterian" in it would be more realistic, as well as useful. One suggested name was "Orthodox Presbyterian Church of New Zealand"! It was decided, however, that a decision such as this would be too momentous to be made from the top down, so the matter was given into the hands of the local churches to decide by referendum, the results to be submitted to the next Synod for final action.

Still related to the above subject, the use of the *Trinity Hymnal* by our churches was also considered. At present, we use the Christian Reformed Psalter Hymnal. Moreover, there are some in our churches who feel that we should have our own hymnal, too! Perhaps this would be ideal. But such a solution is rather a long way off, both from the standpoint of preparation and finances. In the meantime, the *Trinity Hymnal* will be used in at least one of our churches — that of the New Zealanders.

With an eye to the increasingly important catechetical needs of the large percentage of children in our denomination, Synod appointed a catechetical program committee charged to locate the best catechetical materials, and to draw up a suggested catechetical program for use by our churches. To date our churches have leaned heavily upon both the O.P.C. and the C.R.C. for the supply of catechetical and Sunday school materials. May I personally add that we are eagerly awaiting the Sunday school materials now being written under the direction of the Christian Education Committee of the O.P.C.

Ecumenical Interests

In the field of overseas affairs, Synod also took several important actions. One was to reaffirm our stand as a constituent member of the International Council of Christian Churches upon the three following grounds: our

Reformed position is not thereby compromised; in the I.C.C.C. we have a platform from which to voice our Reformed convictions; and there is no other organization of conservative churches which, for reasons of conscience, have refused to join the W.C.C., at least not in this part of the world.

Synod also expressed an awareness of the negative tendencies too often found in the I.C.C.C. pronouncements and publications, and directed its Committee on Relations with the I.C.C.C. to write a letter to the Executive Committee of the I.C.C.C. expressing the concern of our churches with this fact, plus our churches' keen disappointment over the 5th Plenary Congress's failure to act upon our churches' proposals to the Congress that the I.C.C.C. (1) express itself in support of biblical church unity wherever this can be achieved by now separated denominations, and (2) express itself in a positive way on the matter of race relationship. In all fairness to the I.C.C.C., it was felt that had the proposals of our churches come to the I.C.C.C. a bit earlier than they did, so that matters could have had time to "ripen," as it were, things might well have turned out differently. As it is, we still hope that our proposals will eventually be adopted by the I.C.C.C. May we also humbly add that in our opinion other Reformed bodies, if they were a part of the I.C.C.C., might immeasurably strengthen this agency of conservative churches into one having a more positive program.

Formosa Mission

Undoubtedly the high point of Synod was the decision to accept the joint invitation of the O.P.C. and the C.R.C. to join them in the missions work of Formosa, their aim together being the establishment of a Reformed Church on this strategic island of the Orient. Synod decided to send financial support at present, with a view to sending a missionary from our churches as soon as he may be found. With this decision, all at Synod felt that the first momentous step by our churches had been taken in fulfilling the continuing mandate given by our Lord to his church in the Great Commission of Matthew 28:19-20. Our churches are already active in the work of World Home Bible League Bible distribution, feeling that this work gives us much opportunity for fulfill-

ing our home missions responsibilities. In fact, it is to this work that our evangelist devotes a major portion of his time. But now, with the decision by Synod to enter the foreign missionary field, all were agreed that this was a step of major importance in the life and development of our Reformed witness in the world as a part of the body of Christ. Synod also passed a resolution of thanks to the Rev. John D. Johnston for the tremendous work he did in visiting our churches last July and acquainting them with the missions challenge of Formosa.

Since our churches are also a part of the Reformed Ecumenical Synod, our Synod appointed two delegates to this Reformed body which meets next August. A proposal of our Synod to the R.E.S. was also made, namely, that the R.E.S. set up a Federated Reformed Missions Council which would

be able to coordinate the work of Reformed missions throughout the world. This action was undoubtedly stimulated by the fact that our churches decided to enter the Formosa mission field where three Reformed denominations will now be working together with a common aim and purpose. A Federated Missions Council could undoubtedly foster and implement the realization of more of this work elsewhere throughout the world.

