

April 16, 1956

Vol. 25, No. 4

The Presbyterian

G U A R D I A N

CONTENTS

New Missionary Appointment

Ministers and Elders

By Edmund P. Clowney, Jr.

Dispensationalism on Salvation

By H. Wilson Albright

Charles Hodge's Childhood

By Leslie W. Sloat

Editorial—Books—News

Meditation

A Strange Triumph

JESUS ONCE RODE INTO JERUSALEM amid the acclamation of a great multitude. He was enthusiastically received as the son of David, the king who came in the name of the Lord.

This reception was fitting, for Jesus was what they said he was. And it had been prophesied long before that he should come in this manner. It was the solemn duty and the glorious privilege of the people of Israel to welcome him with joy and enthusiastic acclaim. If they had been silent at this time, the very stones would have cried out.

It was time to receive him in triumph because Christ was now ascending his Messianic throne. He had demonstrated his right to reign. And the people had come to sense something of his glory through the mighty works that he had done; particularly, it seems, the majesty he displayed in the raising of Lazarus.

Yet it is striking that amid all the applause and acclamation and the song of praise there should be so much of humiliation for our Lord. It was a strange triumph he experienced. Particularly so in view of his personal identity and his official Messianic powers.

We would not think it fitting that our President should ride to his inauguration on a farm tractor or a "pick-up" truck. But Jesus rides upon an ass. Nor was it an ass groomed and saddled for the occasion. It was an ass picked up by the roadside.

Jesus himself cannot be distinguished from the crowd by any of the customary signs of royalty. There are no regal robes, no royal crown. He appears as a man among men.

Even the reception is hardly in keeping with his dignity. The branches, the garments spread out on the street before him speak of welcome and show enthusiasm. But they are a makeshift, an expedient hurriedly and unceremoniously produced. It is hardly the traditional "red carpet" welcome.

In the midst of all the excitement of the people the note of rebellion is not lacking. Neither is it kept completely secret. There are those who do not approve, and they even go to our Lord himself with their protest, "Master, rebuke thy disciples!" To them the acclamation is an insult to God. It is a

mad delusion. It ought to be stopped. And it is the leaders of Israel that voice this sentiment. Jesus is not recognized as the King by those who should be the very first to receive Him.

And Jesus knows that even the crowd who now seem so much for him give him but a fickle welcome. It will be but days before the shout of acclamation will be turned into the cry for crucifixion. Now they think they see in him the emancipator that will break the yoke of Rome. But they will soon run to Rome to be rid of him. They think he is their king now. But how easily they will decide they have no king but Caesar!

If the throne our Lord was riding to was anything to be received then in the city of Jerusalem, surely Jesus was a miserable aspirant! So poorly he was received; so soon rejected!

Yet he was about to ascend to glory. But his throne could be reached only by way of Gethsemane and the court of the High Priest and the cowardly opportunism of Pilate and the agony of Calvary with all its shame and the seemingly total defeat of the tomb.

There is something bewildering about this meeting of apparent cross currents in the life of this person. Many have stumbled over this problem. How could anyone ride into power on the crest of a wave of such overwhelming defeat? And is it conceivable that that would be the way of Messiah, the Anointed of the Lord?

Our Lord was unique in his earthly history. As King he had to buy his people with his blood. He delivered them by atoning for them upon Calvary. And not until he had saved them from divine justice and released them from God's curse because of sin could he have them to rule over in the glory of the Messianic Kingdom. As their substitute he had to become one with them in their shame so that they might become one with him in glory. It was unavoidable that the time of coronation should have been immediately preceded by the time of deepest humiliation. It should not surprise us that Jesus should have experienced so strange a reception as he entered into the city of Jerusalem. By us he would be welcomed as the King who bought us with his own blood that we might be to the praise of the glory of his grace.

HENRY P. TAVARES

Special Services at West Collingswood, N. J.

A SPECIAL SERIES of evangelistic services will be held at Immanuel Orthodox Presbyterian Church, West Collingswood, N. J. April 21-24. Guest speaker will be the Rev. Dr. Leonard Greenway, pastor of the Burton Heights Christian Reformed Church of Grand Rapids, Michigan. Theme of the series of meetings is "Wanted: God's Man."

The Saturday meeting, beginning at 7:30 p.m., will be a Missionary Youth Rally sponsored by the Presbytery of New Jersey in the interest of Foreign Missions. Miss Dorothy Deidrich, missionary appointee to Eritrea, and Mr. Harvey Conn of Westminster Seminary will give brief testimonies, and Dr. Greenway will speak on the subject, "Turning the World Upside Down."

Dr. Greenway will speak at both services on Sunday, and at 7:30 p.m. on Monday and Tuesday.

All who can possibly come are urged to attend these meetings, and to bring friends, young people and old alike.

Dr. Greenway is the author of several books, including "Basic Questions about the Bible," "Basic Questions about Christian Behaviour," and "Talks to Teeners."

Duffs Due May 29

THE REV. and Mrs. Clarence W. Duff, Orthodox Presbyterian missionaries in Eritrea, plan to leave that country about April 20 and are scheduled to arrive in New York aboard the *Queen Elizabeth* May 29.

Mr. and Mrs. Duff will spend about two weeks in Syria, surveying a field there to which the attention of the Committee on Foreign Missions has been called. Then they expect to travel overland from Italy through Europe, with several stops to visit friends and relatives, arriving in England a day or two before their ship sails.

While home on their furlough, they will be living in a house they own in Willow Grove, Penna.

Correction

IN THE REVIEW of the book by John Murray, *Redemption Accomplished and Applied*, which appeared in our March issue, the price was stated incorrectly. The correct price of the book is \$3.00.

The Presbyterian Guardian is published monthly by the Presbyterian Guardian Publishing Corporation, 728 Schaff Building, 1505 Race Street, Philadelphia 2, Pa., at the following rates, payable in advance for either old or new subscribers in any part of the world, postage prepaid: \$2.50 per year; \$1.00 for four months; 25¢ per single copy. Entered as second class matter March 4, 1937, at the Post Office at Philadelphia, under the Act of March 3, 1879.

Committee Appoints Spooner To Korean Mission

Expects Him To Go in Late Summer

MR. A. BOYCE SPOONER of Hatboro, Penna., a graduate of Westminster Seminary, has been appointed by the Committee on Foreign Missions of The Orthodox Presbyterian Church to missionary service in Korea. Mr. Spooner is a licentiate of the Presbytery of New Jersey. He expects, according to present plans, to go to Korea in the late summer, accompanied by his wife Gladys, and his two younger children, Deborah aged 13, and Judith aged nine. A son, Arthur J., who is married, is attending Gordon College in Boston.

Mr. Spooner spent last summer as director at the Wildwood, N. J., Boardwalk Chapel. He also helped with the chapel work on a previous occasion.

It was while he was a civilian engineer employed on a power ship in Pusan harbor that he made the acquaintance of the Rev. and Mrs. Bruce Hunt, missionaries to Korea, and their family. His experiences with them, and with the missionary and church work in Korea, brought him to the conviction that he should devote his life to missionary service. He returned to the United States and enrolled at Westminster Seminary. The task of carrying on the studies, and at the same time caring for his family, was monumental. But he was able to complete the work in January of this year, and his application to and approval by the Committee on Foreign Missions followed.

At our request, Mr. Spooner has written for the *GUARDIAN* the following brief account of his relationship to the Orthodox Presbyterian Church:

Mr. Spooner's Account

I arrived in Pusan, Korea, half-way around the globe from my home town just outside Boston, in January 1950, to find that the job I had been sent out there to do was already filled by someone else. On the Powership *Jacona*, tied up at pier 4 and delivering 20,000 KW of high voltage electricity to Korea's small national power pool,

they had grown tired of waiting for a replacement and had moved everyone up one notch.

A few months later there was an opening—one much higher up than the one I had expected to fill. But in the meantime I had the run of the plant, doing small repair jobs here and there, and learning at leisure every angle of the plant's operation.

It was during this period that I began to enjoy fellowship with one of the local missionaries, a Rev. Bruce Hunt, who lived way over on the other side of town. I had been referred to him by an acquaintance with whom I rode the train to Pusan. The very first night after I arrived I took a jeep and finally located the Hunt home. No one was there save a lot of children, who said their father had gone to Seoul to help their mother with the funeral arrangements of one of the missionaries who had died a day previous.

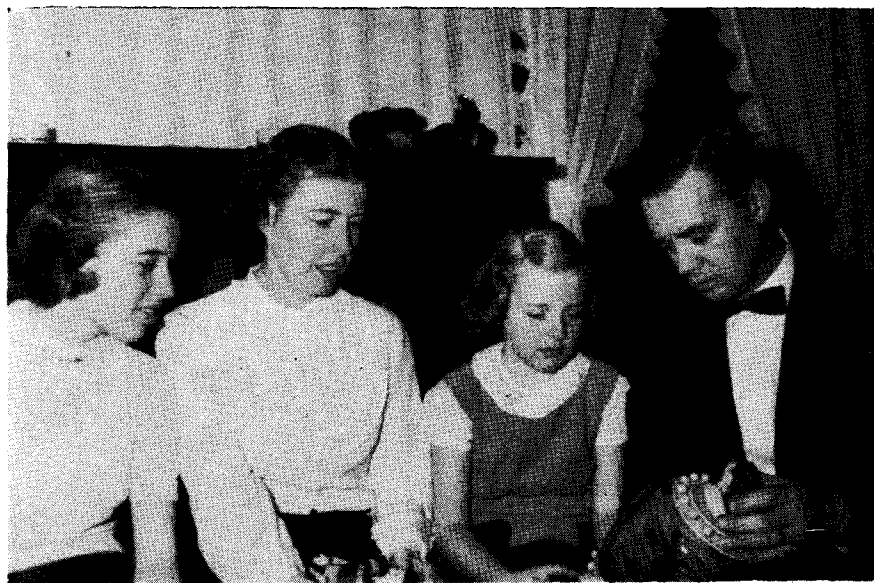
This was Miss Florence Handyside. I never knew her. The day I came down to Pusan on the hot dusty train, Mrs. Hunt was taking Florence to

Severance hospital in Seoul. But Florence died on the way. All this I did not know. In fact, I did not even know it when the following week the whole Hunt family climbed aboard the ship to see me—Lois Margaret, Connie, Bertha, the famous twins Mary and David, Mrs. Hunt and tall red-headed Bruce. He invited me to come with them to a Korean church out in the country.

