

The Presbyterian
GUARDIAN

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The Happy Ending

By JOHN C. RANKIN

THE *terminus ad quem* of life is our theme: "the last of life, for which," as Browning says, "the first was made."

So many seem to lack the happy ending. Set upon by old age and all that goes with it they are sad and sick at heart as they near the end of life. And yet there is triumphant joy and gladness for us in this present world with all its sadness, if only we have learned the secret. It is found in "the secret of His presence"—"the secret place of the most high; the shadow of the Almighty."

Even so, none can escape the facts of failing strength and fading life. The Psalmist tells us about it in the 90th Psalm and the sage of Israel in Eccl. 12. And we have the poet's graphic description of the last of the seven stages of man's life.

For so many, as they see the end approaching, it is Browning's "dark tower" all over again. Often they are ready to settle for just a little "happiness" now and then. With frantic haste they bestir themselves in search of some sort of rest and security for their last days.

With these intimations of the general picture in our minds it is pleasant to turn to some of the happy endings in the Bible.

Our thoughts turn first of all perhaps to Job. With all due resignation and patience he suffered and survived and learned God's lesson for him and had his happy ending.

And there was Naomi and her life story. There was famine in the land. Migration seemed to be the best solution and so with her husband and two sons she came to Moab. Adversity struck again in the death of her husband which was followed by the marriage of her sons with daughters of the land. Then came the death of her sons leaving her now not only a widow but childless.

Whereupon she resolved to go to her own people and land again. Now comes the affecting scene as she went forth and her daughters-in-law with her to see her off. Then it was that

Orpah made her decision and Ruth hers. "Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God: Where thou diest, I will die, and there will I be buried: the Lord do so to me and more also, if ought but death part thee and me."

So came the arrival in Bethlehem again and the account of how the whole town was stirred. So changed was Naomi's appearance they found it difficult to believe that it was indeed their old time friend and neighbor. Her own verdict coincided with this, and she said: "Call me not Naomi (pleasant), call me Mara (bitter): for the Almighty hath dealt very bitterly with me."

Just then and there however, behold a change in the course of events for poor, pitiful Naomi. Reading on to the end of the story we are irresistibly led to see how God, Naomi's God and ours, was working in it all, even in the darkest hours. For Naomi was and ever remained a true believer and we see how at the last all came out very happily for her.

Another Biblical happy ending was that of Joseph and his brethren. So also with the children of Israel, who for all their sins, were brought again to the border of the promised land and entered in. Then, too, there was Esther and her people in the days of the captivity; as also the return of the Jews to their own land at the conclusion of the exile.

Last, but by no means least, there was the Lord Jesus himself in the story of his life. Appointed for suffering all his days, suffering for others for their sins, he was indeed "a man of sorrows and acquainted with grief."

At length at Calvary there came the acme of all his sufferings. "Is it nothing to you, all ye that pass by? behold and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger" (Lam. 1:12). Certainly it is Jeremiah

who is speaking of his sufferings which as the prophet of God he was called upon to endure in this life. However there is a prophetic picture and reflection here; a preview of the anguish even unto death of another and greater than Jeremiah.

We observe in passing that in the cases cited, as throughout the Bible story, a sharp distinction among persons is maintained. It is that which lies between the righteous and the unrighteous, believer and unbeliever. We see that a drastic contrast, a radical division has, under God, been instituted among men. "He that is not with me is against me." "Be not unequally yoked together with unbelievers." "Have no fellowship with the unfruitful works of darkness, but rather reprove them." The difference in origin, nature, position and state, way and end of life puts those of each side in opposition with those of the other.

But to return to our main theme, that is to say, the end of life for the Lord himself and for all that are in Him. The Lord Jesus was not without the purest and most perfect peace and joy in his heart even in the days of his flesh. But it is written of him that "for the joy that was set before him" he "endured the cross, despising the shame, and is set down at the right hand of the throne of God." "He shall see of the travail of his soul and shall be satisfied." "Wherefore God also hath highly exalted him." And ever since his glorious resurrection and ascension his people look to the triumphant coming of the Lord.

Even so—but then what of the happy ending for the believer? "Light is sown for the righteous, and joy for the upright in heart." "They that sow in tears shall reap in joy." "In my Father's house are many mansions." "He that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." This is the believer's happy ending. Happy ending do we say? Rather, the happy second beginning of his life!

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C ALVARY Church adjacent to the campus was packed for the 32nd annual opening exercises of Westminster Theological Seminary on September 14. It was a beautiful clear day, with broken branches from some of the trees as the only reminders of hurricane Donna's passing 48 hours earlier. The student body of about one hundred is the largest in the history of the institution and numbers 20 from outside the United States.

The invocation was offered by the Rev. Edwin A. Bustard, pastor of Grace Reformed Episcopal Church of Collingdale, Pa. The Rev. Sidney Draayer, pastor of Trinity Christian Reformed Chapel, Broomall, Pa. read the Scripture, and the Rev. Arthur B. Spooner, Orthodox Presbyterian missionary to Korea, led in prayer.

The address of the day was delivered by the Rev. G. Aiken Taylor, Ph.D., editor of *The Presbyterian Journal*, on the important subject of "Communicating the Gospel Today." (We expect to give the text of his message in a forthcoming issue dealing with that topic.) "Whether in evangelism, in missions, or in education, the problem of the day is the problem of communication," Dr. Taylor stated.

It was again the task of Professor Cornelius Van Til, Chairman of the Faculty, to bring greetings to the 38 new students, 25 of whom are enrolled in the entering class. With his characteristic incisiveness and force he related their entrance upon a seminary career to the issues of the day. His remarks were as follows:

VAN TIL GREETING

It goes without saying that we bid you who are here for the first time welcome as fellow-Christians. But more specifically we bid you welcome as fellow-workers in the kingdom of Christ.

Paul calls the Corinthian Christians *his beloved brethren*. For Paul they are such because by the power of that Lord who is the Spirit they have learned to believe in Jesus and the resurrection—"that Christ died for our sins according to the Scriptures, and that he was buried, and that he rose again the third day according to the Scriptures" (I Cor. 15:3-4).

Paul says that these "beloved brethren" are his work in the Lord. Accordingly they are now also his fellow-workers. They must, with him,

Van Til Welcomes Students

Westminster's 32nd Opening

tell the world of Jesus' death and resurrection as the one and only remedy for man in his lost estate. The risen Christ, it must be told to all men, "must reign till he hath put all enemies under his feet" and "the last enemy that shall be destroyed is death" (I Cor. 15:25-26).

We therefore bid you welcome as those who with us believe that "God sent not his Son into the world to condemn the world; but that the world through him might be saved."

Those who have learned to believe in Jesus and the resurrection also know that all things have been created by him and that in him all things consist. They know that in saving his people Christ *has saved* the world. He *has saved* and therefore *will save* it. "For as in Adam all die, even so in Christ shall all be made alive" (I Cor. 15:22). "And when all things shall be subdued unto him, then shall the Son also himself be subject unto him . . . that God may be all in all" (vs. 28).

Here then we have both the true universalism and the true uniqueness of the gospel. It is truly the *whole* world that not only will be but *has been* saved. That constitutes the true universalism of Christianity. But the world has been saved by Christ, by Christ alone, and according to the Scriptures. And this constitutes the true uniqueness of Christianity.

All this would seem to be plain and even simple. But a cloud of confusion surrounds you as you enter upon the task of training for your life-work of preaching this gospel today. For there are spokesmen in the church today both for a false universalism and for a false uniqueness.

False Universalism

An ardent advocate of a false universalism is to be found, e.g., in the person of Dr. Deane W. Ferm. In an article entitled "The Road Ahead in Religion" Ferm expresses this false universalism in plainest terms (Cf. the *Christian Century*, May 25, 1960). Ferm speaks of the necessity of preaching a "vital universalism." Says Dr. Ferm: "This is a time for prophets,

not priests." "The prophet is the liberal who looks to the future for his answers. His emphasis is on present experience. He sees himself as a searcher for the pattern of divinity inherent in all creation." Moses, Jesus, Muhammed and Martin Luther were prophets. The "road ahead in religion" is being constructed by such prophets. "The road ahead in religion will have its detours and its road-blocks." But "it will continue to march on and on, as it seeks to unite men of all traditions in that common destiny which God wills for all his children."

We do, to be sure, says Ferm, need "particular elements in our religion" for "we cannot be religious in a vacuum. Religions, like flowers, need roots. But the roots of all religions are nourished by the same life-giving and life-sustaining elements." "Harry Emerson Fosdick, the great prophet of our generation" urges all the great religions to "focus attention on their major agreements" and to make the Golden Rule which, in one form or another, all of them teach "a working principle and not merely a pious sentiment."

What then is there, on this basis, that is unique about Christ and Christianity? Nothing at all. At least nothing permanent. "Time has a way of blurring manmade distinctions. It has a therapeutic power. In religion this usually means the gradual dying out of the historical, particularistic elements that have divided men and the coming to the fore of the universal teachings common to all men," Ferm continues. "This can be noted, for example, in the founders of the religions. The founder of Hinduism has already been lost in antiquity, but his teachings go on. The founder of Buddhism is shrouded in legend, but his message continues. Christianity and Islam, the younger major religions, continue to stress the particularistic elements of their founders despite the protestations of their founders. 'Why do you call me good? No one is good but God alone' (Mark 10:18). Time makes a powerful contribution to the

destiny of man despite man himself."