Thus Christ builds his church. And it is with profound gratitude that we see evidences of his gracious handiwork here. May the Lord continue to bless and use both your and our humble efforts together in the respective place of his appointment in the harvest field which is the world.

Sincerely,

RAYMOND O. ZORN

BOOK REVIEWS

Dooyeweerd's Thought

Ronald H. Nash: *Dooyeweerd and the Amsterdam Philosophy*. Zondervan, Grand Rapids. 1962. 109 pp. \$2.50

Of the making of books there is no end. For sagging bookshelves that may be a bad thing and it might make housewives, dustrag in hand, even a bit cross. If one keeps in mind, however, that the garden of God's people must be fed and cultivated, as well as being protected from harmful influences, and that books are an indispensable part of this spiritual horticulture, perhaps something good can be found in this "making of books" after all.

The above volume by a professor of philosophy at Houghton College is just one of a growing number devoted to the Christian philosophy developed in the Netherlands which has so deeply influenced our church and seminary.

Especially for one who is but recently acquainted with this movement, Mr. Nash expresses many of its central ideas clearly. He has grasped well the idea, developed by Abraham Kuyper, of sphere-sovereignty. One of his strongest sections is a critical discussion of Dooyeweerd's view of the

modal aspects of reality, which is based squarely on Kuyper's insights.

This volume will be valuable for one who desires to obtain in non-technical language an idea of the general approaches and problems of Dooyeweerd's thought. It is to be hoped that Mr. Nash will continue his study and will be able further to contribute to the growing literature of Reformed philosophy.

ROBERT D. KNUDSEN
Westminster Seminary

Before the Reformation

G. S. M. Walker: *The Growing Storm*. Second in a series of volumes on "The Advance of Christianity Through the Centuries," edited by F. F. Bruce. 252 pp., \$3.75 Wm. B. Eerdmans, Grand Rapids, Mich.

The reviewer is not competent to evaluate the assembly of facts and their interpretation found in this book, but he does not hesitate to recommend this work as a most readable account of the period of church history between 600 and 1350 A.D. The author tells the story of this period through the great personalities who dominated the scene, such as Gregory the Great, Boniface, Alcuin, Anselm,

Abelard, etc. In the course of focusing attention upon these persons many more personalities enter the picture.

In the preface the author says: "The rise and fall of the medieval papacy is, broadly speaking, the subject of these pages. . . In the Middle Ages men grappled with problems not unlike our own; but the roles were so surprisingly reversed that it is often hard for a modern mind to decide which was the angel's side. Monks were busy preaching puritan sermons, scholars were almost all fundamentalists, early 'Protestants' were devoted to the Virgin, and there was a sort of evangelical revival which won warmer sympathy from the reigning Pontiff than would have been shown by an English Bishop of the eighteenth century. . . As tension mounted and the storm-clouds gathered, distinct parties drew apart in a struggle that was to lead on to the Reformation."

CALVIN A. BUSCH
Morristown, N. J.

Dooyeweerd's Philosophy

The ninth annual Philosophy Conference held at Wheaton College, Illinois, in October was devoted to a study of the philosophy of Herman Dooyeweerd. Two papers were presented in each of three technical symposia by Ronald Nash (Houghton), Grady Spires (Gordon), David Freeman (U. of Rhode Island), Calvin Seerveld (Trinity), Robert Knudsen (Westminster), and Arthur Holmes (Wheaton).

One of four popular lectures was given by John Sanderson of Westminster, and a public address on "The Christian Scholar" was delivered by Harry Jellema of Calvin.

Presbytery of New York and New England

The Rev. George Haney, Jr., was elected moderator and the Rev. Laurence Sibley, Jr., stated clerk, at the fall meeting of the Presbytery of New York and New England, held September 11-12 in Cornville, Maine. Host pastor was the Rev. Harold Dorman.

After examination the Rev. Leslie Dunn was enrolled as a member of the Presbytery and arrangements were made for his installation as pastor of

Second Parish Church, Portland, on September 25. Mr. Haney was to preside and preach, with Dr. Burton Goddard and Professor Charles Schaufele giving the charges. Mr. Dunn was also elected executive secretary of Presbytery's Home Missions Committee.

