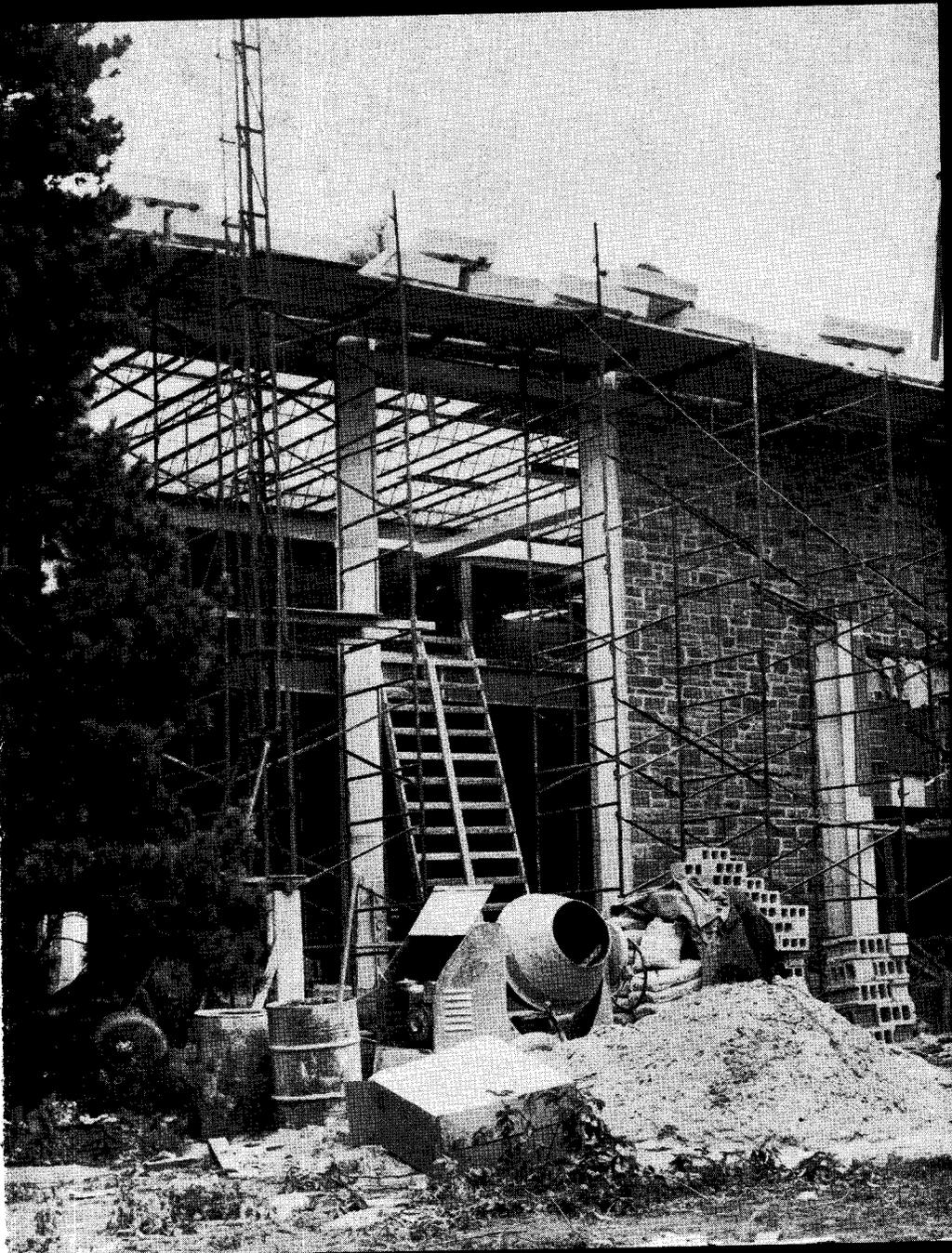


GUARDIAN



Bread for the Hungry

EDWARD WYBENGA

Jesus was entering upon the closing period of his ministry in Galilee. Up to this time the apostles had accompanied him, seen his mighty works, listened to his matchless teachings, learned from him how to go about the task of building the kingdom of God. Now, before going to Jerusalem to suffer and die, Jesus would give to his disciples some practical experience in the work of teaching, preaching, and healing. Accordingly, he calls the Twelve together and sends them forth upon their mission-tour after giving to them his instructions.