Why then on the view above should you prepare yourself to preach Christ, that he died and rose again, according to the Scriptures? The only good reason for this would be that by the accident of fate you have been born and reared in a Christian community. According to Ferm, you must by all means visualize the future as the day in which the message of Christ will be entirely identical with the message of Hinduism, Buddhism and other "great religions." You must "de-emphasize" the particular claim of Christianity "in favor of a vital universalism." Every man can save himself where he is and by means of his own powers.

When a moment ago I said that you are to preach Christ as the one through whom God may be all in all it was not the "vital universalism" of Ferm and others that I was thinking of. This "vital universalism" is as abstract and empty as was the idea of older liberalism when it spoke of the universal fatherhood God and the universal brotherhood of man. In the scheme of this false universalism Jesus Christ is nothing and does nothing special for any man. In the scheme of this false universalism man need not and cannot be saved by Christ. For on this scheme man is not a sinner; he naturally has the spirit of true love for all men latent in him. Christ, like other prophets, could at most be another Socrates to help men bring to expression that which is latent in them.

False Uniqueness

But if Ferm and Fosdick with their many associates want you to prepare yourself to preach Christianity as an empty universalism, there are many others who, in effect, ask you to prepare yourself to preach a meaningless uniqueness. Says Ferm, "The trend today among Protestant writers is to stress the particularity of the faith." He refers to Hendrick Kraemer as saying that Christ "is God's decisive and final act of self-disclosure or revelation." In Christ, says Kraemer, "All divine revelation, past, present, and future, has its proper criterion." Ferm also refers to William Hordern's book, *The Case for a New Reformation Theology* and quotes from him as follows: "In its evangelical work, the church has one primary task—to confront the unbeliever with the claims of God in Christ. And this means that it must tell the Christian

story—the historical events on which the faith is built."

But if we were to accept Kraemer's or Hordern's view of theology the *Christian story* could never be told. There would be no Christian story to tell. For Kraemer and Hordern represent the modern dialectical view of Christ. And the Christ of this dialectical view is *wholly hidden*. He is the Christ nobody knows or ever can know. Anything that the apostles said about him reduces his uniqueness. Any "propositional statement" about the person of this Christ depersonalizes him and thereby takes away his uniqueness. The confrontation of men with this Christ therefore would have to take place in a vacuum.

But if, per accident, man should meet with this Christ it could only be by means of man's absorption into him. Human faith in this Christ is participation in Christ's faith in himself. And this participation involves virtual identification with Christ.

The Christ in whose act of salvation men must thus participate may be found anywhere. This Christ is, in fact, everywhere. All men are men because they are in Christ. And therewith we are back to the "vital universalism" of Ferm.

How strange are the ways of modern theologians! With deep conviction the advocates of "vital universalism" and the advocates of "decisive uniqueness" seemingly oppose one another. Yet the position of each needs the support of the other as much as two rafters of a house support one another.

But unless the rafters of a house rest on the framework of a house which itself in turn rests upon a solid foundation they cannot support one another.

It is thus that the current advocates of the uniqueness of Christ and the current advocates of the universalistic Christ need the support of one another and together build their house upon sand.

Their real opposition is therefore not to one another but to Christ and the Scriptures of historic Reformation theology.

Alas for a poor sin-stricken world that is thus given stones for bread. And alas for Christ's little ones that are thus asked to feed upon the wind.

It is your glorious task to prepare yourself to bring unto the children of God and to all men everywhere, not

some phantom Christ but the Christ who really died and really rose again and really rules the world from heaven now. This was the Christ of Luther and of Calvin. It is the Christ who really saved his own from the wrath to come and in saving his own saved the world. This Christ is truly unique and his kingdom is truly universal. It is this Christ who is truly unique and truly universal that we hope and pray you will prepare yourself to preach. It is our responsibility as a faculty to help you in every way that we can as you will be engaged in this glorious work. It is to the undertaking of this work that we welcome you now.

Grace Kern Freeman

After a long period of ill health Grace Kern Freeman, wife of the Rev. David Freeman, Ph.D., pastor of Knox Orthodox Presbyterian Church of Philadelphia, went to be with the Lord on May 28. Born in Brooklyn, N. Y. in 1900, she was the youngest child of Jewish parents who had become Christians.

Her father was given a New Testament when he arrived in this country and was converted as a result of reading the Word of God. Her mother, daughter of a rabbi, was so opposed that she left the home. Later, healed of serious illness in answer to prayer to "Jesus, if He be the Messiah," she confessed Him as her Lord and Saviour and returned to help bring up a Christian family.

Mrs. Freeman devoted much of her life to witness for Christ among Jewish people. She sought in many ways to win their friendship in order to bring to them the gospel. At one time she organized and taught classes in English for European refugees as a means to this end. Ever anxious to sow the seed, she often gave away Bibles and continued her testimony during her last weeks in the hospital.

Married in 1921 in Washington, D. C. to David Freeman, she stood with him in leaving the Presbyterian Church in U. S. A. in 1936 when he became a charter pastor of the Orthodox Presbyterian Church. Besides her husband she is survived by two sons, David and Calvin, both college professors, and by three granddaughters.

Hymnal Nears Completion

AS the bulky envelope slid into the first-class letter slot at the post office there could not but be a sigh of relief. Seven indexes laboriously developed, written rough, then typed, checked and double-checked, filled 125 pages, most of them in two or three columns. They represented the last major copy to be sent to the printer in Chicago for *Trinity Hymnal* which is due off the press June 1, 1961. Literally, hundreds of man-hours of work by Committee members had gone into the indexing alone. The arranging of the hymns topically, the selection of Scripture texts to be printed above each one and of other Scripture texts to be used for reference, and the selection of several thousand references to Subjects and Occasions, under 700 headings had been no small task. Both the Index of Subjects and Occasions and of Scripture Texts we believe will be as complete as may be found in any hymnal.

Added to this, the monumental work of the Rev. Arthur W. Kuschke in tracking down the precise names and dates of nearly a thousand authors, composers, arrangers, etc., and the work of numerous people assisting Mr. Kuschke in the selection of the best form of tunes and words to be used was completed. Now "all" that has to be done is the completion of the preface and the thorough proof-reading of the entire book by at least three members of the Committee, and of parts of the book by all five members of the Committee!

The Rayner-Dalheim Company of Chicago has been sending proofs of the hymns regularly and more than half the 733 hymns have already been drawn on the metal plates and the first proofs have been approved. The type has been set for 60 pages of Psalter Selections and for the forms for the Public Profession of Faith, Baptism, and Services of Ordination and Installation of Church Officers. The type for the Westminster Confession of Faith has been approved and it is now being set by the compositor.

Trinity Hymnal

The selection of *Trinity Hymnal* for the name of the book has had wide and popular acclaim. A Library of Congress search to discover the avail-

ability of the name has been instituted. The name implies a truly ecumenical hymnal which is theocentric in its orientation and biblical in its content, and which contains suitable hymns for every proper occasion of public and private worship of the Triune God. The hymns were selected from the vast reservoir of hymnody in the English language and they come from hundreds of original sources representing nearly every communion and every era in the history of the church.

There is hardly one of the twenty centuries in the life of the church that is not represented by at least one hymn, although, of course, the vast majority were written during the 18th and 19th centuries, which was the golden era of hymnody. It was disappointing to the Committee not to be able to select more compositions of the 20th century, but comparatively few were found which met the high standards attained in the previous generations. A substantial number of the hymns have been translated from foreign tongues and a number of the Dutch Psalms and of the German and Welsh hymns will be found in the Hymnal.

Well-known Hymns

Trinity Hymnal abounds in hymns based on the Psalms and a full 150 such hymns will be found. A high percentage of these have come from the United Presbyterian *Psalter* of 1912, in which many of the ancient arrangements of the Psalms in meter were printed. Permission to use these was purchased from the United Presbyterian Church in North America in 1957 at a nominal cost.

Too much stress must not be placed upon the unusual features of the *Trinity Hymnal*, however, for it does contain a very high percentage of hymns which have come to be known and loved by Presbyterians over a long period of time. By far the largest number of hymns are also found in the Presbyterian *Hymnal, Revised* of 1911. The hymns from other eras of the church, generally, were not directly selected from their original sources, but they had long since come into common usage in the church and represent the common heritage of orthodox Christians everywhere.

There is still much to be done by

the Committee in the ensuing months. One great task will be to raise money for its publication! Not nearly all the funds have come in to enable the Hymnal to be completed and delivered, but the Committee is trusting that the churches that have not yet made a contribution of \$6.67 per communicant member for the hymnal fund will be able to do so shortly, and if this is done the Hymnal can completely be paid for. The General Assembly provided that the churches would receive credit on the books of the Committee for the amount in excess of \$3.25 per volume, and that the money will be refunded to the churches as it becomes available from the sale of the Hymnal to those outside our denomination. But the capital must be provided and it must be provided in the next few months if the Hymnal is to be delivered to the church in June.

Readers' Wisdom Sought

The problem of the sale of the Hymnal is before the Committee and it is difficult to determine whether large-scale advertising should be engaged in, whether the sales shall be turned over to a publisher who has facilities for large-scale advertising, or whether only a modest advertising of the Hymnal should be attempted since it is a denominational publication. The Committee invites the wisdom of readers of the *GUARDIAN* on any of these points. The precise type of binding has yet to be selected although the paper has been chosen. While the Hymnal will have considerably more pages than the Presbyterian *Hymnal, Revised*, it will be less bulky and will weigh less than that book.