So it was that, on a rainy Sunday, I sat for the first time with the men in a tiny church by the side of the Nak Tong Gang and had my first experience of trying to sing *The Lord's Prayer*, without music, without piano, and utterly without confidence. In the midst of introducing me to the congregation Bruce broke into English and told me, "I just told them you would sing a solo."

That was the beginning. The years that followed, the war, the flight to Japan, the return to Pusan, my English classes in the U.S.I.S., a brief interim translator's position with the same outfit, weeks filled with night classes at ROK hospitals, classes in Dr. Chisholm's home—all of these followed in more or less natural sequence after that clumsy, naive attempt at singing *The Lord's Prayer*.

My family returned home without me, and, after Arthur J. recovered from Bulbar polio, moved into 238 East Bennet avenue, the Wildwood home of the Hunts on furlough. They joined Calvary Orthodox Presbyterian



Mr. and Mrs. Arthur Boyce Spooner, with Deborah and Judith, examine a Chinese pottery bell from collection of oriental items they own.

Church, then under the spiritual guidance of the Rev. Leslie A. Dunn.

When I returned some months later, it was good to see the Hunts again, and we enjoyed one glorious summer before they returned to Korea. Since then we have been struggling through an "impossible" situation, attending Westminster Seminary and keeping the family going at the same time. Now, by the grace of the Almighty and Sovereign God we are ready to join with the Hunt and Hard families in the work in Korea.

This is very personal—it has to be. We want to thank all the many friends, known and unknown, who have helped us to get through. Often-

times we were not in the mood for help, only for backing down, or taking a secondary course. But the Christian love of these many people kept our confidence and our desire to serve the Lord in this way—kept our confidence alive when we would have let it die—quicken our desire, when we would have buried it under a heap of excuses.

May God bless you all. May we in our years ahead serve Him in Korea in your place and in your names, knowing you must stay here while we go. We thank you from the bottom of our hearts.

ARTHUR B. SPOONER

GLADYS A. SPOONER

Assembly to Begin Thursday, July 26

SINCE there seems to have been some confusion concerning the Assembly, we are glad to give the following information.

The General Assembly is scheduled to convene on Thursday, July 26, at the camp on the southern outskirts of Denver. Mr. Male, who is in charge of planning, suggests that delegates arrange to arrive on Thursday morning, with a view to the Assembly beginning Thursday afternoon. A more definite schedule will be announced later. The grounds will be available through the following Monday, and if necessary for an additional day.

It is expected that the entire membership of Dakota Presbytery, including elder representatives, will be on hand to welcome their visiting brethren, and it is hoped that a large attendance from all the presbyteries will be present.

Miss Deidrich To Go To Eritrea

THE COMMITTEE on Foreign Missions, at its regular meeting held March 22, decided to have Miss Dorothy Deidrich go to Eritrea as soon as possible this summer.

The Committee had desired that Miss Deidrich, a nurse, take a special course in obstetrics at a hospital in Kentucky before going to the field. However it now appears that she would not be able to enroll in the course, because of the multitude of applicants and the limited enrollment, until this fall, and she would thus not be able to go to the field for another

year.

The Committee consulted with the missionaries in Eritrea and the decision was to have her proceed to the field as soon as arrangements could be completed. No definite arrangements have yet been completed, as certain government permits must be secured. But the church is asked to be much in prayer that the way may be cleared and the funds provided for this addition to the missionary program.

Westminster Seminary Commencement

THE ANNUAL Commencement Exercises of Westminster Theological Seminary are to be held at the Seminary on Wednesday afternoon, May 16, at 3 p.m. The Rev. William J. Jones will deliver the address for the occasion. He is Editor-in-Chief of publications of the American Sunday School Union.

Other commencement activities include the meeting of the Westminster Alumni Association, to be held Tuesday afternoon, May 15, followed by the annual Alumni Banquet, to which all friends of the Seminary are invited. The banquet will be held at the Casa Conti in Glenside, with the Rev. Robert K. Rudolph, D.D., Registrar and Professor of Systematic Theology of the Reformed Episcopal Seminary, as guest speaker. The Board of Trustees will also meet on Tuesday, and on Wednesday, following their annual luncheon, the Women's Auxiliary of the Seminary will hold their annual meeting.

The Baccalaureate Service will be held Sunday afternoon, May 13, in

Calvary Orthodox Presbyterian Church, adjacent to the Seminary campus. The Rev. Professor Meredith G. Kline will preach the Baccalaureate sermon.

Notices and invitations concerning the commencement activities are being sent out by mail. Reservations must be made for attendance at the Alumni banquet, and the price is \$2.25 a person.

Anniversary Service May 23

ALL MEMBERS and FRIENDS of The Orthodox Presbyterian Church and any other interested persons are invited to attend a special anniversary service and rally to be held in Calvary Orthodox Presbyterian Church, Glenside, Pa., adjacent to Westminster Seminary, on Wednesday evening, May 23.

This year Presbyterians in America are celebrating the 250th anniversary of the founding of the Presbyterian Church in this country, which occurred in 1706. The Orthodox Presbyterian Church is also reaching her 20th anniversary this year.

Believing it proper to observe these anniversaries, the Presbytery of Philadelphia has set up a committee to plan and promote the observance in the Philadelphia area. The Committee is urging local churches to observe the anniversaries in whatever means they deem appropriate, particularly through a series of special sermons in May. The Committee has also arranged with the Committee on Christian Education to provide special "Bulletin" covers suitable for the occasion, and special tracts dealing with the doctrines and history of "Biblical Presbyterianism."

And as the chief feature of the observance, the Committee has arranged the special anniversary service on May 23. The Rev. Robert S. Marsden, Executive Secretary of Westminster Theological Seminary, and one of those who joined in organizing The Orthodox Presbyterian Church in 1936, will be the speaker on this occasion.

Everyone who can possibly attend is urged to be present, and to bring as many friends as possible.

The Relation of Ministers To Ruling Elders

By EDMUND P. CLOWNEY, JR.

WHAT IS THE RELATION of the office of the minister of the gospel to that of the ruling elder in Presbyterian polity? This question was warmly discussed in America a century ago, with James H. Thornwell and Charles Hodge as the principal protagonists in the debate. The proposed revision of the Form of Government of the Orthodox Presbyterian Church has brought this matter before us again.

In the *Committee's Version*, as has been indicated in earlier *Guardian* articles, there is a tendency to elevate the office of the ruling elder. The office of the minister and that of the ruling elder are seen to be substantially one office: that of the *presbyter* of the New Testament, although some who hold this office have a particular and recognized function of teaching which others do not. This was Thornwell's position.

Unity of Office

The emphasis on the unity of the office is seen in the *Version* in the definition of Presbyterianism in Chapter I:3 "the church . . . is ruled by presbyters, commonly called elders, who are set apart for this purpose by solemn ordination and who exercise this authority by delegation from Christ. Such presbyters perform this function of government jointly and on a parity with one another." (See also XI:1.)

This emphasis becomes emphatic in *Version* III:2 which reads, "The ordinary and perpetual officers of the church are elders, or presbyters, and deacons." This is substituted for our present form which reads, . . . "ministers, ruling elders, and deacons."

In particular, the *Committee's Version* stresses the parity of ministers and ruling elders with respect to rule. See the quotation from I:3 above, and XII:3. Our present form speaks of ruling elders as "the particular representatives of the people" (Chapter V). The proposed revision deletes this phrase, making it clear that the minister and the ruling elder stand in precisely the same relation to the people so far as the ruling function is concerned.

This position adopted in the revision has decided practical consequences: the minister is made subject to the discipline and jurisdiction of the session "in all matters which concern his membership in the congregation" (IV:2). It is no longer necessary for the pastor to be the moderator of the session (XII:3,4), or of a congregational meeting (XXVIII:3; XVIII:3). When the church is without a pastor the session may proceed to conduct all its business without the presence of a minister, although it is "usually expedient" for a minister to be present (XII:5). Even in cases of illness or necessary absence of the pastor the same procedure may be followed (XII:5). Under our present form of government a session may proceed only "informally" without a ministerial moderator, "any action taken at such an informal meeting being subject to ratification at a duly constituted meeting" (Form of Government IX:4).

Further, in the *Committee's Version*, ruling elders lay on hands in ordaining ministers, other elders, and deacons, and are themselves ordained with the laying on of hands (XVI:5; XIX:10). In one respect the *Committee* goes beyond Thornwell: it allows for exhorting and teaching by ruling elders in the congregational service of worship on the Lord's Day (XXV:1). The wording here is quite remarkable. As an alternative to the reading of a sermon of a minister approved by presbytery, "an elder shall teach and exhort when recognized by the presbytery as qualified to do so in the circumstances." There appears to be in view here some presbyterial examination of ruling elders with a licensure to teach and exhort in emergencies. In addition to teaching elders there are ruling elders licensed to teach "in the circumstances."