The Mission of the Twelve Luke 9:1-10

They were given power to heal the sick, authority to preach the gospel. They were sent forth, not singly, but "two and two." One man by himself might become discouraged or perplexed because of the difficulties encountered; but two men could be of mutual support to each other.

They were to take no extra provisions with them for the journey. They were to go just as they were, trusting the providence of God to supply their daily needs. They were to expect people to take them into their homes, and provide them with food and lodging. Since they were bringing the gospel of salvation to the people, it was only right that the people should take care of their temporal needs. Having found a home where the people were congenial and worthy, they should be content to stay there while ministering to the neighboring area; and upon that home they should command the blessing of peace.

Should it happen that the people in some village or city would not receive them or their message, they were told to "shake off the very dust from your feet for a testimony against them." This was a way of showing that the disciples would have nothing

more to do with them. Such people proved themselves unworthy of salvation. On their own responsibility they rejected the offer of the gospel, and they were to be left to perish in their unbelief. Said Jesus: "It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city" (Matt. 10:15). This means that hardened unbelief, when the way of salvation is known, is a greater sin in God's sight than the vile sins of heathendom.

When the Twelve returned to tell Jesus what had happened on their mission, he took them aside to a desert place. Accordingly, they embarked by ship to cross the sea. They had tried to keep their purpose hidden from the people in order to find a resting place for a while, and a time for reflection upon past events and future plans. But this purpose was not to be realized. The people saw them take ship, and themselves followed after by foot around the north shore of the lake. Then occurred another of those mighty miracles proving that Christ is God and therefore the Lord of creation.

The Feeding of the Five Thousand Luke 9:11-17

Seeing the multitudes, Jesus was moved with compassion toward them, and preached to them the kingdom of God. The people were weary and hungry both physically and spiritually. "They were as sheep not having a shepherd" (Mk. 6:34), with no one to teach them or to guide them. Their own leaders — the Pharisees, scribes, and priests—were proud, selfish, corrupt men. They were known to despise the common people, and to use them only for personal gain under the cloak of religion. But it was not so with Jesus. With understanding sympathy his heart went out to the forsaken multitude; and denying himself and his disciples their much needed rest

he ministered to the people "the Bread of Life."

Meanwhile the day wore on. The sun was moving toward the western horizon, and in an hour or two the evening would be upon them. The people needed also earthly bread for the sustenance of their bodies. Jesus was conscious of that, for he is the Savior of the body as well as of the soul.

Becoming apprehensive, the disciples said to Jesus, "Send the multitude away that they may go into the towns and country round about, and lodge and get victuals; for we are here in a desert place." To test their faith Jesus answered, "Give ye them to eat." The command seemed preposterous! Said they, "We have no more but five barley loaves and two small fishes" — hardly enough for one meal for Jesus and the Twelve. Thus Jesus commands us also at times to do the seemingly impossible in order to prove our faith, and to show his power to give what he commands.

Then, causing the people to sit down on the green grass, Jesus looked up to heaven, prayed for the Father's blessing, thanked God for the food; and proceeded to give it out, first to the Twelve, and then through them to the people. Herein Jesus set us an example for all time. How dare men grab at their food without first thanking the Creator thereof and seeking his blessing thereon and then with moderation and good order partaking of the food God has given!

Jesus kept on giving; the disciples kept on distributing; the people kept on eating until all were filled. Even so, there was plenty left over — "twelve baskets full of the fragments that remained." Nothing may be wasted, nothing lost. The fragments were gathered up for later use.

This was indeed a stupendous miracle, a supernatural work of God! This was the hour of Jesus' greatest popularity. The people would have crowned him King — but Jesus refused. He would be no earthly king. He came to save his people from their sins. That meant the Cross — and to the cross he would go.

And we should zealously proclaim, or cause to be proclaimed, the "Bread of Life" for the salvation of the world.