Every effort has been made to provide a hymnal which will serve all the needs of the church both in the worship services, the Sunday school, missionary meetings, young people's meetings, children's meetings, and informal meetings in the homes, and it is hoped that the churches will use it for *all* occasions. It is to be hoped that they will discontinue the use of song books which contain many good hymns, but which contain many elements of song hardly worthy of use in a church which claims to be biblical in its entire message.

The Rev. Robert S. Marsden, chairman of the Committee on a Hymnal, has supplied this progress report on the Trinity Hymnal.

A Page from A Translator's Diary

Wednesday, November 18, 1959
Philadelphia, Pennsylvania

Today I spent a few hours scanning the *Westminster Standards* in preparation for next week's meeting of the Committee on Foreign Missions. At this meeting we will be asked to give our reasons for wanting to concentrate on the work of Bible translation on the foreign field. The time spent looking through the *Standards* was time well spent, because, much to my delight, a number of passages stood out that bear directly on this subject of Bible translation and literacy and that contain the reasons why we should be interested in this work. Having seen these passages in a new light, I've marked them with a heavy line.

There are quite a few references in the *Directory for the Public Worship of God* that state the need for vernacular translations for use in the public worship services of the Church. Without being translated into the common tongue, the Scriptures are "unto them (the people) as a book that is sealed." In the chapter entitled, *Of the Public Reading of the Holy Scriptures*, we read that the Scriptures "shall be publicly read in the vulgar tongue, out of the best allowed translation, distinctly, that all may hear and understand."

Farther on in that chapter we read that every individual is under obligation to read the Bible privately. To that end every man is to possess a translated copy of the Scriptures. If he is illiterate, he is to be urged to learn how to read. In the *Larger Catechism*, from the Answer to Question 156, we learn that "... all sorts of people are bound to read it (the Bible) apart by themselves, and with their families: to which end the holy scriptures are to be translated out of the original into the vulgar languages." These passages alone are sufficient to show us why we should be interested in translating, publishing, and distributing the Bible and in teaching people how to read.

Translation and Missions

But in the *Confession of Faith* we are confronted with a statement that relates Bible translation directly to the

world wide task of proclaiming the Gospel and building up the Church which is composed of men "out of every kindred, and tongue, and people, and nation." In Chapter One we find the reasons why we as Presbyterians should be interested in translating the Bible on the foreign field. In Section VIII we read,

"The Old Testament in Hebrew . . . and the New Testament in Greek . . . being immediately inspired by God, and by his singular care and providence kept pure in all ages, are therefore authentic. . . . But because these original tongues are not known to all the people of God, who have right unto and interest in the Scriptures . . . therefore they are to be translated into the vulgar language of every nation unto which they come . . ."

Every child of God has "right unto" the Scriptures. It is wickedness for a corrupt church or an oppressive civil power to deny men this right. John Wycliffe was defamed and imprisoned as he struggled to win this right. William Tyndale was exiled and burned at the stake seeking to win the right to "laye the Scriptures playnly before the eyes of the people in their own mother tongue." But as B. B. Warfield has so forcefully put it in his comment on this paragraph of the *Confession*,

" . . . something more than the right of translations is here vindicated. The duty of making translations 'into the vulgar languages of every nation' under heaven, is laid upon the consciences of the people of God . . ."

What drove Henry Martyn from Cambridge, across the ocean in a sailing ship to hot and dusty Calcutta, through the vast wastes of Arabia and Persia, finally to his death under a blazing Armenian sun? Was it not because he believed that the most wretched of India's millions as well as the most favored of Persia's princes should possess the Scriptures in their own language?

During the six short years that his candle burned on the foreign field, what drove him to the intense labor that produced translations of the Bible into three of the world's major languages? Was it not a conscience burdened with the plight of millions stumbling in darkness without that Book that is a lamp unto the feet and a light unto the path?

Our Orthodox Presbyterian responsibility is plain. Where are the young Henry Martyns who will say with him,

"When I see millions groping for the true way in midnight darkness, I cannot help running with a lantern to them!"

Edwin C. Urban

Airlines Now Have Clergy Bureau

THE Air Traffic Industry now is prepared to embrace the reduced rate Clergy program by the establishment of the Airlines Clergy Bureau, which received recognition by the Civil Aeronautics Board on September 1, 1960, and was sponsored by Northeast Airlines.

The Airlines Clergy Bureau serves both Ministers as well as Airlines seeking the best of service for the traveling Clergyman. Complete service is now available from New England to Florida and Bahamas, with negotiation in progress to cover 6 Central States, and all the Western States from Alaska to Arizona before the first of the year.

The Air Travel reduced rates is 50% of regular one way first class or coach fare. To further make travel more economical the Airlines Clergy Bureau has negotiated with 39 Independent Hotels and Motels across the nation, and four Hotel Chains for special consideration of 25% discount off regular room rate when Identification Card is presented. These Hotels cover the U. S., Carribean and parts of South America.

The Airlines Clergy Bureau is now ready to issue the 1961 Identification Card which is good through the entire year 1961, and will be honored by all participating Airlines, Hotels, and Car Rental Agencies.

Applications may be obtained by writing Direct to the Airlines Clergy Bureau, Municipal Airport, Sacramento, California.

Orthodox Presbyterian General Assembly

Conclusion of the Report

By ROBERT E. NICHOLAS

SATURDAY

Immediately upon the completion of discussion on the Peniel question, the moderator called for a report from the Committee on Overtures and Communications in order that a beginning might be made on consideration of the matter of the *Presbyterian Guardian*. Mr. Clelland read the recommendation of the Committee, namely, "that the Assembly instruct its Committee on Christian Education to subsidize the *Presbyterian Guardian* in the amount of \$3,000 with the understanding that it may nominate three representatives for membership in the Presbyterian Guardian Corporation who will also serve on the Editorial Council to assist in framing policy."

The question was raised at once as to whether the Christian Education Committee could undertake to do twice what it had offered, but Mr. Clelland replied that the members of his Committee had been persuaded that the two Missions Committees could not afford any help at present; that some appeared to have objections in principle; and that the publication of a magazine was more closely related to the tasks of Christian education.

Mr. Atwell proposed as a substitute for the above recommendation the original recommendation as presented in the report of the Committee on Christian Education (see page 121 in the August number). An amendment by Mr. Marsden that the subsidy be approved for one year beginning in September, 1960, and that the matter be reviewed by the 28th Assembly was carried. Discussion then centered around the question as to whether it is proper to use money designated for the Missions Committees to subsidize the *Guardian*.

Mr. DeVelde expressed the view that the majority of the Committee on Home Missions is opposed to the use of missions funds for this purpose. To subsidize the *Guardian* by money "given through the back door" will not, he felt, in the long run, help the magazine to "stand on its own

feet." It must become "so attractive as to commend help" more directly. He stressed the importance of maintaining the *Messenger*, which is distributed to everyone, but wanted the *Guardian* also to present missionary news.

While not opposed in principle to such a subsidy, Mr. Galbraith insisted that neither the Home Missions Committee nor the Foreign Missions Committee could take on this additional obligation in the foreseeable future. "We simply do not have the funds," he emphasized, "without endangering commitments already made."

Mr. Kellogg called attention to the fact that the *Guardian* "may be doing a great missionary service" for the church and somehow must be maintained, agreeing that it is not wrong in principle to subsidize such an organ of service.

Guardian Must Have Gifts

In reply to some queries that had been made, the Editor, who had previously distributed a mimeographed memo to the commissioners on the matter, stated that such a magazine, with its relatively small circulation, requires at least two dollars in gifts for every subscription dollar. "While we appear to be reaching well over half the Orthodox Presbyterian homes and are trying to increase this percentage," he continued, "the group itself is limited in size. Even when we double our circulation, desirable as that will be, it will meet only a small part of our financial need. The point is, as far ahead as we can now see, the *Guardian* must depend on gifts or subsidy, whatever you wish to call it, from as many sources as possible." It was also mentioned that the paper stock, contrary to the opinion of some, is as economical as any we might use because of the quantity purchased by our printer, and that paper is a small part of the whole job anyway. "Of necessity we operate with every possible economy," he said.

At this point the order of the day arrived, for hearing a representative

from Dordt College, Sioux Center, Iowa. The previous General Assembly had extended the invitation, and Dr. John Zinkand addressed the Assembly briefly, telling something of the development and standards of this Midwestern school affiliated with the Christian Reformed Church. A motion was made after a time of questions, and on Monday was adopted in the following amended form:

1) that the Assembly commend Dordt College to the churches for their prayers, and

2) invite its ministerial members to call the attention of prospective students to the opportunities afforded for God-centered Reformed higher education at Dordt College; and

3) that the representative of Dordt College be informed (a) that the Assembly appreciates his presentation to the program of the College to the Assembly and (b) that it does not ordinarily recommend educational institutions to the churches but that such institutions are free to solicit funds within the Orthodox Presbyterian Church.

The Assembly adjourned early in the afternoon, and later that day many of the commissioners met each other at such spots as Marineland, Disneyland, or Knott's Berry Farm!

MONDAY

Reconvening at 10 o'clock Monday morning, following a devotional period, the commissioners resumed debate on the manner of providing aid for the *Guardian*.

Guardian Discussion Resumed

After some further comments as to whether it was right, or at the very least, wise to use money against the conscience of some, and a suggestion that benevolence budgets of local churches might be amended to include designated gifts for the *Guardian*, the proposed substitute (by Mr. Atwell, the original recommendation) was defeated on a voice vote.