The Rev. William E. Moreau, of the Presbytery of South Carolina, Presbyterian Church in the U.S., was examined and received into the Presbytery. Mr. Moreau obtained his Th. M. from Westminster Seminary in May. A call from the Westminster Church, Hamden, Conn. was placed in his hands. He was installed at an adjourned meeting held in Hamden on October 2. The Rev. William Rankin, of the Presbytery of Philadelphia, preached a sermon, and the charges were given by the Rev. Messrs. G. I. Williamson and Wendell Rockey, Jr.

At the same meeting Presbytery dissolved the pastoral relationship between Mr. Williamson and Grace Church of Fall River, Mass., at his request and with the concurrence of the congregation, as of October 31. Mr. Rockey was named moderator. Mr. Williamson is leaving for a pastorate in New Zealand.

Presbyterial of the Dakotas

The fall meeting of the Women's Presbyterial of the Presbytery of the Dakotas was held in Volga, South Dakota, September 26, 1962. Thirty-nine women were present from North and South Dakota, Oklahoma, Colorado, and Nebraska.

During the business session, policies for conducting the Presbyterial were agreed upon, and the group decided to support the Foreign Missions Committee as our cause for the 1963 calendar year. A total of \$260.92 was collected in 1962 for the Christian Education Committee.

In the morning program, reports from the Home Mission churches were given, and prayer was offered for their needs — Lincoln, Nebraska; Winner, South Dakota; Oklahoma City; Grand Junction and Thornton, Colorado. The various societies reported on their activities. There was a time of prayer for our foreign missionaries, after hearing of their needs, with notes of praise also.

After a delicious chicken dinner

served by the ladies of the Volga Societies, the group listened to an inspirational talk on "Prayer" given by the Rev. Mr. Harold Longstreth, of Santa Barbara, California. Mrs. Amie of Volga sang a vocal solo.

After a short recess, the program continued with a panel discussion on the relationship between the pastor's wife and the women of the church. Pastors' wives on the panel were Mrs. Carl Ahlfeldt, Mrs. Russell Piper, and Mrs. Abe Ediger; while Miss Harriet Teal, Denver, Mrs. Harold Albright, Volga, and Mrs. Richard Snow, Hamill, South Dakota, represented the point of view of women of the congregation. Mrs. Rollin Whitehead of Denver was the moderator. Mrs. Laurence Vail, the president, closed the meeting with prayer.

It was indeed a full day of inspiration and sharing for our missionary societies in the Great Plains and Rocky Mountain sections of our country.

MRS. ROLLIN WHITEHEAD
Recording Secretary

Francis Gerritsen

The Rev. Francis Gerritsen, pastor emeritus of the Community Orthodox Presbyterian Church of Garfield, N. J., died on December 2 at the Christian Sanatorium, Wycokoff, where he had been a patient for some time. Born in Garfield in 1898, he was a graduate of Bloomfield Theological Seminary and of the New Jersey Law School.

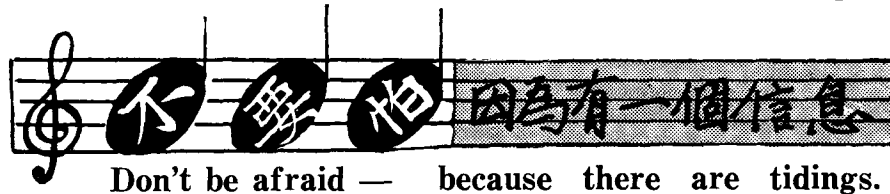
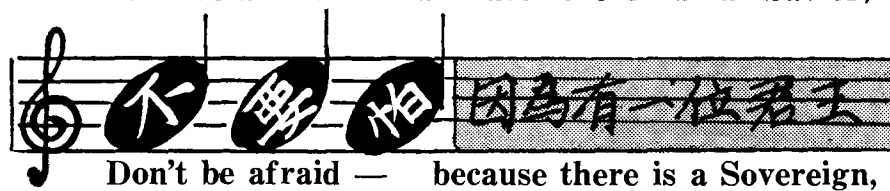
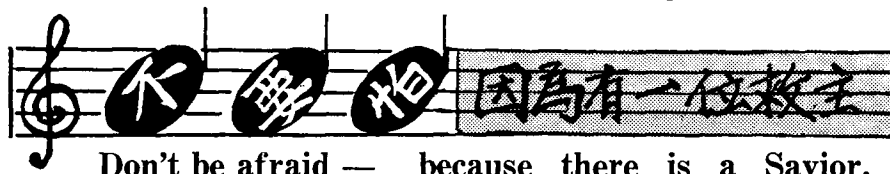
The Community Church on Marsellus Place, which he organized in 1931, became affiliated with the Orthodox Presbyterian denomination in 1959. The present pastor is the Rev. Thomas Champness.