Why I Am a Conservative — *Theologically and Politically*

FRANCIS E. MAHAFFY

The view that a man has of God is bound sooner or later to influence his views in other fields as well as his actions. Man is a rational being and hence the basic world-and-life view that he holds will have a considerable influence, consciously or not, on his life. I am a conservative* in theology. I hold to the Calvinistic position because I am convinced that it is the scriptural and most consistent position. I am also a conservative politically. It is my firm conviction that the conservative theologically who sees the implications of his basic theological view will also be a conservative politically. There is, I believe, an irresistible logic that drives the conservative in theology to the conservative political position.

How is it that the conservative theological position logically demands the conservative position politically? To answer that question it will be necessary to summarize briefly the conservative theological position. The conservative theologically bases his whole view of life upon his concept of God. God, he holds, is the absolute, sovereign, holy Creator of all things. He is not just a principle, a force, or a concept of man's making, but rather a personal Being existing eternally in three persons.

The Conservative Position

This God has revealed himself to man in his Word, the Bible. He has come into a redemptive relationship with men in the person of Jesus Christ who is God incarnate in the flesh. The Savior offered himself as a substitutionary sacrifice for our sins. In him is forgiveness and life. As men's natures are changed by the divine act of regeneration, and only then, are they enabled truly to love and obey God.

* This term is used in its commonly accepted meaning although it is inadequate to describe the political or theological positions thus designated.

Missionary Mahaffy has written before in these pages and elsewhere on political and economic matters. "I realize that not everyone will agree with my point of view," he wrote, "but even if they don't, it should serve to stimulate some thought and perhaps discussion."

Since we are of the opinion that many Christians fail to relate their beliefs to their political and economic views, we shall be pleased if this article brings reactions, pro or con, in the form of letters to the editor.

The theological conservative believes that the historical facts of the incarnation of Jesus Christ in the flesh through the virgin birth some two thousand years ago in Bethlehem, his teachings, the manifestation of his divine power and grace in miracles, his substitutionary death on the cross, the consequent resurrection from the dead, and glorious ascent into heaven are historical facts that have the most vital bearing on our faith and lives. Christianity was founded upon these historical redemptive facts.

The conservative theologically holds that man who was created holy by God fell into sin and hence all men are sinful. He does not maintain a high view of man's natural ability. On the contrary, he believes that man naturally is depraved, prone to sin and evil. He is not the creature of impersonal forces of evolution who is continually developing physically and spiritually as a result of these forces. Rather, as a sinner, he stands in deep need of the redemption that God brought through Jesus Christ. This redemption that was effected by Christ is applied to the life of the individual by the divine act of regeneration. It is as a result of this new life from the Holy Spirit that a man is enabled to love God and to obey him. This obedience, a life of conformity to God's law, is a sure result of and one of

the evidences of the inward work of regeneration.

The conservative holds to these views, not because he has a nostalgia for that which is old-fashioned, nor from any disrespect for a proper conception of the empirical sciences or of scientific method, but because he believes that God has revealed himself and his will for man in the Bible. This Book, for the conservative, as the objective revelation of the sovereign God provides an infallible rule for his faith and conduct. He does not judge this Book by the laws of the empirical sciences, rather he judges all things by the Book for he holds as a basic principle the belief that the Bible is the very Word of God. He does not deny that the Bible was written by godly men in their own individual and diverse styles to men of their day in the language and idiom of their day. But he holds that at the same time, God, by his Holy Spirit, so guided and directed these holy men as to keep them from error and to give us the Word of God himself.

The Bible as his Starting-Point

The conservative admits (or at least many do) that he can not demonstrate or prove the existence of this God nor the fact that this Book is indeed his very Word. Rather this is his starting point, the foundation upon which he builds his view of politics and life. While it may seem presumptuous to some to accept a basic principle that is undemonstrable, this is not only necessary by the nature of the case (first principles, being first, can not be demonstrated), but it is exactly what the agnostic, the skeptic, the atheist, the theological liberal, in fact everybody regardless of his philosophical or theological position does.

The agnostic, for example, who states that God can not be known is stating a basic principle of his faith upon which he builds his views. He is

actually putting man in the place of God. He is in effect stating that man has so completely exhausted the realm of knowledge that within that realm there is no room for God. The very assertion that God cannot be known is an assertion of the omniscience of man. The scientist, the philosopher, the religious man, each in his own way regardless of his view point, begins with a given, an undemonstrable first proposition.