Distinction of Office

However, while there is a clear tendency to stress what is regarded as the common ruling office of presbyters in the *Committee's Version*, there remain numerous instances of another type of formulation. The definition of ruling elders in Chapter VIII of the *Version* is

put in quite different terms: "Christ who has instituted government in his church has furnished some men, beside the ministers of the Word, with gifts for government, and with commission to execute the same when called thereunto. Such officers, chosen by the people from among their number, are to join with the ministers in the government of the church and are properly called ruling elders."

The first sentence of this statement is adopted from the Form of Church Government of the Westminster Assembly, and the second sentence from our present Form which reflects the same source. The "common office" emphasis may account for omissions from both of these sources, but the only accommodation in the words retained is the substitution of "properly" for "commonly" in the last clause.¹

This formulation, it will be observed, speaks of the ministers in sharp differentiation from these other officers, who also have gifts for government and are to join with the ministers in the government of the church.

Other elements in the *Committee's Version* seem to accord with this view of the ministry and church governors as distinct offices. The session is said to consist of the pastor or pastors and ruling elders of a particular congregation (XII:1). The wide differences between ministers and ruling elders in our present Form with respect to the manner of their trials, examination, and ordination are in the main retained and justified (I:9; XVII:1). Ministers are all permanent members of presbyteries and of general assemblies. Ruling elders are members only when commissioned by a particular church (XIII:1; XIV:2). The session is competent to proceed to the divestiture of a ruling elder or deacon, but not of a minister (XVI:7; XIX:15).

In studying the problems we do well to recognize the two contrasted emphases. On the one hand, the Thornwell position starts with the basic office of the presbyter as ruler and differentiates two classes of presbyters by the addition of the teaching function to this fundamental office. On this view there are many references in the New Testament to the

¹ In the thinking of the Westminster Divines, "Church Governors" is the *proper* title for the office. "Elders" while common, has the disadvantage of confusing two offices regarded by them as distinct.

ruling elder. Indeed, he is assumed to be in view along with the teaching elder in all the New Testament references to elders (presbyters), bishops, and pastors, unless there is clear contextual evidence for restricting the term to only one class of presbyter. Therefore when Paul and Barnabas appointed elders in every church (Acts 14:23) ruling elders are chiefly in view. Otherwise, it is argued, a plurality of elders in each church is difficult to account for. Similarly it is to a group composed mainly of ruling elders that Paul says, "Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops, to feed the church of the Lord . . ." (Acts 20:28). Many present supporters of this view hold that when Paul declares that bishops must be "apt to teach" this applies to ruling as well as teaching elders, since there is no limitation of the type of "bishop" spoken of (I Tim. 3:2).

This approach however has not been by any means universal in the older Presbyterianism. In opposing it Hodge may appeal with justice to Presbyterian tradition. Calvin, to begin with, does not adopt this approach. Both in the Institutes (BKIV:III,8) and in his commentaries he refers the terms, pastor, bishop, and presbyter to the minister of the Word, and sees the Scriptural warrant for the "Governors" of the church in I Cor. 12:28 and Romans 12:8. This is also the position of the Westminster Assembly, which places the church governor beside the pastor and teacher and the deacon as a distinct and permanent office in the church, and establishes it from these same two Scriptures. George Gillespie informs us that this was determined without a negative vote on Dec. 8, 1643. In *The Divine Right of Church-Government*, Second Edition, 1647, a group of London Presbyterian divines argues for the office of the ruling elder from these two Scripture passages and I Tim. 5:17. The passages are exegeted at great length and objections met (pp. 123-175).

It is against this background that our present Form of Government asserts, "This office has been understood, by a great part of the Protestant Reformed churches, to be designated in the holy Scriptures by the title of governments and of those who rule well but do not labor in the word and doctrine" (Chapter V). This is again a reference to the same Scriptures.

It is evident that in the approach of Calvin, the Westminster Assembly, and our present Form of Government the office of the ruling elder is quite distinct from that of the minister and rests upon a narrow and specific Scriptural base. To those who object that the base is too narrow—Thornwell, for example, urges that in effect the Scriptural warrant for the office is removed—the defenders of Calvin's position appeal to the Old Testament background. The function of elders who rule only is not a novelty, but a continuance of an Old Testament institution in which elders were quite distinct from priests and Levites. The Westminster Form of Government appeals in this connection to II Chron. 19:8.

Some Questions Considered

In considering this question an awareness of the history of the discussion is important. It is naive to assume that the Thornwell position may be taken for granted in modern Presbyterianism. Our interest, however, is not primarily in

which view has the deepest roots in Presbyterian tradition. The question is, which is Scriptural?

It would be presumptuous to seek to determine this question in so brief an article. The following suggestions are given in the hope that they may stimulate study and discussion of this matter.

1. Can it be demonstrated that the term "presbyter" in the New Testament does include ruling elders?

Thornwell thought that this could be shown as a "negative instance" from I Tim. 5:17: "Let the elders that rule well be counted worthy of double honor, especially those who labor in the word and in teaching."

Thornwell reasoned that if some elders rule but do not teach, teaching cannot be essential to being an elder. Ruling, however, is.

It has been too readily assumed that "elders" in this verse is used in the technical sense. When the word is used

(See "Clowney" page 62)

The Gospel by Printed Page in Greece

By Edward J. Young

IN A RECENT ISSUE OF THE PRESBYTERIAN GUARDIAN (November 1955) we told of the work of the Second Evangelical Church of Athens, Greece. One phase of this work is carried on by means of the printed page. There are three types of literature which may be mentioned and which will be of interest to readers of the GUARDIAN.

In the first place a daily devotional booklet is circulated among Greek readers. In form this booklet is very similar to that which is issued by the Back to God Hour. There is a verse of Scripture for each day, and a few brief comments are made upon the verse. At the bottom of the page there is a brief prayer. A second means by which the Gospel is preached is found in an interesting little magazine issued for children. Apart from several features which are of particular interest to children, the magazine carries stories. At present there is a continued life of Martin Luther which will help to make the truths of the Reformation accessible to the children of Greece. Of special value is a page of doctrinal studies, in which the truths of Scripture are made available to young readers. The issue for January 1956, for example, contains the second in a series of discussions of The Holy Scripture,

and treats of inspiration. A third usage of the printed page is the translation into Greek of Scripture notes which are written in England. These make possible a survey of the entire Bible during the course of five years.

The Presbyterian Church in Greece is thus making a valiant attempt to reach its land with the Gospel as well as to instruct and indoctrinate its own people. We of the Orthodox Presbyterian Church may indeed rejoice in this valiant witness to the truth as it is in Jesus Christ. One thing which characterizes the work of the church is its vigorous evangelistic endeavor to reach those outside the church. A recent letter from Greece tells of the young people of Salonika (the Biblical Thessalonica) who arranged for a service to be held in the largest public hall of the city. A large audience filled the hall to hear the Gospel, and Dr. Hadjiantoniou, who preached, writes that he hopes that there were present "people who opened their hearts to receive the message of the Prince of Peace." May we of the Orthodox Presbyterian Church pray that God will encourage these faithful laborers of His in that land in which the great Apostle once proclaimed the Name of Christ. May we also pray that the opposition of the Greek Orthodox Church will prove to be ineffective, and that the Gospel may be seen to be indeed the power of God unto salvation.

Editorial Staff

EDITORS

Ned B. Stonehouse
Leslie W. Sloat

ASSOCIATE EDITORS

John P. Galbraith
Robley J. Johnston
Robert S. Marsden

CIRCULATION MANAGER

Albert G. Edwards, III

CORRESPONDENTS

Calvin A. Busch
Edwards E. Elliott
Lawrence R. Eyres
Edward L. Kellogg
LeRoy B. Oliver

All correspondence should be addressed to **The Presbyterian Guardian, 1505 Race Street, Philadelphia 2, Pa.**

Principles of Presbyterianism

TWO ARTICLES earnestly concerned with basic principles of Presbyterian church government have appeared in the January and February numbers of this journal. In particular they contain forthright criticisms of a formulation of a Chapter on "Basic Principles" which has been proposed for adoption by the Orthodox Presbyterian Church. In the judgment that they raise questions of the gravest import for the future of this denomination, we believe that the issues that have been raised must be discussed with the utmost frankness.

The former article, by Robert S. Marsden, contains the more moderate attack upon the proposal of the Assembly Committee. For it not only agrees in eliminating "certain elements that might be termed 'rationalistic,'" but it also accepts substantial portions of the proposed new chapter. It nevertheless maintains that it has seemed "well to retain the 'Basic Principles' which had been a part of Presbyterian church government for many years."

The later article, by Paul Woolley, while not discussing the chapter as a whole, evidently agrees with the former article so far as its main thrust is concerned. It also makes a plea for a retention of the traditional chapter. But it

goes beyond the former article, not only in the extent and intensity of its basic criticisms, but also in the far-reaching claim that the Committee's proposed chapter affords evidence that the Orthodox Presbyterian Church may be forsaking its heritage and abandoning the explicit purpose for which it was brought into being.

While we think it important that the viewpoints expressed in these articles be fully considered, we cannot disguise the fact that we on our part should regard it as calamitous if the basic approach apparently taken by these critics should prevail. As we consider the questions at issue, however, we think it timely to warn our readers not to gain an exaggerated estimate of the differences between the spokesmen for the variant viewpoints. The dispute at this point is not simply one between conservatives and radicals, between traditionalists and innovators. Our own ideals and hopes for the Church as well as our concern that it shall not follow the path of isolation and sectarianism are much, much closer to those of the authors of these articles than might possibly be gathered from a superficial reading of the present discussion.