Mr. Cummings then moved another substitute, that the three Committees be instructed to solicit funds for a "Presbyterian Guardian Fund" in the

amount of \$4500. He indicated that he had supported the prior motion, that while he had long favored the idea of a church paper he did not now see how this could be attempted, and that he thought this form of the proposal might be the best way to meet the situation.

Although saying the magazine "does not commend itself to our whole-hearted support," Mr. Froelich said he would prefer to appeal for support directly in his own congregation and believed he would get it. "Why don't you all do it?" he asked.

After a series of rather sharp questions from Mr. Dortzbach (Why should we bail out the *Guardian*? Why didn't they improve earlier? How do we know the future will be any better than the past? Maybe we need a whole new motor? Is the editor really free?), Mr. Cummings' motion became the main motion. Mr. Haney proposed a variation which would have combined the *Messenger* with the *Guardian*, but this was at a later point defeated.

Committee of the Whole

The Assembly then voted to go into "committee of the whole" for about an hour, with Mr. Willis chosen as chairman. There was some further comment as to the possibility of combining the *Messenger* with the *Guardian*, but the majority appeared to agree with Mr. Mahaffy that "the two have separate purposes and reach often diverse groups." Mr. Kellogg presented a multi-point program which was later adopted (see below) except for one point which would have instructed the three Committees each to contribute \$100 per month for 12 months beginning in September, 1960.

While Mr. Kellogg doubted that a direct appeal to the churches would fully meet the need, at least right away, Mr. Eyres probably summed up the feeling of most of the commissioners, after the rather adequate discussion of many aspects of an admittedly difficult problem, when he stated, "This is the best we can hope to get at this General Assembly." After a few additional remarks and a motion (not carried) for a "Guardian Day," the proposal which came out of the committee of the whole was substituted for Mr. Cummings' motion and as the main motion was adopted without audible dissent as

follows:

Whereas the *Presbyterian Guardian* has informed the General Assembly of urgent financial needs, therefore the 27th General Assembly —

1) Requests the sessions to bring this need to the attention of the congregations and endeavor by special offerings or in some other manner to meet this present financial crisis.

2) Urges the churches to place the *Guardian* on the church budgets for the next fiscal year, recommending not less than one dollar per communicant member.

3) Instructs its clerks to place this subject on the docket of the 28th General Assembly.

(The writer, in his dual capacity of reporter-editor, believes as he looks back that the discussion of the needs of the *Guardian* was on the whole salutary in the interest of a better understanding of our financial problem as well as in the direction of furthering our desire to be of service to that movement of which we are a part. May he express gratitude for the words of appreciation spoken and also for constructive criticisms offered and insights gained as to the place such a periodical might hope to fill more effectively.)

Following the report of the Committee on the 25th Anniversary appointed at the previous Assembly, all of its recommendations were adopted. It was determined by motion that the present committee be charged with the responsibility of arranging for and supervising the silver anniversary celebration of the founding of the Orthodox Presbyterian Church in June of 1936. The members of the Committee are Messrs. Marsden, Nichol, and L. Oliver.

25th Anniversary Plans

The proposed plans include a rally to be held in connection with the 28th General Assembly, which is scheduled to start its business sessions on June 6, 1961. There will be a speaker and, if feasible, a choir made up from the several churches of the Philadelphia area, where the next Assembly will meet. There is also to be arranged a public lecture on the subject "J. Gresham Machen as a Reformer."

Two publications are contemplated during the anniversary year in accordance with the recommendations approved by the Assembly. One will be an anniversary volume somewhat on the order of *The First Ten Years*, published in 1946, and treasured by

all who possess a copy of this book of about 100 pages. The other will contain the "twenty-five best sermons" representative of Orthodox Presbyterian preaching. The ministers of the church will be invited to submit not more than five sermons each according to rules to be announced by the committee, with anonymity to be preserved. The manuscripts are to be judged by a committee of three ministers of other Reformed denominations, who will be invited to serve in this capacity.

In still another recommendation the Presbyteries were urged to have and promote appropriate celebrations within their bounds during the anniversary year. Finally, this periodical was asked to devote one or more issues to the 25th anniversary of the Orthodox Presbyterian Church.

Committee Reports

The Committee on Revisions to the Form of Government submitted a Second Revised Version of Chapters I-IV of a Form of Government (to be substituted for Chapters I and II of the Revised Version submitted to the 22nd Assembly), and this new Version was submitted to the Presbyteries and Sessions for study. (We shall probably reproduce this Version of Chapters I-IV in a later issue for the convenience of those studying it.) The Committee, whose present members are Messrs. Murray, Stonehouse, Galbraith, and Clowney, was continued.

The final report of the Travel Fund Committee showed total receipts of \$4,261.83—highest in history—but 56 travel vouchers paid left a balance of only \$10.01. Payments were made on a scale ranging from 1.2 cents per mile for the first thousand miles to 2.7 cents per mile for the sixth thousand. A commissioner who traveled 6,000 miles round trip should have received \$127. If he had enough money to get to Manhattan Beach, this probably got him home. To the best of our knowledge, all who came, returned, one way or another!

The Committee to Confer with Representatives of the Christian Reformed Church reported that it had been able to hold one meeting with the corresponding Committee of the Christian Reformed Church. Subsequent meetings had to be cancelled because of illness in the case of certain members; hence no further progress by way of
(See *General Assembly* - p. 138)

The Presbyterian GUARDIAN

EDITOR

Robert E. Nicholas

EDITORIAL COUNCIL

Ned B. Stonehouse
Robert S. Marsden
Edmund P. Clowney

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

1935-1960

WITH this issue *The Presbyterian Guardian* rounds out a quarter of a century of publication. These twenty-five years since the first issue appeared on October 7, 1935, though dealing with a very brief segment of church history, are so memorable for most of us that we do well to pause for a backward and a forward look.

Our primary concern as we do so is to express our thanksgiving to God that it was launched and has been maintained throughout these years. The obstacles and adversaries have been many. The financial difficulties have often appeared to threaten its very existence. But through the self-sacrifice and labors of many it has gone forward. It has indeed been far from a perfect paper. Many mistakes have been made. And it has in various respects fallen far short of achieving its own goals. Nevertheless, in the main it has remained loyal to the ideals which brought it into being, and today there continues to be a devout concern that it shall faithfully and more successfully fulfill its great purpose.

As one thinks of the beginnings of this journal one has cause for special gratitude in the fact that its course was set so clearly by J. Gresham Machen. He it was who gave lucid expression to its purpose and standards. Likewise his profound conviction as to the indispensability of such a paper to the cause of truth, and the enormous sacrifices, financial and otherwise, which he made to maintain it, have provided considerable impetus for its continuance in days of discouragement.

Dr. Machen did not regard the *Guardian* as a luxury or even as one enterprise among many which were

deserving of support. As his writings, published and unpublished, indicate, and his pouring out of thousands of dollars to underwrite this paper and its predecessor confirms, he believed nothing was so indispensable. Without such a paper he believed that the cause of a faithful and uncompromising witness to the Word of God would be virtually dumb and defenseless. If a cause were to be effectual, he was convinced, it required a voice which might serve to unite and focus the testimony of the movement as a whole. And without such a voice it could easily be at the mercy of the slanders and misrepresentations of its enemies.

It is interesting and useful to recall that the name *The Presbyterian Guardian* was Machen's own long-considered choice. He had preferred that name to the designation "Christianity Today" when he became actively associated with this journal in 1930. Later on, in the pages of the *Guardian*, he summed up his reasons for this choice.

A PRESBYTERIAN Journal

In the first place, he wanted to include the name "Presbyterian" because it served most precisely to give expression to the conviction that the paper was committed to the "Presbyterian" or "Reformed" system of doctrine and type of church government. His reason was stated in simple terms:

"The reason why we hold to both of these things—which are related in the closest possible way—is that we believe them to be in accord with the Bible, which is the Word of God.

"Believing as we do that the 'Reformed Faith,' or in other words 'Presbyterian doctrine,' is taught in the Bible we are necessarily opposed to all doctrine which is contrary to Presbyterian doctrine."

Nevertheless, as he took pains to emphasize, the commitment to Presbyterianism did not betoken a lack of interest in the church universal nor a restriction of the terms of Christian fellowship severely to those who shared his Reformed convictions. For, as he stated, the conflict between Modernism and the Christian Faith was a world-wide conflict. And it would be the concern of the *Guardian* "to keep our readers informed about the various phases of that conflict, and about the way in which, despite opposition from unbelief, God is blessing the true

preaching of the gospel in many lands." Moreover, as he added, "our devotion to the Reformed system of doctrine must not be understood as betokening any coolness in our Christian fellowship with Christian brethren who do not hold that system. We believe, indeed, that our Reformed system is true, and can therefore never regard it as a matter of indifference whether a man holds that system or some other. But at the same time we gladly recognize the large measure of truth that other systems possess."

A GUARDIAN

In the second place, we recall that Machen believed that the paper should be a "Guardian." As such it would endeavor to defend the Christian Faith. To do so, he declared, "it must present the facts, no matter how alarming or discouraging they may seem to be. A real guardian is also a watchman, and so we are trying to be a watchman by telling Christian people what enemies are at work in the world and in the church."

As a guardian and watchman, the paper was to present the news of the church throughout the world. But for Machen it was inconceivable that the news should be presented without commentary, and least of all in isolation from exposures of the widespread apostasy. The news was to be presented in the light of the Word of God, not as a bare chronicle of ecclesiastical happenings.