The conservative Christian is convinced that, on the basis of his belief in God, there are far fewer questions left unanswered than on the assumption that God does not exist or upon the assumption of the existence of some supreme being, force, or idea other than the God of the Bible. While the conservative Christian rejoices that his basic view provides the foundation for a more thorough and consistent view of the world, he believes in this God and accepts his basic theological principle because of the light received from God in the divine act of regeneration.

Moral Law Normative

The thoroughgoing theological conservative accepts the moral law of God as normative for our lives in regard to our relationship to God and to our fellow men. To the conservative this is the succinct statement of what God requires of us in our relationship to him and to others. For him there can be no question of a valid diversity in ethical standards for God has given us the absolute universal standard. He is convinced that apart from acceptance of this view of the Bible and of the divine authority of God's law, there can be no fixed standard upon which to base our conduct.

If, as some claim, Moses were just a man of deep spiritual insight and the Ten Commandments only an expression of his search after eternal values, they could in no way be considered as final or normative for us today. If in the final analysis man is the measure of all things, then has not a Hitler, a Stalin, or a Mussolini, the same right as we to their views of morality?

Recently I received a letter from a fellow minister who argued that Social Welfare legislation and consequent taxes could not *per se* be wrong because they were for the good of society. The consistent conservative theologian, however, determines right

and wrong, not by the result, or by his or someone else's idea of the result, but rather by its conformity to the absolute standard of conduct, God's law.

Application in Politics

Politics is one phase of man's relationship to man in society. Hence it is a phase of conduct that for the theological conservative must conform to the absolute standard for conduct revealed by the sovereign God. To fail to do so is to invite the divine judgment while to do so is to receive God's blessing. It is no accident that where God's laws have been respected and obeyed in a nation there has been prosperity, but where God's laws have been disregarded there is poverty and war. It is because our nation was founded upon Christian principles that we have been blessed and as we turn from these principles we will surely go the way of all godless nations.

Though it may not always have been consciously so, was it not adherence to Christian principles that kept our country from going the way of Hitler's Germany or Stalin's Russia in the past? Was it not because the moral law of God was deeply embedded in the conscience of the people of our land that they forbade the encroachment of government into the spheres of the individual and family? Our recent descent towards Socialism has been based upon a denial of the validity of the Christian faith as normative for our lives.

Limited Right of the State

A conservative theologian, if he is to be consistent with his basic principles, ought also to be a conservative politician. The Bible, the absolute standard, grants to men freedom in their relation to others except to do evil to them. The laws of the State ought to conform to the portion of God's law that deals with our relation to our fellow man. As a conservative theologian I thoroughly oppose Socialism and Interventionism in all their forms, not simply because history shows that they are inimical to our best welfare, but primarily because they are in defiance of God's law. I oppose government interference in the economy because the Bible teaches that the work of the State is to bear the sword for the punishment of evildoers.

The Word of God gives freedom to the individual except to do evil. For the State to infringe upon that free-

dom is to deny to man a right that has been given to him by God. It is the usurpation by the State of an authority that has never been given it by the King and Creator of the universe. The right that the State has to rule is not received from men but is rather a God-given right, for the Word says, "The powers that be are ordained of God." But that power, the Word also states, is the power of the sword to punish evil. Only in the fulfillment of its God-given function of punishing evil can the State claim any "divine right." A friend of mine once remarked, "If the Bible didn't state that the powers that be are ordained of God, I would have thought they received their ordination from another source." It is because governments have far exceeded the purpose for their existence that they have lost claim to the divine blessing.

One's theological position affects all his thinking and actions in the broad area of his life in society. The conservative Christian evaluates the political trends of his day, not in the light of expediency, but in the light of the absolute standard of the holy God. For him the abandonment of the gold standard, the progressive income tax, government interference in the economy, government control of education, recognition of Communist Russia, alliance with ungodly nations in the United Nations, dollar diplomacy, supporting Socialism in the rest of the world by foreign aid, an ever increasing establishment of the Welfare State at home, deficit spending by the government, government promoted inflation, are all acts clearly in violation of the absolute standard of morality, God's law. They are bound to bring disaster as is becoming ever more apparent. Holding to the view that the law of God is absolute because it is the law of God, a conservative theologian can not look upon these matters merely as unwise choices or errors. He opposes them because he views them in the light of God's law as sinful and open defiance of God.