This does not imply, however, that most weighty issues are not at stake in the decisions with which the Church is confronted. In our judgment the proposal of the Committee has resulted from a most earnest concern to set forth Scriptural principles and to eliminate all formulations which lack support of or are contrary to Scripture. The other approach, it appears to us, is largely traditionalistic. The persons who advocate this latter point of view indeed do not seem to us generally to be marked by a traditionalistic outlook. We regret the more, therefore, what appears to us to be an inconsistency with their general point of view. We recognize wholeheartedly that there is a proper place to be assigned to tradition. There is also, however, great danger that one may arbitrarily appeal to tradition to support one's own preferences while readily rejecting other traditions.

It is well indeed that we should be reminded that the Orthodox Presbyterian Church was founded "to continue what we believe to be the true spiritual succession of the Presbyterian Church in the U.S.A." When we do so, however, we believe that we should also recognize that this commitment preeminently

involves a concern to assign preeminence to the absolute and unique authority of the Word of God. This alone will deliver us from a slavish dependence upon and subservience to mere tradition. We regret therefore that this fundamental distinction between Scripture and tradition, which was especially in view in the formulation of the Committee's proposal, is not kept sharply in view in the criticisms that have been offered.

In the interest of clarifying the new formulations concerning basic principles as proposed by the Assembly Committee it is well to consider why the Committee considered it necessary to propose a thorough revision of the traditional statement. That it contains glaring faults and is defective should appear from a reasonably careful examination. The following points may be noted:

(1) Though presumably intended to be a statement of specifically Biblical principles, it was evidently composed in an atmosphere considerably influenced by the dominant rationalism of the times. Thus it unqualifiedly speaks of "the rights of private judgment" as being "universal and unalienable" (Sec. 1); it appeals to a "principle of common right" (Sec. 2); and declares that ecclesiastical discipline derives part of its force from "the approbation of an impartial public" (Sec. 8).

(2) Various subjects are treated in the traditional statement which, though appropriate enough in certain contexts, hardly belong to a formulation of principles of church government. One example of this is the treatment in Section 1 of the question whether a religious society should be aided by the civil power, a question which involves the relation of church and state rather than specifically the government of the Christian church. Another example is the introduction of a discourse on truth and goodness in Section 4. This is a subject indeed of comprehensive implications. Can anyone seriously contend, however, that a discourse on the inseparable connection between faith and practice is appropriate in a statement of principles of church government?

(3) Finally, a defect of large proportions is that the traditional statement does not clearly and emphatically set forth as a most basic principle, if not the most basic principle, of church government, *Christ's headship over the Church*. There is indeed at the very end a rather incidental reference to the great

Head of the church. Can we be satisfied, however, with a statement of principles which does not give this great truth the preeminence which it deserves?

The Assembly's Committee became aware of such faults and defects as these, and on this background took the eminently sensible step of formulating a new statement. If sufficient attention is given by the Church to the contents of the present Chapter, we believe that, rather than recoiling from the Committee's efforts to overcome its grave faults, it will recognize that, to say the least, the Committee is on the right track in its general approach.

Two points of criticism of the Committee's proposals which appear in both articles must be singled out for special comment. A loud alarm has been sounded because the Committee's report does not include the statement "that truth is in order to goodness." This objection clearly is not formulated in temperate terms for the decision of the Committee to propose the omission of this language is characterized as an abandonment of the principle as such. The reader of the February article might easily get the impression that the Assembly's Committee is so nefarious as virtually to be recommending the abandonment of an insistence on morality in the life of the church. And the author of the January article supplies the bold conjecture that "the Committee's Version eliminates entirely the basic idea that 'truth is in order to goodness,' presumably because the paragraph containing it in the present *Form of Government* was thought to contain rationalistic elements!" The quotation under discussion is indeed not as happy as it might be in its formulation of the purpose of truth. Surely other purposes must be kept in view such as the glory of God and the salvation of sinners. But the more basic reason for the omission of the statement, together with the rest of the paragraph in which it appears, is as indicated above the consideration that these general declarations concerning truth and goodness do not appear appropriate in a statement of principles of church government. We trust that on further reflection the Church will recognize the validity of this observation and will conclude that there is nothing that justifies the excitable criticisms of the Report at this point.

A second basic criticism of the Assembly Committee's statement of basic principles is concerned with the proposition

that "the government which Christ has ordained for the Church is the Presbyterian form of government" and the further declaration that "inasmuch as other forms of church government are without warrant or sanction from the Scripture we do not believe that they are founded upon or are agreeable to the Word of God." The January article charges that in these statements "the Committee overstates the case for the divine authority of Presbyterian church government." Astonishingly, however, the writer immediately goes on to say that the Committee's formulation "is perfectly true," and then he appeals to Presbyterian tradition as having been tolerant in such matters. In short he appears to argue that the "perfectly true" formulation of the Assembly's Committee is an overstatement of the case for the divine authority of Presbyterian church government. It becomes evident, therefore, that tradition as distinguished from the truth, and even as set over against what is "perfectly true," is made the criterion for the criticism of the Committee's position.

The author of the February article, on the other hand, presents a more consistent attack upon the Committee's position. He maintains that the Committee is returning to a "divine right Presbyterianism" which made extravagant claims of Scriptural support. With regard to this position it should be observed, in the first place, that the Committee does not claim that every feature of Presbyterian church government as that has developed enjoys the warrant or sanction of Scripture. It explicitly defines what it means by the Presbyterian form of government in this connection in the proposition that "the church, in its particular congregations and in its total unity, is ruled by presbyters." Certainly then the Committee is not saying that the position of churches which recognize, as the Massachusetts Bay Church did, the rule of elders is "without any support or warrant in Scripture." It is requisite, therefore that more careful attention be given to what the Report actually says and what it does not say.

In the second place, however, if this criticism of the Report means that the proposition that "Christ has ordained for the church . . . the Presbyterian form of government" (as defined in the context) is not founded upon and agreeable to the Word of God, we are confronted with a far-reaching issue of principle. Admittedly the decision on this

point will be of the most momentous character. In the report of the Assembly's Committee, at any rate, the Church is confronted with a clear-cut position, a position which has basically controlled the Committee in its approach as a whole.

We hope that these questions are being given the attention they deserve in the sessions and presbyteries and in informal discussions. If the statement of Basic Principles is carefully examined, and if it is weighed in the light of Scripture, we are confident that genuine progress will be made toward the goal of establishing the Church ever more firmly upon the truth.

N. B. S.

Correspondence

TO THE EDITOR:

Your article which appeared in *The Presbyterian Guardian* of February 15 has come to my attention. In all fairness to Christian brethren may I say you have made two suggestions which are not correct.

1. You suggest that Dr. Bordeaux has been frequently at odds with Dr. Carl McIntire, titular head of the (American) Council, and recent developments affecting this and other movements with which Dr. McIntire is associated "undoubtedly" raised the pressure to a "breaking point."

If this is true then Dr. Bordeaux' statement before the Executive Committee would be false and I have more faith in Harlee than that. He expressed the greatest of Christian love for the brethren and furthermore when he was asked the question if he were resigning because of pressure or division, he frankly said no and followed the statement by saying it was only because he felt it was the Lord's will.

2. You referred to Dr. McIntire as the "titular" head of the Council.

As President of the Council, though I haven't been in this position very long, I believe I'm qualified to say this statement is also false. Dr. McIntire has not even suggested anything I should do in running the Council. Even though he was active in organizing it and getting it under way, and though I realize his understanding of the conditions in the world of apostasy very much, I must say in all fairness the Council is on its own. I am not the type of person to be directed by anyone. Yet in my position it is my purpose to be fair to everyone.

Sincerely yours,

HARLAND J. O'DELL
President, American Council
of Christian Churches

The Reformed Faith and Dispensationalism

Part II — Salvation

By H. WILSON ALBRIGHT

WE HAVE OBSERVED PREVIOUSLY that the difference between the Reformed Faith and Dispensationalism is the difference between unity and diversity. The Reformed Faith finds unity in God's purpose, in the Scriptures, and in the Covenant of Grace, whereas Dispensationalism looks for and emphasizes diversity. We observe now this difference as it is seen in the teaching concerning salvation itself and the Church.

At the heart of the Bible message is the gospel of salvation. It is because the Scriptures give the authoritative and true answer to the question, "What must I do to be saved?" that they satisfy the deepest longing of the heart.

Excellent is the note on Romans 1:16 in the Scofield Reference Bible, a recognized source book for dispensationalism, "... Salvation is the great inclusive word of the Gospel, gathering into itself all the redemptive acts and processes: as justification, redemption, grace, propitiation, imputation, forgiveness, sanctification, and glorification. . . . Salvation is by grace through faith, is a free gift, and wholly without works. . . ." (S.R.B. p. 1192)

The believer, contemplating the wonders of salvation, can only "say continually, the Lord be magnified."

But is there another salvation? We would long to find some inconsistency here, but we learn that the divisive method of dispensationalism penetrates even to the teaching concerning salvation. The salvation defined above is found to be restricted by the dispensationalist to the present dispensation. This is consistent with the strong criticism leveled against the Covenant of Grace by the dispensationalist.

It is in the note on page 1343 of the Scofield Bible that we find an outline of the dispensational view of the gospel. "Four forms of the Gospel are to be distinguished: (1) The Gospel of the kingdom . . . (2) The Gospel of the grace of God . . . (3) The everlasting Gospel . . . (4) That which Paul calls, 'my Gospel' . . ."

That these forms are to be kept dis-

tinct is emphasized in the statement concerning the Everlasting Gospel: "It is neither the Gospel of the kingdom nor of Grace." That they are to be applied to distinct dispensations is also clear. We would only ask at this point if there is no gospel for the saints of the Old Testament. Certainly it was preached to Abraham (Galatians 3:8). But nothing is said concerning this.