Accordingly, the paper also was committed to the great task of expounding the Word of God. Thus there could be an informing and deepening of Christian faith and action in order that in the whole of their life, as well in their positive witness as in their testimony against error and ungodliness, men and women should be helped to fulfill their Christian calling.

The Continuing Challenge

Through the years the *Guardian* has sought to be faithful to its great task of stating and defending the Christian Faith, and it desires to carry forward this task with new vigor and effectiveness in the present situation. No attempt will be made here to present in detail the differences between the situation to which the *Guardian* first addressed itself and that which prevails today. The Word of God remains forever, and there is a continuous need that it should be faithfully

expounded. And the urgency of defending the faith is surely not less today even if the lines of controversy between faith and unbelief appear sometimes to be less sharply drawn. In fact, there is a crying need that the issues be more clearly delineated in this day of theological fogginess and double-vision. Hand in hand with the development of a distorted or false ecumenicism has gone an unbiblical inclusivism and universalism that spells disloyalty to the gospel of Christ.

Nor are these issues confined to academic halls and learned books. As even Liberals often acknowledge, a vague religion-in-general has largely been substituted for the specific commitments of the historic Christian Faith. And in connection with the present political campaign it is frequently declared in effect that religion is a matter of what one does on Sunday, and has no necessary implications for one's actions during the week. Ministers and teachers in orthodox churches dare not accordingly confine themselves to a so-called positive witness or reporting of ecclesiastical developments. The lines must be drawn along the entire front or we shall produce another generation which lacks the perspicuity to distinguish truth from falsehood.

This is a task for all of us. It is one in which the *Guardian* must endeavor to help. To the extent that it is faithful to its historic task, as stated by Dr. Machen, it is worthy of the best efforts and sacrifices of all of us. It is not enough that it be barely maintained. It must go forward with new strength and a fresh sense of urgency. May we count on the prayers and financial support of our readers.

NED B. STONEHOUSE

General Assembly

(continued from p. 136)

actions agreed upon can be reported. The Committee was continued. It is comprised of Messrs. Murray, Bert Roeber, Atwell, and Clowney, with Mr. Galbraith as alternate.

The Committee on Correspondence with Other Churches reported that it had appointed fraternal delegates to the 1960 sessions of the highest courts of five other Reformed bodies, and that it had held one meeting of informal discussion with a similar Com-

mittee of the Bible Presbyterian Church, Inc.

On motion of the Assembly the Committee was authorized to appoint fraternal delegates to the 1961 meeting of the highest court of these six communions: Bible Presbyterian Church, Inc.; Christian Reformed Church; Protestant Reformed Churches (DeWolf group); Reformed Church in the U.S., Eureka Classis; Reformed Presbyterian Church in North America (General Synod); and Synod of the Reformed Presbyterian Church of North America.

General Assembly Matters

Mr. Willis presented an additional and concluding report for the temporary Committee on General Assembly Matters. The Committee recommendation of "no action" on overtures 4 and 5, both advocating biennial assemblies, was adopted. As to overture 6, the Committee recommended that the Assembly propose to the 28th Assembly an amendment to the Standing Rules by the addition of Article (42) as follows: "Only properly accredited representatives from corresponding bodies of other denominations shall be seated as corresponding members in the General Assembly of the Orthodox Presbyterian Church." It was carried.

As to overture 7, the Committee recommended (and it was carried) that the Assembly propose an amendment to the Standing Rules by the addition of Article (56) in the following form: "A time of recess shall be provided in the docket during which the Temporary Committees may do the work assigned."

Overtures and Communications

The Committee on Overtures and Communications presented its concluding report. The first matter had to do with the "prayer" of Messrs. Casey et al. urging that Mr. Arnold Kress be not seated at this General Assembly, with the plea that his ordination was illegal since a majority of "preaching presbyters" did not lay on hands at the July 2 meeting of the Presbytery of Ohio. Mr. Clelland, chairman of the Committee, pointed out that the action was taken at a legal meeting of the Presbytery of Ohio in which the requirements of the Form of Government were fulfilled and wherein the presiding minister, by prayer and with the laying on of the hands of the presbytery, did ordain him. After

a short debate the recommendation of the Committee that the petition be rejected was adopted. Mr. Kress, of course, had actually been seated as a regular commissioner from the beginning of the Assembly and had participated in its deliberations.

As to overtures No. 16 (on modernizing the archaic language of the subordinate standards), No. 9 (on requiring that all trustees be ordained men), and No. 10 (on studying the method of recording the financial statements of the churches), the Committee's recommendation of "no action" was in each case carried by vote of the Assembly.

A recommendation to adopt overture No. 11 was passed: to request the Committee on Revisions to the Form of Government and Book of Discipline to give consideration, with a view to possible revision, to the matter of the propriety of ministers retaining their ministerial status while not actively engaged in the ministerial calling, and to report with recommendations to the 28th Assembly.

With reference to a communication from Calvin College, Pusan, the advice of the Committee was accepted by the passing of this motion: the General Assembly commends to the presbyteries and churches Calvin College, Pusan, Korea, as an educational institution in need of and deserving of whatever support our churches may be able to give.

In reply to overture No. 8 calling for a communication to De Gereformeerde Kerken of the Netherlands in connection with its decision to maintain its membership in the International Missionary Council, the Committee recommended the following resolution, which the Assembly adopted. Whereas:

1) The modern ecumenical movement has surrendered matters vital to the Gospel and stands opposed to the exclusive nature of the Christian faith, and

2) The cooperation of the Gereformeerde Kerken with the International Missionary Council is already so close as to warrant the fear that withdrawal would be greatly disruptive of the missionary program of the Gereformeerde Kerken, and

3) The Gereformeerde Kerken are in danger of increasing involvement in the ecumenical movement due to the proposed consolidation of the International Missionary Council with the World Council of Churches, and

4) The well-intentioned safeguards included in the decision of the Synod are rendered meaningless by the decision to

participate in the missionary program of the World Council of Churches.

The Committee on Correspondence with Other Churches be instructed to frame a suitable communication to De Gereformeerde Kerken of the Netherlands expressing the disapproval of the Assembly with the action taken by the Synod of Utrecht on September 30, 1959 in determining to maintain its membership in the International Missionary Council.

A Travel Fund Committee for the 28th General Assembly was named to consist of Messrs. G. Coie, Tavares, and Clelland.

1961 Assembly

It was decided to accept the invitation of Westminster Seminary in cooperation with the Calvary Church of Glenside to act as hosts for the 28th General Assembly. That Assembly is to convene at 9 a.m. on Tuesday, June 6, 1961 following a devotional service to be held on Monday evening, June 5, at 8 o'clock. Designated as a Committee on Arrangements were Messrs. W. Rankin, L. Sloat, and Howard Porter of Calvary, Glenside. Mr. R. Barker noted that over the past ten years an average of 35 hours had been required for deliberations, and that by thus starting on Monday evening there was greater likelihood of adjournment by Saturday. (Your reporter adds a reminder that some sessions run longer than average!)

An amount of \$1.15 per communicant member was budgeted for the General Assembly Fund, with 50c suggested for general expenses and 65c for the travel fund needs.

In expression of its deep appreciation to First Church, Manhattan Beach, for opening its doors to the meetings and providing every comfort and convenience for the commissioners, the Assembly unanimously adopted a resolution of thanks.

There was one more flurry of debate before the evening was over on the "Calderwood resolution" submitted to a committee earlier in the Assembly. This committee recommended the adoption of the following resolution:

WHEREAS, the Roman Catholic Church claims to have absolute authority in church and state, and

WHEREAS, the Pope of Rome has in the past deposed heads of state, and

WHEREAS, the Syllabus of Errors of Pope Pius IX (which Syllabus has never been revoked) declares the state to be subject to the Roman Catholic Church, and

WHEREAS, the President of the United States, if a Roman Catholic, would be ultimately subject to the head of a foreign state, and

WHEREAS, the involvement of the Vatican in the affairs of state has resulted in intrigue, loss of religious freedom and even war,

We, therefore, the General Assembly of the Orthodox Presbyterian Church, frame this plea to the American people that they prayerfully consider these weighty matters, in connection with the election of a President, lest both our Christian and our American heritage and freedom be endangered.

The spirited argument revolved about the question whether the passage of such a resolution is contrary to the Westminster Confession of Faith which says that an Assembly is "to handle or conclude nothing but that which is ecclesiastical;" and is "not to intermeddle with civil affairs . . . unless by way of humble petition, in cases extraordinary."

Church and State

"Political issues should not be inserted into the deliberations of the Assembly. The Church of Christ should not speak as the Church on this matter," affirmed Mr. Moore. "As an individual I may speak out," he continued, "but it is difficult to avoid the implication that as a church we are trying to swing votes. We object to another ecclesiastical body interfering in temporal affairs; and we are trying to offset that fear by doing the same thing! Do not speak where the Lord has not spoken. It is hard to get people to remember that deliverances of a General Assembly are not law. When advice is given it ought to lead believers to think at once of the Word of God."

Others, like Dr. Calderwood, pled that this is not intermeddling in civil affairs. "Why shouldn't we ask the American people to consider prayerfully these matters, and then to vote as they please?" he asked. "The gospel is for the whole world."

Mr. Lewis thought that if we addressed the American people we should proclaim the gospel, but that this resolution is not framed in that way. Mr. Casey urged that this is a "case extraordinary"—and we must make our appeal to the ruling power, the people, the electorate, by just such a plea as this." Mr. Chanoux insisted that there are strong ecclesiastical overtones, and that the life of the church could be seriously affected by the increasing power of Roman Catholicism.