Application of the Gospel

As a conservative theologian and politician I hold that the only solution to these problems lies in the acceptance of the gospel. Only as men are radically transformed by the regenerating power of God in Christ will there be a lasting solution to these

problems. Only as men accept the divine standard of morality as binding because it is from God, will their conduct individually and as a nation be conformed to it.

Logically a conservative theologian must be a conservative politically. Unfortunately, however, people are by no means entirely consistent. Hence we actually find on the one hand many who reject the conservative theological viewpoint holding and advocating the conservative political position, while there are many conservatives theologians who have joined cause with the supporters of a liberal political philosophy. While convinced that it is the conservative theological position that logically demands the conservative political view, it is evident that many others are on the whole doing a much better job than many conservatives in applying the absolute standard of morality to the daily scene of our lives. But there are a few voices of theological conservatives being raised in the cause of the conservative political position and we trust that their voices will be augmented and their message heeded.

It can not but be our hope and prayer that those who hold the conservative theological position will see the utter inconsistency of a liberal political position and that all who advocate the conservative political position will come to found their conservative political views on the historic Christian view of the sovereign God who has revealed himself and his will in the infallible Bible and redeemed us in Christ.

For some time there has been a clamor for the parole of Robert Stroud, the Birdman of Alcatraz. Undoubtedly Stroud is an expert in the field of ornithology, as well as mayhem. The release of Burt Lancaster's film featuring the career of the killer seems to have touched off a renewed desire for clemency for the famous "lifer" on the part of the public.

I was once talking with Warden Madigan when a telegram came in from a woman in Texas demanding that poor abused Robert Stroud be dismissed from that horrible dungeon on the Rock. Had he not suffered enough punishment at the hands of sadistic guards?

Warden Madigan smiled wearily and said, "I get messages like this all

THE CHANGING SCENE

HENRY W. CORAY

the time. The fact of the matter is that of all the prisoners I've ever had anything to do with, Stroud is by far the meanest. He's always sending in complaints to me. He's always fighting the guards and cursing anyone who comes near him. Al Capone wasn't nearly as incorrigible. We just do anything for the man. All we get from him is abuse."

Strange it is what lurking evil does to the hearts of men. What kind of compassion is it that would pour out its tenderness on helpless little birds but murder two men in cold blood? Those who are filled with pity for the double murderer ought to give some sympathetic thought to the families of the victims of Stroud's brutality.

* * *

We live in an age of sophistication. Irreverence in sacred matters is the order of the day. The National Council of Churches has recently released tapes that are supposed to stimulate the interest of young people in spiritual things. Titles: "The Gimme God Blues," and "I Was a Flop at Thirty-three."

Time carries a piece on "People at Prayer." It reports that a prayer composed by a Methodist Scout Leader is being used by the Detroit Council of Churches. Prepare for a shock. "God . . . God . . . Hey, God! Can you hear me? O God, sometimes talking to you is like talking to a brick wall . . . Hey, Father, look at the world — will you look at it, Father?"

Small wonder that the world has lost respect for the professing church!

* * *

Maxim Gorky, the super-egotist of yesteryear's crop of Russian writers, has this self-effacing comment on himself: "In my innate modesty, which I have evinced since my earliest days, I will say nothing about my virtues . . . Suffice it for a clue to my character to say that I have always regarded myself as better than others and continue to do so today."

Only the most brazen form of egoism boasts its humility. That is why

Uriah Heep in *David Copperfield* is, as Dickens meant him to be, such a thorough humbug. He was forever telling people how humble he was. It is a contradiction.