Turning then to the "Gospel of the kingdom," we learn that it is "the good news that God purposes to set up on the earth, in fulfilment of the Davidic covenant . . . a kingdom, political, spiritual, Israelitish, universal, over which God's Son, David's heir, shall be King, and which shall be, for one thousand years, the manifestation of the righteousness of God in human affairs" (S.R.B. p. 1343).

"The kingdom is to be established by power, not persuasion, and is to follow divine judgment upon the Gentile world powers" (S.R.B. p. 977).

Two glaring omissions demand our attention in this "gospel." Where does faith in Christ come in? Evidently salvation is by subjection to the King rather than through faith in the Saviour.

A second question involves the cross. Is there no place for this? We must press the point for "Two preachings of this Gospel are mentioned, one past, beginning with the ministry of John the Baptist . . ." (S.R.B. p. 1343). This means that this gospel was preached before the cross.

Lest there be any question, we are told also that "When Christ appeared to the Jewish people, the next thing, in the order of revelation as it then stood, should have been the setting up of the Davidic kingdom" (S.R.B. p. 998).

Dispensationalists must seriously ponder this question, "Where does such an outline leave room for the cross and the atoning work of Christ? Where does it provide for the fulfilment of Old Testament prophecies of the suffering Saviour?" According to the Dispensationalist, the cross came in only because

the Jews rejected the kingdom.

As Dr. Oswald T. Allis has phrased the question, "How could a 'Bible Christian' minimize more seriously the value and centrality of the cross in Biblical Revelation." (*Modern Dispensationalism and the Doctrine of the Unity of Scripture*, p. 15)

Dr. Lewis Sperry Chafer, another recognized spokesman for dispensationalism, in his little book *Dispensations*, recognizes this question and seeks to answer it (p. 26ff). He appeals to the sovereignty of God and holds that God *purposed* the rejection of Christ by the Jews and thus assured postponement of the Kingdom and also provided occasion for the cross.

Whether or not this explanation is satisfactory, we must leave to the reader to judge. We would recommend, however, as more scriptural and more logical the interpretation presented in the Reformed Faith:

That the prophecies and promises regarding the kingdom and throne of David are fulfilled in the life, death, resurrection and ascension of Christ; and in the church;

That when the angel said to Mary that the Lord God would give to Jesus the throne of his father David, and that He would reign over the house of Jacob for ever, and that of his kingdom there would be no end, it was not a future reign over a world of partly unconverted people; but a reign over his church;

That when John the Baptist and Christ preached that the Kingdom of heaven was at hand, it really was, and nothing that a Jewish mob or a Roman army could do would prevent its being set up;

That after these had done their worst and the resurrected Christ said that "all power" was his in heaven and on earth, He meant just that, that He *is* King (cf. Col. 1:13; Eph. 1:21);

That Paul referred to this when he said that "He must reign till he hath put all enemies under His feet," and that Christ is reigning now.

To summarize the discussion of the forms of the Gospel we quote again from Dr. Allis. "The most startling thing about these two 'forms' of the Gospel, when we compare them, is their mutual exclusiveness. The one speaks of the Davidic King, the other of the crucified and risen Saviour. The Gospel of the grace of God—in a word, the Cross—belongs to the Church age; the Gospel of the kingdom was preached

before the church was founded and is to be preached after the church is 'raptured.' But it is a different Gospel. It is the Gospel of the Crown, not the Cross. This is consistent Dispensationalism. 'Grace' and 'the Kingdom' belong to two distinct dispensations which are set definitely in contrast, and each has a Gospel of its own. Salvation clearly will be on quite a different basis in the Kingdom age from what it is today in the Church age." (*Modern Dispensationalism and the Doctrine of the Unity of Scripture* p. 10-11)

We would commend to the reader the words of Dr. Charles Hodge. "The common doctrine of the church has ever been that the plan of salvation has been the same from the beginning . . . having the same promise, the same Saviour, the same condition, and the same salvation." (*Systematic Theology* Vol. II, p. 366).

There are other questions which de-

serve study but which we only mention. Will the coming of Christ terminate the day of salvation for sinful men? (2 Cor. 6:2) Or will it usher in an age during which the number of the redeemed will vastly exceed the total of those saved during the entire course of human history preceding it, as the dispensationalist insists? (S.R.B. p. 977)

Is this possible when, according to dispensational teaching, the rapture will remove from the earth "every believer," and the Holy Spirit also will be removed? Yet we are told of a great work of salvation in the sealing of the 144,000 of the tribes of Israel and the assembling of "a multitude which no man can number."

It is possible only if one recognizes a complete break in the continuity of the body of believers, the Church.

(To be Concluded)

Book Reviews

GOD'S PLAN AND MAN'S DESTINY, by Viola M. Cameron. Presbyterian and Reformed Publishing Co., Philadelphia, 1955, 159 pp. \$1.80.

MANY a book worthy of the reviewer's notice does not fall within the category of new publications. Although *God's Plan and Man's Destiny* comes forth as a publication of the Presbyterian and Reformed Publishing Company under the date 1955, it has been around for several years. That it has received so little attention may be due to a number of factors. Until now it has not been "pushed" by a well-known publisher. Its paper cover is not done in color. And, regrettably enough, it has numerous disturbing typographical errors.

But when that has been said, it is necessary also to say that Miss Cameron's little book deserves the attention of all who have a serious interest in learning or teaching the message of the Bible. *God's Plan and Man's Destiny* is called by its author "a digest of the Bible . . . from Paradise lost to Paradise regained." One of the most serious deficiencies of present-day religious knowledge is a lack of theological insight in the popular understanding of the Bible. Systematic theology is not much to the taste of the

average Christian of our day. Like Hamlet's play, it "pleas'd not the million; 't was caviare to the general." Yet the need of such an approach to Bible study is almost as great as Bible study itself, for without it the Bible's message of truth may be perverted into error. Miss Cameron's book may be said to be "systematic theology for the layman."

Lest such a characterization prejudice some against this book, emphasis should be laid upon the fact that it is the author's purpose to present the Bible as "a plain book, addressed to the people, not to a special class of men such as clergymen." Miss Cameron gives the reader with no special theological training a basis for understanding the ideas about which the Bible's message centers. The chief value of this book is its clear exposition of the idea of the covenant as the controlling concept in the revelation of God in the Bible. Yet this is done with no detached didacticism. The truth of the Bible is applied to life with true piety as well as perception.

A few scattered statements may be judged incautious by the discerning reader. The treatment of the positions of Paul and James on justification by faith does not sufficiently guard against the idea of a contradiction between the two. Miss Cameron's use of the word

"compel" in setting forth regeneration is also open to misunderstanding. Likewise, her assertions concerning the mode of baptism in the early church are probably not altogether accurate. Questions also might arise with respect to her views of Christ's second coming.

God's Plan and Man's Destiny, despite its faults, should prove to be a useful handbook for the beginner in Bible study. Used as a basis of group study and discussion it will be productive of needed insights into Christian truth. All in all, it deserves the attention of those who are interested in enlarging the church's ministry of Christian education—especially among adults.

HEIRS TOGETHER by W. Melville Capper and H. Morgan Williams. Intersarsity Christian Fellowship, Chicago, 1955 (Reprint), 118 pp.

IT IS THE CROWNING GLORY of the Christian faith that it sanctifies all of life and makes both the great and the trivial things of this life to find their proper significance in their relation to God. Thus the Christian is delivered from boredom in performing the recurring round of the simple tasks of making a living. At the same time in the higher duties he is furnished with a motive which adds incomparable dignity to his acts.

Nowhere is Christianity's sanctifying influence in the major areas of human life more significant than in that which has to do with the relations of man to woman. The potentialities for good or evil that lie within the realm of the relation between the sexes are well nigh incalculable. The Christian faith elevates that relationship to its highest possible station when it makes man and woman as husband and wife heirs together of God's gracious covenant promises and blessings.

Heirs Together represents a much needed effort to lay before young people both the privileges and responsibilities which are theirs by virtue of the fact that God created man male and female in His own image. Written by two Christian physicians for the Intersarsity Fellowship in its work among college and university students, this little book helps to fill a serious gap in the instruction of young people concerning the problems of courtship and marriage. It is written for young people and it deals simply and forth-rightly with the difficult question of sex which looms so large on their

horizon. *Heirs Together* is a sober—but not prudish—treatment of this subject so vital for happy, useful fulfilment of the character with which God created man.

The authors of *Heirs Together* begin their little book with a consideration of the general character of the relation between the sexes. They continue to write—with hints of happy personal memories—of the course of courtship and the need for preparation for the married state. In the chapter called "Decision" the authors seek to offer counsel in accord with scriptural principles for the momentous choice of a life partner. In the chapters entitled "Design" and "Purpose" (and Appendix A) there is provided an account of the physiological factors in God's design in the creation of man and women. A chapter called "Disorder" deals with sexual irregularities in a straightforward manner which is nonetheless tempered by the general good taste and restraint of the authors.

In a few details the reader will observe the need for a more careful attention to the rule of Scripture. In the matter of guidance in the choice of a life partner the subjective element receives rather more prominence than is right. While "mixed marriages" are discouraged, the biblical prohibition itself is not given the powerful sanction it deserves, and on the matter of marriage between the races the moral issue seems confused with the practical considerations. A trichotomic view of the human personality also comes to expression in the chapter on "Self-Discipline."

In spite of such minor defects *Heirs Together* is a valuable addition to the pastor's tools and to the church's library for young people. R. J. J.

MEDITATIONS IN AN EMPTY ROOM, by Marya Mannes.

NO, THIS IS NOT A BOOK, nor is it a chapter in some devotional treatise for some saintly order. It's just a short article in the February 23 issue of *The Reporter*, a bi-monthly secular magazine.