Again calling attention to the statement of the Confession of Faith, Mr. Clelland remarked that "our church

has avoided passing on all sorts of issues for 24 years, and we should not pass this resolution now."

Although the resolution was defeated (the count on a standing vote was 26-39, a ratio of 2 to 3), about a dozen commissioners asked for the recording of their affirmative votes. It was further determined that the Assembly record in its minutes concerning the defeated resolution, that any interpretation of this action as an endorsement of the candidacy of a Roman Catholic for public office, or to the effect that the points mentioned in the motion are not worthy of serious consideration, is erroneous and does not represent the opinion of the majority of this Assembly.

Following the reading and approval of the minutes, moderator Neilands declared the 27th General Assembly to be dissolved, and led in prayer. The Rev. Leslie Dunn pronounced the apostolic benediction, and the Assembly adjourned at 9:35 p.m. on Monday, July 18.

Westminster Alumni Executive Committee

The executive committee of the Alumni Association met on September 14 prior to the opening exercises of Westminster Seminary. In the absence of president Albert Edwards and vice-president Clarence Vos, secretary Ralph Clough presided. Treasurer Clarke Evans reported a balance of \$107.51 but certain obligations such as sending the *Journal* to this year's graduates are pending. The financial shortage has postponed printing of another news bulletin. The committee voted to recommend to the next annual meeting an increase in dues from one to two dollars annually.

The report of last spring's successful Ministerial Institute was followed by the election of Raymond Zorn to a one-year term on the Committee for a Reformed Ministerial Institute. Mr. Zorn, who has been on the Committee, was named chairman. Dr. Robert Knudsen was elected for two years, and Farquhar MacLeod for three years.

Appointed to the Homecoming Committee were Calvin Busch and Thomas Champness. Robert Nicholas and Louis Tuleja comprise the Spring Banquet Committee.



Guardian Book Reviews

The First Epistle General of Peter, by Alan M. Stibbs (The Tyndale New Testament Commentaries), William B. Eerdmans Publishing Co., Grand Rapids, 1959. 192 pp. \$3.00.

PETER once in reference to Paul's epistles reminds us that Paul wrote "some things hard to be understood" (2 Pe. 3:16). Peter himself, however, has in his epistles also written a few things hard to be understood. We may therefore render thanks to Alan M. Stibbs, Vice-Principal of Oak Hill Theological College, London, for the enlightenment of I Peter he has furnished us in his commentary produced in collaboration with A. F. Walls, the author of the excellent and extensive introduction at the beginning.

Since modern critical scholarship has impugned the integrity of the Petrine epistles because of, among other things, the differences in the Greek of the two epistles, an introduction occupying one-fourth of the commentary's whole bulk is by no means excessive in this case. For Walls gives a thorough, scholarly defense of the historic conservative position, revealing an up-to-date awareness of the modern critical approach that deals with theories broached as recently as the last decade. Moreover, Walls is not afraid to give solutions to the various problems. For example, on authorship (What is Silvanus' relationship to the epistle?, p. 27) and, on form (Is I Peter a modified baptismal formula?, p. 48).

The high level of competence to which Walls introduces us is maintained by Stibbs in the body of the commentary. Suggestive comments upon such subjects in the text as election (1:2, p. 72), the relationship of the Old Testament to the New (1:12, p. 82), Christians' sharing with Christ in kingship as well as in priesthood (2:9, p. 104), the instrumentality of God's Word in cleansing and quickening (1:22-23, p. 93), Christians by confession of Christ after the same fashion as Peter becoming living stones in the building of the church of Christ (2:5, p. 99), etc., all reveal accurate exegesis and felicitous expression. Examples of a lively aware-

ness of important Greek shadings in meaning are also in evidence (cf. pp. 85-86, 152, 173).

Moreover, in commenting upon the difficult passage of 4:6, Stibbs gives three interpretations, including the proper view, along with the reasons for the rejection of the other two. For this text does not teach that an opportunity to hear the gospel is given to men after death. Nor does it refer to the spiritually dead to whom the gospel is preached in this world (p. 151). Rather, it refers to those who, having heard the gospel but having since died, have on the one hand experienced by dying a merely temporal judgment limited to the flesh alone but, on the other hand, they are now presently and eternally enjoying a spiritual life like God's, as partakers of the divine nature (p. 152).

Difficult Passages

It is therefore somewhat disappointing that at the other notably difficult passage of 3:18 ff., Stibbs offers no alternate views besides the one he espouses which, unfortunately, to the mind of this reviewer at any rate, is incorrect. Stibbs in this passage limits "flesh" and "spirit" (both without the definite article in the Greek) to the "two constituent parts or successive conditions in our Lord's human nature" (p. 141). This therefore leads him to feel that Christ's "quickened human spirit, before His body was raised from the tomb," went to the "evil spirits in prison" (whom he believes are fallen angels, p. 143), "awaiting the judgment of the great day (2 Pet. 2:4-5, Jude 6), and to announce to them His victory over death, and over the consequences to men of their evil-doing. He thus made them aware that their own judgment was finally sealed (cf. Col. 2:14-15)" (p. 142). The weakness, however, of regarding verse 20 as making a reference to fallen angels is bound up with the highly improbable view that in the days of Noah incorporeal (and therefore, sexless) demons co-habited with humanity. (For those with a further interest in the subject, Keil's *Biblical Commentary on the Old Testament*,

pp. 127-137, has a thorough-going refutation of this view.)

It is much more natural to regard the disobedient spirits of verse 20 as a reference to the wicked generation of Noah's day who are contrasted with the eight righteous souls (mentioned in the same verse) that were saved. Peter is telling us that the wicked generation of Noah's day perished because of its failure to heed his preaching, whereas the eight souls, including Noah, who heeded were saved. This view, therefore, identifies Noah's preaching with the activity of the Spirit of Christ of whom Noah was the instrument. Consequently, "Spirit" of verse 18 does not refer to a successive condition of Christ's human nature, as Stibbs maintains, but to a post-resurrection state of Messianic activity and accomplishment (cf. Acts 2:32-33, 36), with which already the Old Testament bestowment of grace through preaching such as Noah's may be identified in the same way as, for instance, Eph. 2:17 identifies Christ's post-resurrection activity with the apostolic proclamation of the gospel.

A valuable appendix of 14 pages has been placed at the back of the commentary which gives seven further informative discourses on the teaching of the epistle under such subjects as, The Person and Work of Jesus Christ, The People of God, The Place of Suffering, etc.

In general approach, this work resembles in miniature the great commentaries of Westcott and Lightfoot, an exception of course being the omission of the Biblical text in the interests of brevity. Of the series thus far published this reviewer would venture to say that it rates among the best.

The First and Second Epistles to the Thessalonians, by Leon Morris (The New International Commentary on the New Testament), William B. Eerdmans Publishing Co., Grand Rapids, 1959. 274 pp. \$4.00.

THIS volume is the eighth of the attractive, scholarly commentaries of this series. Interestingly, Dr. Morris, also a contributor to the briefer Tyndale Commentaries (cf. above), has written an earlier volume on the Thessalonian epistles for that series. Comparisons between the two may therefore be made. One of the more obvious is the price of \$4.00 for this

volume as over against \$2.00 for the smaller. Is the increased cost proportionate to the added value received? In all fairness, we should hasten to say that this commentary is much more complete than the smaller one, having in addition a full set of helpful indices, and being, as Morris says, not simply "a longer edition of the other commentary," but "a completely new work" (p. 13).

We therefore have in this commentary a fresh and more usefully technical, as well as a more extensive, treatment of the Biblical data. Scholarly footnotes are in evidence on almost every page and are as up-to-date as the Dead Sea Scrolls to which references are appropriately made. Moreover, Morris gives better treatment to various points at which in the smaller commentary he is sometimes too brief. Examples of this may be pointed out at I Thess. 2:12 where fuller justice in explanation is done to the term "glory" (pp. 85-86); and at 2 Thess. 2:3-12 in connection with the exposition of the pericope on the Man of Lawlessness where 18 pages of commentary are devoted to this passage as over against 7 in the smaller volume. In these respects, hence, the larger work is a definite improvement over the smaller.

But more extensive explanation does not always guarantee clearer presentation. For example, at I Thess. 5:23, this reviewer prefers the commentary of the smaller volume as offering the

more felicitous explanation of the passage. Furthermore, as would be natural where one man is the author of two commentaries on the same books of the Bible, where one may question the interpretation of the one volume, the same will probably be the case with the other. An example of this, at least for the reviewer, is to be found at I Thess. 2:16 where, on the subject of God's judgment of wrath upon the Jews, neither commentary gives adequate expression to the relationship this verse may sustain to Rom. 11:12, 15. Another example is at I Thess. 4:4 where Morris' choice of "body" rather than "wife" as the interpretation of "vessel" is not altogether convincing.

Our observation with respect to the commentaries of the two series within the scope of this review, therefore, is that they fulfill the particular purpose for which they have been designed, the volumes by Stibbs and Morris being highly representative as examples. The smaller commentaries, being less technical, will probably be the most apt choice of the serious layman of the Word, while the larger, more technical ones will no doubt be more desirable to the professional student. And both effectively realize the aim in bringing to light the treasures of Holy Scripture, the infallible Word of God.

RAYMOND O. ZORN,
Fawn Grove, Pa.