Evangelical Theological Society

The Fourteenth Annual Meeting of the Evangelical Theological Society will be held at Northeastern Bible Institute, Essex Falls, New Jersey, on Thursday and Friday, December 27-28, 1962. A part of the program will center on the topic "An Evangelical Appraisal of Karl Barth." Among those who are to discuss this subject will be Dr. C. Van Til of Westminster Seminary.

第一首聖誕歌

The First Christmas Carol



72 Chung Hsiao Road
Taichung, Taiwan

My dear young Friends,

It's a long time since you last heard from me. I remember that I promised to tell you about the program we used over here to celebrate the birth of the Savior. This will be a good time to read about it.

When our Christmas program was completed, an announcement that looked like the drawing on this page had been arranged across the front of the hall above the Reformed Gospel Bookroom. It was really very pretty. The notes on the staff were red. The three strips with characters telling why we are not to be afraid were green, yellow, and blue. All the Chinese characters were in black. I have translated these words for you.

A number of people and children took part in our program, called "The First Christmas Carol." Three kindergarten children went forward before each of the three acts. Each held up one of the notes and called out the character written on it. Then together they all repeated, "Don't be afraid." That is how the Chinese translation of the Bible says "Fear not," which was the first Christmas carol (Matt. 1:20; Luke 1:30, 2:10). An older boy took the notes and pasted them to the background for the announcement. Other children then brought forward the colored strips stating the theme of the

act to follow, and these were also pasted on while a carol was being sung.

The second act, "Don't be afraid, because there is a sovereign," was very interesting. The opening scene showed Mary afraid when the angel Gabriel came to visit her to tell her the wonderful news that God was going to use her to give the long-promised Savior an earthly body. Gabriel explained to her that this Savior was going to be a King. That means that he would rule God's people and defend them from all their enemies forever and ever.

The second scene took place in Mrs. Peace's living room. Friendly Mrs. Neighbor called to bring her a Christmas greeting. Mrs. Peace appreciated very much the kind of greeting which Mrs. Neighbor brought. On it was the Scripture text, "Don't be afraid." She told her so, but Mrs. Neighbor replied that she thought the verse might have been all right for folks of ancient times but not for us. Now there are just too many terrible things to be afraid of!

Mrs. Peace, who was a Christian, disagreed. She told how she used to be afraid too, until she came to believe that Christ rules over her and protects her. Mrs. Neighbor couldn't understand and replied, "You can't mean to say, Mrs. Peace, that not even a little fear comes to worry you." But Mrs.

Aunt Polly's Letter

Peace insisted that she did mean just that.

Mrs. Neighbor said that her heart was filled with the fear of her sins. Mrs. Peace explained how Christ's death was a sacrifice for sin, that it really saves, and we do not have to bear the punishment for our sins. Mrs. Neighbor was truly listening to her friend, but then she thought of sickness, poverty, loneliness, and war. "I become so nervous when I think of all these things," she said.

Mrs. Peace then read to her from the Psalms: "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid? . . . though war should rise against me, in this will I be confident . . . for in the time of trouble he shall hide me in his pavilion (Ps. 27). She read other beautiful and comforting passages too when Mrs. Neighbor told of her fear of death and of failure.