The "empty room" is a small room in the UN General Assembly building, called the "Meditation Room," built in 1952 by the Laymen's Movement for a Christian World, as a place of communion and worship. Since the room was to be used by many nations and religions, the idea was to avoid any symbol which might offend any believer. Author Mannes describes it:

"It was windowless... rounded at

one end, curtained from floor to ceiling in off-white, carpeted in off-white, and lit by beams of spotlights in the ceiling. About 20 armchairs of American pine with barrel stave backs, five in a row, faced the curved end of the room; in the center is a polished tree trunk four feet high and three feet across, on top of which is a cluster of philodendron... A separate shaft of light is directed on this as if it were significant." The United Nations flag once there had to be removed.

Mannes has some things to say about this room which sound prophetic: "It seemed to me that the core of our greatest contemporary trouble lay here, that all this whiteness and shapelessness and weakness was the leukemia of non-commitment, sapping our strength. We had found, finally, that only nothing could please all... The terrifying thing about this room was that it made no statement whatever. In its opacity and constriction it could not even act as a reflector of thought."

"Outside in the city, I began to see this non-commitment everywhere. I

looked at the new buildings... they made no statement. They offended no one. They had no stamp upon them. They were faceless. This was the kind of taste that is no taste, not even bad taste."

The author then turns the spotlight on radio and TV programs, and says the men who command audiences of millions today do so because they at no time commit themselves to anything but the sponsor's product. "That is why any statement, any commitment of self, is a stab of joy, on television or anywhere else—a rush of plasma into the draining bloodstream of our condition." He points however to a few programs which allow men to show their singularity and dare to be quizzical about accepted values and attitudes. When this does happen, says Mannes, "then we know what we are missing every day of our lives in the pallid company of the uncommitted."

And now please read again Revelation 3:16.

R. K. CHURCHILL

Sketches on the Life of Charles Hodge

Childhood and Education

By LESLIE W. SLOAT

IN THE FIRST OF THESE SKETCHES, published in the March issue, we told of the arrival of the Hodge brothers in America, and of the establishment in business and church of Andrew, Charles Hodge's grandfather. Now we turn to Charles' more immediate family, and to his own early years.

It was in 1739, nine years after he arrived in America, that Andrew Hodge took to himself a wife, Jane McCulloch. From this union fifteen children were born, but eight died at birth or in early infancy.

Among the seven who lived was Hugh, born August 20, 1755, and destined to be the father of two famous sons—one a physician, and the other a theologian. Yet in the providence of God he was barely to know either of them.

Hugh himself turned to medicine, for surgery in those days could be called medicine. Though in 1775 he was only 20 years of age, he became a surgeon with the Continental army. For a time

he was a prisoner of the British, though presently he was released. When the British occupied Philadelphia, one of the things they found time to do was to take vengeance on those who did not support the British way. Andrew had dumped some tea at his wharf. The British managed to burn his house. After the war he claimed substantial damages.

At any rate, when Hugh returned from the war his father's business lacked financial stability, and one result was that Hugh had to delay his own marriage. It was not until 1790, when he was 35 years of age, that Hugh stood in church before the Rev. Ashbel Green, with Mary Blanchard by his side, and the mother of Charles Hodge took her firm place in the historic family.

Mary Blanchard was ten years younger than her husband. Her mother was of English descent, and her father of French Huguenot strain. She herself had been born in Boston. When she married Hugh Hodge, therefore, it might be said that the Calvinism of Scotland was joining

the Calvinism of France. Out of the union came the Calvinism of America.

Father Hugh, as we noted, was a surgeon, a doctor. But the science of medicine was not yet much developed, and being a doctor in 1790 was not too promising an outlook. Especially was this true in Philadelphia, where many people were living close together, near the banks of the Delaware, and where trading ships from various ports throughout the world brought not only visible cargoes of merchandise, but also unseen cargoes of death-dealing disease.

Plagues were frequent. Philadelphia had a yellow fever epidemic in 1793, another in 1797, with lesser outbreaks in other years. Poor living conditions and filth-strewn streets which made cleanliness nearly impossible did not help. Dr. Hugh did all he could as a doctor, but all he could do was not enough. There were other doctors, of course. The most famed was Benjamin Rush, who developed and promoted the practice of bleeding people who were sick. Consensus is that the treatment was as successful as most others in vogue.

Hugh and Mary lived in a house west of the Hodge storehouse on Water street, below Race. Their first born was a girl named Elizabeth. She entered the world December 19, 1790. She departed it in 1793, a victim of the yellow fever Doctor Hugh could do so little about.

Before she died a sister, Mary, was born September 1, 1792. Mary survived the yellow fever and in August, 1794 was joined by a little brother, named for his father. So Dr. Hugh and Mother Mary had little namesakes in the family. Mother Mary decided to visit Boston in the spring of 1795. While she was away, what yellow fever could not do, measles did. When she returned, hastily summoned by her weary husband—neither mail nor travel moved rapidly in those days—little Mary had already died, and little Hugh soon followed. The parents were again childless.

A second son, also named Hugh but distinguished by being called Hugh Lennox, was born June 27, 1796. His name is famous in Philadelphia medicine. And on the second day—or was it the third—at any rate it was about midnight—after Christmas in 1797 a third son was born. He was named Charles. Some time before his birth Dr. Hugh had moved away from Water street, because of the "insalubrity" of that particular section of the city. The new home, into which Charles came, was on Arch

street above Fourth.

But now the terrific hardship involved in being a doctor in Philadelphia in those days told on Father Hugh. He had weathered the war and the yellow fever plagues. But the strain was too much. In July, 1798, before Charles was old enough to say "Da-Da," Mary Blanchard was left a widow. To her remained the task of bringing up, in this inhospitable world, two infant sons. When she died in 1832 both sons were well established in their respective fields. She had done her task well.

In his latter years Charles Hodge wrote a brief autobiographical sketch of his early life. It is rather brief, and aside from it we have little information about these years.

For a time Mother Hodge and her two sons lived at the "county seat" in Abington. In a letter to Charles, written in December, 1810 from Abington while she was there to attend the funeral of the Rev. William Tennent, she says,

"I shall sleep tonight for the last time in the room we formerly occupied, in one corner of which was your little bed. Opposite one of the windows are the leafless branches of the tree under which lie the remains of poor Nimble Toes—do you recollect, Charles, assisting at the burial of this faithful animal, and the tears that were shed by his tender-hearted mistress? . . . The beautiful green avenue to the house where you used to frolic is covered with snow, and the fine large trees that afforded you shelter and repose appear as desolate as the hearts of the present inhabitants. . . . Abington will, I am sure, be associated in your mind with the most pleasing recollections of childhood. Here you first inhaled the pure atmosphere of the country, and imbibed a taste for rural occupation which, wheresoever it may be your destiny to dwell, I hope you will ever retain."

The early schooling of the boys was in Philadelphia. Charles mentions four private schools he attended. The first, in Arch Street, was taught by an old lady. Next was a school that specialized in writing and arithmetic, taught by Andrew Brown, an elder of Second Church. Then there was one taught by a Swedenborgian named Taylor. Here the favorite interest was geography, with history and biography included. There was also a drawing school located at the corner of Third and Chestnut. But Charles was no artist. "Charles," said teacher Cox one day looking over his

shoulder, "Charles, I could spit paint better than that."

Such a series of schools might be thought to have produced a rather disintegrated education. Yet it apparently laid the foundation for advanced mental activity in later years. Though his mother was always chiding Charles for being mentally lazy, he seems to have made his way satisfactorily in competition with his classmates.

On the religious side, Mother Hodge took the boys faithfully to church, where Ashbel Green was the preacher, and saw to it that they learned the Catechism, in which Pastor Green drilled them. In rather interesting fashion, Charles makes no claim to an early acceptance of Christianity, but rather asserts that he was practicing a merely natural religion. He says:

"As far back as I can remember, I had the habit of thanking God for everything I received, and asking Him for everything I wanted. If I lost a book, or any of my playthings, I prayed that I might find it. I prayed walking along the streets, in school, and out of school, whether playing or studying. I did not do this in obedience to any prescribed rule. It seemed natural. I thought of God as an everywhere present Being, full of kindness and love, who would not be offended if children talked to Him. I knew He cared for sparrows. I was as cheerful and happy as the birds, and acted as they did. There was little more in my prayers and praises than in the worship rendered by the fowls of the air."

And from the vantage point of over fifty years as a professor of theology he added, "This mild form of natural religion did not amount to much. It did, however, save me from profanity . . ."

In 1809 Hugh and Charles were sent to a classical academy in Somerville, N. J. Charles indicates that the chief reason was not so much the excellence of the school, which apparently had only one teacher, as the fact that the boys would be near a cousin, John Bayard, who would be able to exercise parental oversight. The boys did not live with him, but frequently visited his farm. For their first six months they boarded in the family of a Judge Vandevere, and for the remaining eighteen months with a General Stryker. Among the numerous visitors to the Stryker home was the Honorable Theodore Frelinghuysen, prominent in New Jersey political history. The boys became acquainted not

only with him but with other prominent personages.

Somerville was on the "Swift and Sure Mail Coach Line" between Philadelphia and New York. It was therefore relatively easy for their mother to visit them, which she did more than once. On her return from the first such visit, she wrote them:

"... I am pleased to hear my Charles say, that he finds Caesar difficult but makes out to get his lessons—were it not difficult it would not be worth the study as affording no exercise for the mind. The great use of study is to strengthen the mental powers as exercise does the bodily ones. Therefore the pursuits that do not compel you to close application and attention are useless... true pleasure consists not in inaction, but in variation of employment." And she continued:

"People laughed at my going a hundred and twenty miles in winter to get a kiss from two such boys—let them laugh. I was compensated for the trouble in finding you so agreeably situated, so happy and I trust progressing in knowledge and virtue. And as your welfare and improvement will reward me for any exertion I make to promote them, so I confess your proving only common characters such as the mass of mankind are, would be the greatest mortification I am susceptible of... The misapplying or neglecting to improve talents committed to our care is one of the sins often spoken of in Scripture."