Letter from Aunt Polly

72 Chung Hsaio Road
Taichung, Taiwan
July 14, 1960

Dear Young Friends:

Exactly a year ago today we returned home to Taichung (Middle Terrace) from our furlough. Although this city had been our home for four years before furlough, we did not feel too much that we were back home for we had no house to go to. We went to live in the Fu Tu Ta Lu She (Wealthy Capital Big Hotel). Taichung is the capital city of Taiwan (Terrace Bay).

We chose a room on the top floor of the hotel by a door which opened on a spacious verandah. They do not build very high buildings on Taiwan

because there are frequent earthquakes here. The Fu Tu is the tallest building in the neighborhood. Up on the porch you could feel the breezes that are usually blowing from the sea, about 15 miles west. Up, up the four flights of stairs, a total of 50 steps, we traveled a few times every day for about a month. And if no cool breezes greeted us we could take a cold shower!

Across the hall from our room was a fairly large room. The lower part of the walls and floor were covered with tan tiles. As you entered the room you stepped on a wooden drain board and removed your shoes. To one side was a terrazzo bathtub. The tub was built with the end raised so that one could recline while bathing and the head would rest comfortably above

water. It was long enough for a tall person to lie in. Often folks came to the hotel just to take a bath, for very few Chinese homes have good bathing conveniences. And every day our faithful old servant came and scrubbed our clothes in the nice tub and hung them on bamboo poles on the verandah to dry.

On the opposite side from the tub the shower came out from the wall, and on the wall facing the door were four wash bowls. No care need be taken for splashing and spilling, for in the center of the room was a drain. Every day at least three times—and sometimes as many as six—I stood under the shower and refreshed myself with the same carelessness that you run through the sprinkler shower on your lawn in the summertime. For me that shower was the luxury of the month that we lived at the Fu Tu!

The Fu Tu is a very new hotel. It has no tatami bedrooms. Our bed looked much like those in your homes, but it was found to be quite different when you lay down upon it. It had no springs and no mattress! It was covered with packing so firm and tight that it was harder than a tatami. The sheet was made of rice straw and looked somewhat like the matting on a tatami. Many people here in Taiwan use this grass pad-like sheet to sleep on in the summer.

Our room was quite warm. I slept fairly well on the bed but Uncle Dick spread a quilt upon a reclining rattan chair on the verandah and generally slept there. That chair was the luxury of the month at the Fu Tu for him. In fact, he liked it so much that he had one made like it. On hot summer days he takes an afternoon nap on it when there is time for a nap. At night he takes it into the yard and sleeps there till the cooler hours of early morning.

Our month of living in the Fu Tu hotel passed quickly. The first thing each morning there was a shower. Next came breakfast of fruits in season—papayas, bananas, pineapples. Following breakfast we had prayer. We had lots of things to pray about. After prayer we would go house hunting if anyone had a house to show us, or else to the Reformed Gospel Book-room which was a few hundred yards down the street.

By noon we were very hungry for the good Peiping-style food which we ate in Lu Mei Ch'un (Beautiful Spring

Deer) Restaurant seven blocks away. For our supper we had more fruit in our room, to which we added peanuts. The peanuts had been boiled in salt water and roasted in a Chinese skillet. Yum, yum, very good!

There was much work planned for the Bookroom—painting and cleaning, changing book racks and cases to make things have a new look, taking an inventory, and holding a daily vacation Bible school. But we got too few of these things done! The very first evening callers began coming. They came to welcome us back to Taichung. This made us very happy and it also made us feel more at home since we had no house to move into. But most of all we were happy for their coming because we could talk to them about the Lord Jesus, which is our real work here. Most of the callers were old friends but they were not all Christians.

Some of those who were not Christians seemed surprised and impressed that we had come back to Taiwan. In the very carefully polite way that Chinese say things, they let us know that in their minds they were thinking that if their children were in America, such a wonderful place as it is, they would never come to Taiwan to live. Such remarks would give us a chance to witness again to these friends. We tried to make them understand that the most important thing in life is to believe on the Lord Jesus Christ—because God has commanded it. And that we had returned to Taichung to tell the people here the gospel—because God has commanded that also.

We know that you are praying that the Lord will bless the witness that we give forth, as well as that of all His true servants. The next time I write I will tell you something of the blessings that we can see already from our witness.

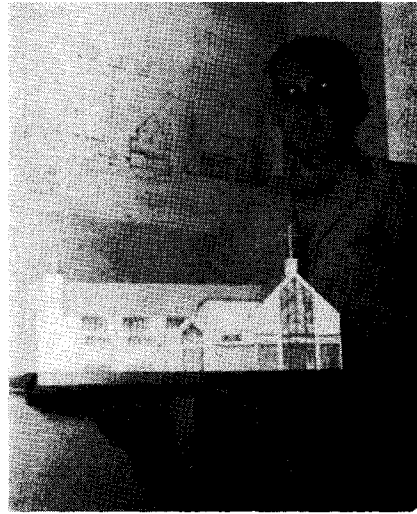
Your loving missionary,

Aunt Polly

Sunday School Attendance Contest

The 1960 Sunday school attendance contest sponsored by the Committee on Christian Education is scheduled to run from October 9 through November 13. Orthodox Presbyterian Sunday schools will compete in three groups according to size, based on average attendance during the past year.

Here and There in the Orthodox Presbyterian Church



Mr. Stephen Tiffin shows the model which he made of the building planned for First Church, San Francisco.

San Francisco, Calif.— Since May the congregation of First Church has been meeting at its new location, 1350 Lawton Street, at 20th Avenue, one block from 19th Avenue, which is a main boulevard. The property is across from Shriners' Hospital for Crippled Children.

The large home on the site serves double duty at the present time. Pastor Solis and his family live on the main floor, while the downstairs social rooms are being used for Sunday school and for worship until the new building is completed. The congregation is a union of the original First (Turk Street) and the Covenant (Kensington Way) Churches.

The Rev. and Mrs. Salvador Solis have welcomed Peter Machen into their home. He was born on May 16. New members recently received into the church are Mrs. Mary Lockart and her daughter Marlo, and Mr. Gary Reno, according to Mrs. George MacKenzie, publicity chairman.

Fall River, Mass.— Pastor G. I. Williamson has begun a class that meets Sunday evenings at 5:45 for all who wish to make a basic survey of what the Bible says about salvation. It is the purpose of the class to answer the most important questions in life directly from the Bible itself, the announcement states.

Members of Grace Church attended

a gathering which marked the second anniversary of the neighboring Calvary Orthodox Presbyterian Church of Cranston, R. I. A film on Christian family life produced by the Lutheran Church—Missouri Synod was shown and a time of refreshment and fellowship enjoyed.

Wilmington, Del.— Emmanuel Orthodox Presbyterian Church (the name has been officially changed from "Eastlake" which designated the former location) has scheduled a week of evangelistic services from October 2 through 7. The speaker for these Bible-centered messages is the Rev. Professor John W. Sanderson of Westminster Seminary. Pastor of Emmanuel Church is the Rev. Robert W. Eckardt. The church is located at 1006 Wilson Road.

Portland, Oregon—First Church has welcomed the arrival of their new pastor, the Rev. Albert Edwards III, and his family. Mr. Edwards occupied the pulpit for the first time on August 21. Leaving Bellmawr, N.J. in mid-July, the Edwardses visited relatives in New England and in the Midwest on a circuitous vacation journey that brought them to their destination via Yellowstone Park. A farewell reception in Bellmawr was attended by 180 members and friends of Immanuel Church, at which time a 35 mm. camera and slide viewer as well as a cash gift were presented.

Edinburg, Pa.— At a service held in the Nashua Orthodox Presbyterian Church on July 2 under the auspices of the Presbytery of Ohio, Arnold S. Kress was ordained to the gospel ministry. Mr. Kress had been serving the Nashua congregation as stated supply for over a year. The invocation was given by elder T. F. Armour of Wayside Church, Grove City, and the Scripture was read by elder Wendell Miller of Nashua.

Prayer was offered by elder L. Kiestler of Faith Church, Harrisville. The Rev. Calvin Cummings of Covenant Church, Pittsburgh, preached a sermon on "The Church of God," and elder Jack Smith of the Covenant Church gave a charge to the newly ordained minister, who pronounced the benediction at the close of the service. Mrs.

The Presbyterian Guardian

Reed Miller, publicity secretary, also reported that Mr. Kress served as counsellor and teacher at Camp Calvin during one week in August, while Mrs. Kress and eight-month old Peter John visited her parents in Vermont.

Oklahoma City, Okla.—A hundred persons attended the closing program of the Vacation Bible School of Knox Church. "The school has given an encouraging entrance into homes in the community; many of the children had never been in Knox Church before," stated the Rev. Carl Ahlfeldt, pastor. Offerings received during the school were designated toward the support of the Urbans in Formosa.

Four young people, two counselors, and the pastor attended Presbytery's Elim Bible Camp near Custer, So. Dak.

Glenside, Pa.—Calvary Church again invited Westminster Seminary students and their wives to a dinner at the church on the day following the opening of the fall term. Seminarian Jack Corzine has been appointed assistant to pastor Robert Atwell with particular responsibility for promoting neighborhood evangelism. The church had its largest Sunday evening attendance in history on a recent Sunday in September.

West Collingswood, N. J.—The pulpit of Immanuel Church continues to be supplied regularly by licentiate C. Ralph Verno, a member of the teaching staff of Philadelphia-Montgomery Christian High School. Mr. Verno is also an assistant in Greek at Westminster Seminary.