Gradually, as Mrs. Peace pointed out from the Bible how Christ our King defends us from every one of these things, Mrs. Neighbor confessed that she would like to accept Christ as her Savior and King. She was afraid of what people might say, however. "Now that kind of fear is your worst enemy, my dear Mrs. Neighbor," said the patient Mrs. Peace. She showed her Hebrews 13:5-6, which closes with the words, "The Lord is my helper, and I will not fear what man shall do unto me."

This was a very good program for our Chinese friends for they do have many things to fear — many that we Americans do not have, for we have so much security. Moreover, they have been taught that there are spirits lurking around that are to be feared.

The girls who acted the parts of Mrs. Peace and Mrs. Neighbor are teachers in our Sunday school. One has not been a Christian very long. When she told me she did not like her own name I gave her the name of Ruth because she came to be a Christian in much the same way as that beautiful Bible character. She too is sweet and lovely. Several weeks after the program Ruth was at our home for an evening for help in preparing her Sunday school lesson, as is her custom. She gives much attention to the preparation of her lesson. In an orderly fashion she lays out flannel-graph, memory verse, and whatever

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aids she is to use in teaching.

Suddenly she made ready to leave and in her attractive and forceful manner said it was so late she was afraid to go home. I agreed that the parkway between our home and the college dorm was a bit lonely at that time of night, but chided, "What are you afraid of, Mrs. Neighbor?" "Ghosts," she replied. "You have taught me that God created man with an eternal soul, and I know there are ghosts prowling around!" Then she told me a true ghost story—the story of her uncle's ghost—and asked me to explain it.

I know you would like to hear that story and I want to tell it to you. It is a good story of how Satan works to deceive persons in a heathen culture. Good-bye for now. Pray for the children of the King of kings that they may be kept in peace over here.

Affectionately yours,

Aunt Polly

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Ohio Auxiliary

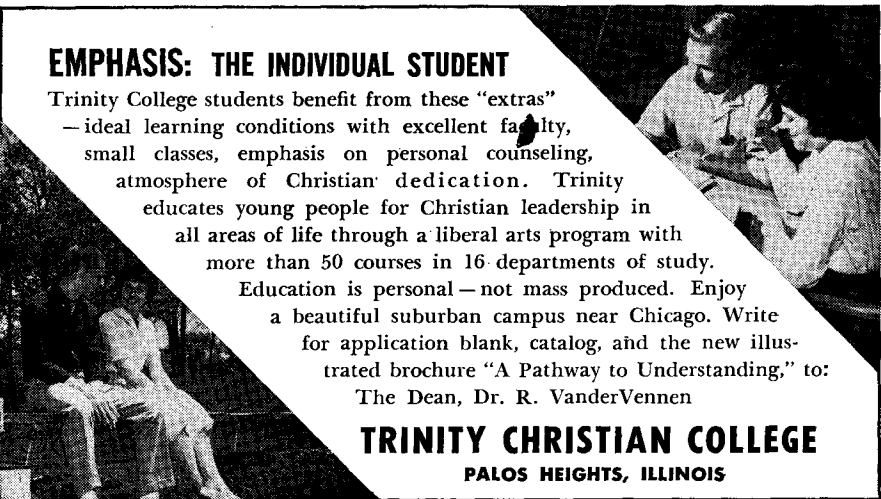
The semi-annual meeting of the
Presbyterial Auxiliary of the Pres-
bytery of Ohio was held at the Faith
Orthodox Presbyterian Church, Har-
risville on November 3. Following a
brief business meeting, the group was
led in devotions by Mrs. George
Morton. The children of Faith Church
provided special music. Mrs. June
Lyness of Covenant Church conducted
the Prayer Circle. Mrs. Bruce Hunt,
missionary on furlough from Korea,
was the guest speaker at both sessions.
Her message in the afternoon was en-
titled "How Can We, as Women,
Help to Fulfill the Lord's Commis-
sion?" The closing prayer was offered
by Mrs. Arnold Kress.

MRS. REED V. MILLER
President

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