In those days preachers were also teachers. The first teacher the boys had in the Somerville Academy was the Rev. Mr. Boyer, afterwards pastor of the Presbyterian Church in Columbia, Pa. Later the teacher was the Rev. Mr. Vredenburg, pastor of the Dutch Reformed Church in Somerville. Of what the schooling included, other than Caesar, we are not told, nor do we know the number of pupils. One fellow student was Peter Studdiford, who became a Presbyterian minister and pastor of the Presbyterian Church in Lambertville, New Jersey.

Early in 1812 the family set up residence in Princeton. Mother Mary moved there to provide a home for the boys. Hugh entered Princeton College in the second half of Sophomore year. Charles attended Princeton Academy in the spring, and entered the college in the

fall, thus being a full year behind his brother.

For the rest of his life, with brief exceptions, Princeton was the home of Charles Hodge. Of life in the college and seminary we shall speak in our next account, but we may note one development here. Mother Mary remained for a year or more as homekeeper. But in the spring of 1813 some of her other roomers left, and their place was taken by the widow of Dr. William Bache of Philadelphia and her three children,

Orthodox Presbyterian Church News

Portland, Me.

Through the cooperative endeavors of the Ivy Club and the Parish Committee the social parlors of Second Parish church have been redecorated and present a delightful appearance. Ruling Elder Ernest Kliemann, who heads the local weather bureau, has been transferred to South Carolina where he will be head of the Greenville bureau, beginning June 1.

Houlton, Me.

On February 23 the congregation of the Houlton church held a fellowship supper in the American Legion hall, with 37 in attendance. Dr. Joseph Memmelaar of Bangor was guest speaker, bringing a message concerning the contemporary religious situation.

Bangor, Me.

A fellowship supper and hymn sing for members and friends of Pilgrim church was held March 16, with some 35 persons present.

Fair Lawn, N. J.

Members of Grace Church gathered recently for a farewell dinner for the Rev. and Mrs. LeRoy Oliver, who left on April 2 for Philadelphia, where Mr. Oliver is to serve in the position of Associate General Secretary for Home Missions of the denomination. Guest preachers at the church have been Henry Fikkert, Raymond Commeret, George Knight and Elmer Dortzbach... Eleven persons have joined the congregation in recent weeks.

West Collingswood, N. J.

The annual Congregational dinner of Immanuel Church was held March 8. Nineteen adults who have joined the church in the past year, together with their covenant children, were guests of the congregation on this occasion... On Thursday evening,

Catherine, Benjamin F., and Sarah.

Sarah was fourteen at the time. Her father was a grandson of Benjamin Franklin. Her mother was the sister of Dr. Caspar Wistar of Philadelphia. She seems to have been much concerned with "society" in the lighter sense of the word, though Hugh described her as a "very superior and high-toned woman." Mother Mary and Mrs. Bach did not get along too well. But Charles and Sarah made out fine. In 1822 they were married.

March 22, the Calvin College a-cappella choir gave a concert before an audience which filled the church auditorium.

Pittsgrove, N. J.

Two members of Faith church, Ruth Botbyl and Carl Clark, were united in marriage on March 17 by the Rev. Raymond Zorn, pastor of the church.

Wilmington, Dela.

At the second monthly social evening of Eastlake Church, held March 16, the motion picture *Martin Luther* was shown. Younger children were cared for in a nursery, and refreshments were served following the picture.

Kirkwood, Penna.

The annual fellowship dinner was held March 15, and provided a delightful evening for the members of Kirkwood Church. An offering, which amounted to about \$700, was received. A series of special services was held at the church the week of April 9, with the Rev. Lawrence Eyres of Westchester, Ill., as guest preacher. Mid-week prayer meetings have been pointed specially to these services.

Volga, S. D.

The pastor of Calvary Church, the Rev. Bruce Coic, together with the Rev. Benson Male of Denver conducted a week of special meetings at Pioneer Chapel in Lincoln, Nebraska, March 13-19. They also assisted Faith Church of Lincoln in making a survey of new developments in the city, with a view to possibly relocating the church. On March 16 the Men's Society of Calvary Church sponsored a "Family Night" dinner, and social evening which featured the showing of the film, "Prior Claim."

Hialeah, Florida

The Rev. John Galbraith visited the work of Sharon Chapel early in March and surveyed with the Rev. Robert Lucas, pastor of the Chapel, the opportunities in the area. In view of the rapid development taking place, it

seems imperative that a chapel building be erected as soon as possible. The congregation is at present meeting in the local school auditorium.

Los Angeles, Calif.

A series of special meetings was held at Beverly Church March 11-15, with Orthodox Presbyterian ministers from the area participating in a discussion of the theme, "Christianity or Liberalism—which is the true religion?" On March 24 Bob Davenport, All-American fullback from U.C.L.A. spoke to a youth rally sponsored by the Van-guards, the Y. P. Sunday school class at Beverly. Other young people from the area attended. The pastor, the Rev. Dwight Poundstone, is conducting a communicants class in Whittier.

Garden Grove, Calif.

The Garden Grove church was organized as an Orthodox Presbyterian congregation on May 12, 1955, with nineteen communicant members and 16 covenant children. Since then 18 adults have completed a series of instruction classes, and nine of these have been received as members, along with six who came by transfer from other churches. At present there are 34 communicant members and 34 covenant children. The work is under the direction of the Rev. Robert Morris. Attendance at Sunday morning worship services has been averaging about 80, and in the Sunday school about 120. It is the prayer of the pastor and members that the growth of this work will be enduring.

San Francisco, Calif.

The drive to secure funds for the purchase of property for the South San Francisco mission, sponsored by First church, is making progress, with over \$800 on hand. The meetings are presently being held in a rented auditorium in Southwood.

Sunnyvale, Calif.

The nation was informed of the Orthodox Presbyterian church in Sunnyvale when the pastor, the Rev. Henry Coray, made a brief appearance on the March 21 television program, "This is your Life," in connection with the presentation of the story of the Rev. Pratt Tucker, formerly a miner in West Pittston, Pa., and now Chaplain of the Federal Penitentiary in Atlanta, Ga. Plans are under way to organize the congregation in Sunnyvale at an early date. A down payment has been made on a property in a new residential area. Dr. Edward J. Young was guest preacher on March 18.

Portland, Oreg.

A Bible conference was held at First Church March 13-18, with the Rev. Edward Kellogg of National City as guest preacher. A special visitation program in the neighborhood preceded the week of services, which were a means of blessing to the members of the church and to visitors from the community.

Center Square, Penna.

Ruling Elder Thomas G. Kay, who has been in charge of services at Community Church for some time, has accepted a call to become pastor of two Southern Presbyterian congregations in the state of Mississippi.

Dr. Young's Lectures Arouse Wide-Spread Interest

ABOUT FIFTY MINISTERS and Christian workers representing eight denominational groups heard the lectures of the Rev. Professor Edward J. Young, given on three successive Monday mornings in the Third Christian Reformed Church of Paterson, N. J., beginning February 26. The three lectures were on the subjects, "Genesis One," "The Fall of Man," and "Isaiah 7:14." Following each lecture there was a coffee break, giving opportunity for those present to become mutually acquainted, and then there was a question and answer period. The questions revealed a number of theological viewpoints in addition to that of orthodoxy. Comments on the lectures were most enthusiastic.

A fourth lecture on the subject, "The Significance of the Dead Sea Scrolls," was given Monday evening March 12, and was of more popular character.

These lectures were sponsored by the North Jersey district of the Alumni Association of Westminster Seminary, which is planning another series by a member of the Seminary faculty at a future date. One outgrowth of these lectures was an invitation for Dr. Young to lecture in Brooklyn. Several Baptist ministers of that city attended the lectures in Paterson, and were so impressed that they expressed the desire for Dr. Young to bring similar messages in their area.

A few weeks after the Paterson lectures, Dr. Young went to San Francisco, California, where he delivered the second annual "Westminster Lectures" sponsored by Covenant Orthodox Presbyterian Church of Berkeley. The lectures were delivered on March 20-22,

and dealt with the subject of the Inspiration and Infallibility of Scripture. In addition to these lectures at Covenant Church, Dr. Young preached in Orthodox Presbyterian Churches of the area, addressed a large congregation at the Alameda Christian Reformed Church on the subject of the Dead Sea Scrolls, spoke several times at noon meetings in Horton Hall near the U.C. campus, and also spoke at the Pacific School of Religion, the Golden Gate Theological Seminary, and the Oakland Baptist Bible College.

Though Covenant Church is currently without a pastor, the officers and members of the church accepted the responsibilities involved in promoting these lectures, with very gratifying results. Question periods following the lectures revealed numerous differences of viewpoint, and were very profitable for all present.

Clowney

(Continued from p. 54)

in the preceding context (5:1) an older man, not an official, is meant. Verse 17 makes good sense if the same meaning of "elder" is retained: "Let the older men that rule well be counted worthy of double honor." The honor that is spoken of here is financial, as we learn from the following verse and v. 3. In the immediately preceding verses pensions for widows are discussed. These are to be given only to older women. The next question might well be, what of the older men? These too are worthy of "honor," i.e. a pension. But some older men are also rulers, church governors. These are worthy of double honor; that is to say, they are entitled not only to subsistence as pensioners, but their labors in the church should be compensated, for "the laborer is worthy of his hire." This applies especially to those older men who not only rule well, but also labor in the word and in teaching.