Schenectady, N. Y.—Calvary Orthodox Presbyterian Church was host to the second annual Capital District Sunday School Convention in mid-September. With the theme "Reaching and Keeping Souls for Christ," the convention attracted nearly 250 delegates from over 40 churches. Calvary's Sunday school won the prize for the largest number of officers and teachers present with 29. The gathering was sponsored by the Hudson-Mohawk Fellowship of Evangelicals, and the Rev. Raymond Meiners, pastor

of Calvary Church, was chairman of the planning committee. Among some 20 speakers and workshop leaders was Professor Charles Schauffele of Gordon College.

Calvary Church has just begun to use its new sanctuary, but there are "a few finishing touches" to be completed before the dedication.

White Horse, N. J.—During this past summer Grace Church had the services of Westminster Seminary student Michael Stingley, a middler this fall. The Rev. Robert Nicholas conducted the Communion service on the third Sunday in September and with elders George Hurley and Gerben Osinga also took the sacrament to three shut-in members of the congregation.

The entire exterior of the building was given a fresh coat of paint during the summer and a new cement entrance stairway was built.

Brentwood Dedicates Building

So. San Francisco, Calif.—Not quite two years after the groundbreaking ceremony the Brentwood Orthodox Presbyterian Church of South San Francisco dedicated its building on August 7. Nearly all of the work has been volunteer, with women and even children helping in whatever capacity they could, as the men, including the pastor, did the major portion of the construction. The project was under the direction of elder Samuel Moncrieff, himself a volunteer worker.

Bringing the dedication message, "When the Seventh Eye Rejoices" (Zech. 4), was the Rev. Edwards Elliott, now of Garden Grove, under whose pastorate at the First Church, San Francisco, the branch work was started in Brentwood six years ago. Another who labored from the very beginning of the work was the Rev. Arthur Riffel, then an elder, now the pastor of the Brentwood congrega-

tion. The first two meeting places were store buildings until services began in a house on the present property in the winter of 1957.

Other ministers of the Presbytery of California who participated in the dedication service were the Rev. Messrs. Richard Lewis, Berkeley; Salvador Solis, San Francisco; Henry Coray, Sunnyvale; and C. J. Miller, Stockton. The ladies of the church served tea following the ceremony.

The church is situated on a hill just off El Camino Real, at 186 Country Club Drive, South San Francisco. "It was a common sight to see people working most every evening and all day Saturday during the time of construction," observed pastor Riffel, "and now we hope that we may be such a testimony to this community that people will come to learn the Scriptures and to serve God in their daily lives."

On the Thursday following the dedication a fellowship dinner was held at the church. Color slides and movies of the progress of the work were shown to the members as they rejoiced at the completion of the task. Among the guests was the Rev. Lynne Wade who had arrived from Guam that same day by plane, en route to Los Angeles for medical treatment.

Church Celebrates 75 Years

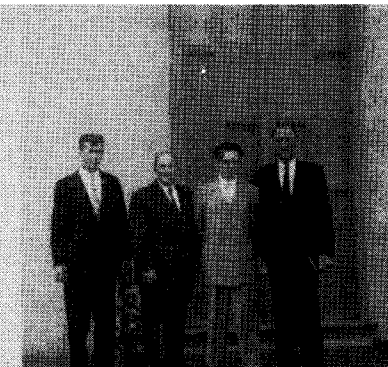
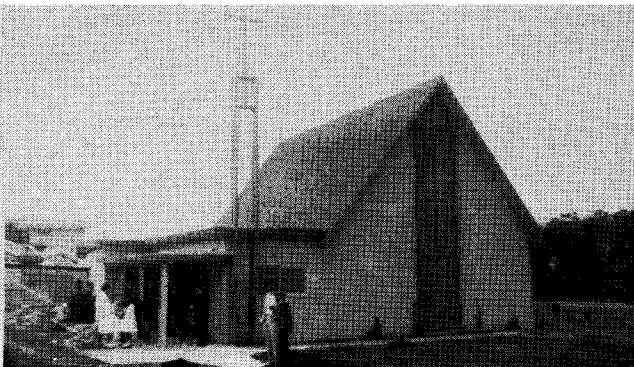
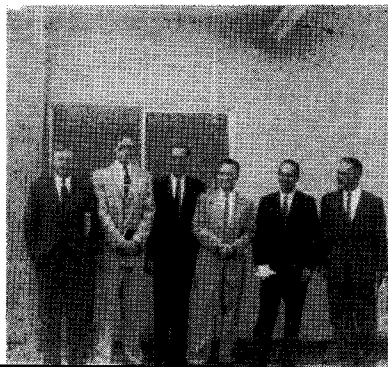
Manchester, South Dakota—A special service in June commemorated the 75th anniversary of the Manchester Orthodox Presbyterian Church. Besides the pastor, the Rev. Robert Sander, two other ministers of the Presbytery participated in the worship service: the Rev. Lionel Brown, of Volga, and the Rev. Abe Ediger, of Bridgewater.

An attractive mimeographed booklet was prepared from an historical account compiled by the previous pastor, the Rev. Melvin Nonhof, up to the year 1955 and completed by the present pastor. According to this

The Rev. Messrs. Coray, Lewis, Riffel, Miller, Solis, and Elliott.

Brentwood Orthodox Presbyterian Church pictured at the August dedication.

The Session: Samuel Moncrieff, Robert Littlefield, Clarence Bush, Rev. Arthur Riffel.



commemorative review the Manchester Church was one of several organized in the southeast part of the state between 1875 and 1885 as a result of the missionary interest of the Presbytery of Central Dakota. The church was constituted on June 21, 1885 with one elder and 14 members by a missionary named Peterson.

During the two year ministry of a Rev. George McKinney from 1887-1889 a building was erected and another Presbyterian Church was organized in Bancroft. It is interesting to note the salaries specified for some of the pastors in the early 1900s as \$600 or \$800.

During the service of the Rev. George W. Heaton, who arrived in 1935, "the congregation unanimously voted (on October 4, 1936) to withdraw from official association with the Presbyterian Church in the U. S. A. The issue was Modernism, which had gained a dominant position in the councils of that Church." The Manchester Church then applied to and became a member of the Orthodox Presbyterian Church. About a year later the Presbytery of Huron of the other denomination foreclosed its mortgage on the church property, but the congregation continued to use the building and regained its title in 1943 for the sum of \$450, and has been debt-free since that date.

Following Mr. Heaton, the Rev. A. Culver Gordon and the Rev. Dr. Daniel van Houte served as pastors, and in 1942 the Rev. Melvin Nonhof began his 14-year pastorate. The present Session of the church, besides pastor Sander, consists of Messrs. Fred Ritterbusch, Roy Van Ningen, and William Leckey.

States the booklet: "The 75th anniversary is something to be proud of as well as thankful for. In a day when events move so rapidly, where things that are new today are commonplace tomorrow, it is good to find something which involves the affairs of man and remains steadfast over such a period of time. Although the Gospel is centuries old, its results are ever new in the lives of those chosen by our Saviour."

The new address of *The Guardian*, like that of the Committees of the Orthodox Presbyterian Church, is now 7401 Old York Road, Philadelphia 26, Pa.

Meeting of the Committee on Christian Education

At its first meeting since the General Assembly the Committee on Christian Education on September 13 elected officers as follows: president, Dr. Edward J. Young; vice-president, Professor Edmund P. Clowney; secretary, Dr. F. Kingsley Elder; treasurer, Mr. Howard K. Porter.

Among various sub-committees named were the following: young people's materials, Messrs. Rockey and Nicholas; church paper, Messrs. Clowney, Cummings, and Knudsen; advisory, which confers with the general secretary between meetings of the full committee, Messrs. Young, Clowney, Elder, and Nicholas.

General Secretary Robley Johnston reported that the mortgage assumed by this Committee, representing its one-third interest in the Administration Building as renovated and equipped, is \$22,000, on which payments are \$185.66 per month. The Committee, which utilizes approximately one-half of the space, is to pay a proportionate amount of net operating costs. The three apartments on the property are now rented.

Further discussion was given to the matter of the financial need of the *Presbyterian Guardian* in the light of actions of the Assembly, and the Committee determined to contribute \$100 monthly toward this cause. In response to the invitation of the trustees, the Committee nominated Messrs. Clowney and Elder as repre-

sentatives to the *Guardian* corporation.

The report of Mr. Johnston indicated sales for V.B.S. materials to some 385 schools requiring about 33,000 workbooks (5,000 more than a year ago) for an amount almost exactly that estimated in the budget. Another item of interest is the response to two summer advertisements in three religious periodicals. So far this promotional effort had brought nearly 300 requests for a free brochure describing the four workbooks in the *Bible Doctrine* series based on the Shorter Catechism. Another series of ads is appearing presently.

Changes of Address

Chaplain John W. Betzold, Chaplain Section, Fort Dix, N. J.

Rev. Wendell L. Rockey, 15 Howard St., Cranston 9, R. I.

Rev. Salvador M. Solis, 1350 Lawton St., San Francisco, Calif. This is also the new address for First Orthodox Presbyterian Church of that city.

Rev. Francis E. Mahaffy, on fur-lough, 3010 N. Olcott Ave., Chicago 35, Ill.

Rev. John D. Johnston, 176 Hsimen St., Hsinchu, Formosa.

Rev. Edwin C. Urban, No. 2, Sub-lane 24, Lane 201, Section 4, Hsin Yi Road, Taipei, Formosa.

Rev. Raymond Commeret, 564 Fair Lawn Parkway, Saddle Brook, N. J.

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