This interpretation has the advantage of explaining the "double honor" naturally. If "elders" are thought of as officials, the verse seems to suggest double pay for elders who rule well in contrast to those who do not rule well. It might be noted that this verse, so understood, teaches that all rulers and teachers, of whatever age, are entitled to remuneration, but that special consideration is due to older men without normal means or families who might aid them.

2. Can it be maintained that the term "presbyter" could not refer to the ruling elder of the New Testament church in its technical sense?

Even if the exegesis of I Tim. 5:17 above be adopted, it is very difficult to answer in the affirmative. The background of the Jewish usage is significant. All members of the Sanhedrin could be called "presbyters" and the council is the "presbytery", but the term had a special application to presbyters who were not priests or scribes (Lk. 20:1). This however did not prevent its use to designate specifically the priests and scribes who were members of the council (Lk. 22:66). Against this background any ruler or governor in the Christian community would naturally participate in a council and be called a presbyter.

3. Can the term "presbyter" be used without further limitation to refer to ministers exclusively?

Yes. A clear parallel is the use of "minister" (diaconos). This term may be used of all Christians (John 12:26), of all officers of the church (I Peter 4:10), of deacons in the narrow sense, exclusive of bishops (Phil. 1:1; I Tim. 3:8), or of ministers of the gospel, exclusive of both ruling elders and deacons (Rom. 12:7; Col. 1:23; I Cor. 3:5; I Thess. 3:2; II Tim. 4:5, etc.).

In the use of "presbyter" a similar variety is possible, and it would seem that just as "deacon" may be used of the minister of the gospel as a title for his particular office in spite of a broader use and another specialized meaning, so "presbyter" may apply to the minister specifically in spite of the fact that there is a more general usage for older men and for all who are rulers, and another specialized use, in Jewish circles at least, for an elder who is precisely not a teacher but only a ruler.

It must be observed that in many of the passages where a bishop or presbyter is spoken of there is a strong emphasis on the teaching function. See I Tim. 3:2; Titus 1:5-9; Acts 20:28; cf. II Tim. 2:2; Heb. 13:7,17. There is no reason to demand the teaching function of all who might be called "presbyters" or "bishops," because of these passages any more than there is reason to demand the teaching function of deacons because this term is applied to ministers of the gospel.

4. It is, therefore, a mistake to assume that where "presbyter" is used without further distinction, all who could be called "elders" must be meant.

To do this is to blur over the very distinction which I Tim. 5:17 clearly makes, that there are rulers who do not teach. This also is the import of the classical passages in I Cor. 12:28 and Romans 12:8 where the gift of government is separately mentioned and may obviously be possessed and exercised in the church by those who do not have the distinct and additional gift of teaching. This involved no radical shift from the practice of the Jewish community, for there were scribes as well as elders of the people in the Jewish council.

There is abundant and emphatic teaching in the New Testament concerning the office of the gospel ministry. This evidence itself indicates an emphasis which must be preserved. There is also ample evidence for the office of the church governor, or ruling elder. Because both have gifts for government, there is an area in which they work together. But their office or total function is by no means the same, and even in the ruling function there are some differences. Christ rules the church through his Word and Spirit. The teacher of the Word therefore is particularly necessary in the councils of the church. In the words of our Form of Government: "The office of the minister is the first in the church, both for dignity and usefulness" (Ch. IV).

Perhaps the greatest danger in our present situation is that of voting on a "Version" with too little study of the New Testament. There is a vast reservoir of such study behind our present Form. There is the most admirable scholarship and earnestness reflected in the Committee's Version. The points of disagreement between the two must be resolved in the light of the Word of God. This we must do although we are not Thornwell's or Hodge's. But we must expect that it will take us somewhat longer!

D. V. B. S. Material Being Prepared

THE COMMITTEE on Christian Education has announced that sample kits of its "Great Commission" Vacation Bible School materials are now available, and that those planning to conduct such schools should make plans and send in orders early.

Four study units, for Beginner, Primary, Junior and Intermediate groups are being offered. Each unit includes a teacher's manual, pupil workbook, and work sheets, and the intermediate unit also offers a Flan-L-Map set.

Orders or inquiries should be sent to Great Commission Publications, 727 Schaff Building, Philadelphia 2, Penna.

Southern Baptists Launch Color TV Series

THE RADIO and Television Commission of the Southern Baptist Convention is preparing a series of programs which are to be filmed in color for use on color television. This is the first religious television series to be filmed in color.

There are to be thirteen half hour programs in the series, each dramatizing one of the parables. The first program, on "The Two Sons," was to be released April 8. Programs are offered to stations that request them.

The Rev. Paul M. Stevens, commission director, said that the religious message in each episode is kept to a minimum and is non-denominational in content. A booklet relating the part Christianity plays in the life of every individual is offered free on each program to viewers who write for it.

Nearly \$40,000 Contributed To Martyrs Fund

NEARLY \$40,000 has been contributed to the fund set up as a trust for the survivors of the five missionaries who were slain in Ecuador in January.

The fund was established immediately after the missionaries were slain. Dr. Edman, President of Wheaton College, is a co-administrator of the fund along with Lt. Gen. William K. Harrison Jr., commander in chief of the Caribbean Command, and Dr. Clyde W. Taylor, executive secretary of the Evangelical Foreign Missions Association.

Suggests NAE - NCC Talks

EPISCOPAL Bishop John S. Higgins of Rhode Island has suggested informal talks between the National Council of Churches and the National Association of Evangelicals, designed to clarify the aims of the two groups and discover ways and areas in which they could work together nationally. The Bishop made it clear he was speaking as an individual, not as a representative of the National Council.

Bishop Higgins participated, along with several NAE officials, in a panel discussion on "Evangelism and the Universal Church." held early in April at Providence-Barrington Bible College. Others on the panel were Dr. Clyde W. Taylor, secretary of the Evangelical Foreign Missions Association; Dr. Paul S. Rees, former president of the NAE; and Professor Carlton H. Taylor, head of the college's philosophy department. Bishop Higgins described the NCC as a council of churches which have subscribed to the Council's Preamble, but the Council does not ask the churches to guarantee the faith of their members. Dr. Taylor said that the NAE is not a council of churches, though some entire denominations hold membership in it. It is primarily for fellowship on the part of evangelical Christians, and is not particularly seeking organizational unity on the party of denominations. "We are one," said Taylor, "if we are members of Christ—of the Church Universal."

Bishop Higgins said he thought Episcopalians and Evangelicals were coming to think more in the same terms, but acknowledged that the Episcopal doctrine of the ministry more than anything else is what keeps them apart.

U.S.A.-U.P. Merger Charted

COMMISSIONERS to the General Assemblies of the Presbyterian Church in the U. S. A. and the United Presbyterian Church have received a Plan of Union for bringing the two bodies together. The Plan is based on the three-way plan of 1954-5 which was rejected by the Southern Presbyterians.

If the two Assemblies this year approve the plan, it will be sent down to the presbyteries for their vote. Should it be approved there, the 1957 Assemblies will lay plans for a joint Assembly in 1958 to bring the two churches together. So confident are those in authority that the plan will go through, that the 1958 meeting place has already been set for Pittsburgh.

The merged church will have some three million members, and will be called the United Presbyterian Church in the U. S. A.

New York Crusade by Graham Planned

EVANGELIST BILLY GRAHAM plans to begin his New York crusade about May 12, 1957, and the crusade is to last at least eight weeks. During the crusade a mass meeting will be held every night in a ball park or some other large arena. Some ten thousand people will be recruited for service in the campaign, including a 4,000 member choir. Preparations for the crusade are under the direction of the Graham team and an executive committee authorized by the Protestant Council's Department of Evangelism.

Meanwhile Graham is addressing various groups. On April 8 he was in Princeton, N. J., and addressed 1,700 persons in the University's Alexander Hall, although a few minutes before eight p.m. police were warned by an anonymous telephone call that a bomb would go off in the building at that hour. Graham continued the meeting, and no bomb went off.

Bible Synod Leaves ACCC, ICC

THE BIBLE PRESBYTERIAN SYNOD, meeting in St. Louis April 5, voted to withdraw from membership in the American Council of Christian Churches, and the International Council. These actions appear to stem from a conflict that has arisen between persons prominent in the Bible Synod, and the leaders of the Councils. Last year Dr. Carl McIntire and others set up an Independent Board for Presbyterian Home Missions, though the Bible Presbyterian Synod had its own National Missions Board.

GOWNS

• Pulpit and Choir •
Headquarters for
RELIGIOUS SUPPLIES



Church Furniture • Stoles
Embroideries • Vestments
Hangings • Communion
Sets • Altar Brass Goods



CATALOG ON REQUEST

National

CHURCH GOODS
SUPPLY COMPANY
821 - 23 ARCH STREET, PHILADELPHIA 7, PA.

Will TRACTS HELP?



When trouble, sorrow, need or any other adversity afflicts your friends, be ready with a tract equal to the occasion. Many keep a variety on hand for sowing as seed in harrowed hearts.

Beautiful—in Colors!

Friends and others will welcome them and in turn use them to help others. They meet common problems: "Why I Go to Church," "How to Pray," "One Church, Why many Denominations?" "Something for Nothing," "Are You Movie Minded?" "An Alarming X-Ray," etc. lead naturally to the Bible for further guidance.

Send \$1 for a large supply of many fine tracts and booklets.

BACK TO GOD TRACT COMMITTEE

47 JEFFERSON AVENUE
Grand Rapids 2 Michigan

ORDER FORM

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

Dear sirs:

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

Name

Address

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

The Presbyterian Guardian