One of the paradoxical statements of our Lord Jesus Christ is his word, "I am meek and lowly in heart" (Matthew 11:29). This is an astonishing claim, particularly in view of the fact that he had just said (verse 27), "Neither knoweth any man the Father save the Son and he to whomsoever the Son willeth to reveal him." Does it not constitute a real psychological puzzle? A person who ascribed to himself the sole authority to reveal God, who could utter such stupendous statements as "He that hath seen me hath seen the Father," who assumed the prerogative of functioning as the final Judge of the whole earth one day, said also, "I am meek and lowly in heart." The curious feature of it all is just this, that the world of mortals, even the unbelieving world, if you will, has taken his claim seriously, has come to think of Jesus of Nazareth as a humble man. It is a startling paradox indeed, a riddle that baffles the most profound thinkers on earth.

* * *

I note with amusement
The Russian cosmonaut boldly states
There is no God, no Heaven;
"For," said he, "when my space ship
Was exploring the skies
I looked around and could see
No God, no Heaven,
Therefore there can be neither."
This is marvelous logic,
And reminds me of the incident of
the man
Accused of stealing chickens:
Two witnesses testified in court
They had seen him pilfer the fowl;
Whereupon the prisoner produced
three other witnesses
Who, he said, had *not* seen him steal
the fowl.

The Old Chinese Philosopher

God's Infallible Word

G. I. WILLIAMSON

If we were asked to state what we believe to be the key to the religious confusion and apostasy of our day, this would be our response: the Word of God is not often regarded as the infallible Word that it really is. The rejection of the Word of God as infallible, and as alone infallible, is the key to the present-day condition of confusion and unbelief.

In the apostolic church the Word of God was regarded "not as the word of men, but as it is in truth, the word of God" (I Thes. 2:13). In their view "all scripture was given by inspiration of God" through "holy men of God" who spoke only as they were "moved by the Holy Ghost" (II Peter 1:21).

Of course they did not use the term 'infallible,' and some question the use of the term on the ground that it is not found in the Bible. Even in Reformed circles of late there has arisen, among a few, an objection to the use of this term 'infallible' in reference to the Bible. One such objector merely says that he wants to raise the question of the appropriateness of such a term.

The real question, however, is not at all difficult, neither is it in any way altered by subtle queries as to the appropriateness of a particular term. The question is simply this: Is the Bible, in the original Hebrew and Greek, as it was written by the Holy Spirit through men, without error of any kind, or is it not? When we say that the Bible is infallible we affirm that it is without error of any kind. When men begin to object to the word 'infallible' they are beginning to object to the belief that it is without error of any kind, for that is all that the term means.

You will observe that the question is not whether a particular version or translation of the Scriptures is infallible. There is no argument about that, since all are agreed that no translation of the Bible has ever been a perfect one. Some, to be sure, are more dependable than others, but that is another matter.

The Rev. G. I. Williamson has accepted a call from the Reformed Church of Auckland, New Zealand. A frequent contributor to these pages, he has been pastor of the Grace Church of Fall River, Mass. since its organization as an Orthodox Presbyterian congregation seven years ago.

Distressing Trends

There is today, moreover, a distressing trend in some quarters where there is a desire to bury the controversies of the past and to seek a new approach in conversations with liberal and neo-orthodox thinkers. We are, of course, glad whenever we see conversations between men who believe the Bible and others, just so long as the basis and purpose of such associations is right. But we are more than a little distressed when we see a tendency to de-emphasize or compromise the biblical position as to the infallibility of God's Word.

It seems to us that all this business about 'rethinking our position' on infallibility is nothing but a sinful desire to gain respectability in the eyes of others, whereas our real task is to challenge the assumptions of unbelief in every form by constantly testifying on the sure basis of the infallible Word of God.

A Christian might just as reasonably 'rethink' the question, Is there a God? We do not and cannot 'rethink' such questions. The Christian knows that there is a living and true Triune God. We know that he has spoken — in his Word. And that Word is true. It is entirely true. It is infallible. This we believe. This we shall continue to believe, by the grace of God.

Such a belief, moreover, is no mere intellectual exercise, a doctrine far removed from everyday life. No, it is a precious truth for our growth in grace. For the same Spirit who inspired the written Word is pleased to bring its exhortations and promises to bear upon the redeemed.

A Disturbing Word

Wherever God's word is faithfully preached, there is apt to arise within

our hearts the question asked by the Psalmist: "When wilt thou comfort me" (119:82)? For it is simply not comforting to hear the truth about ourselves. We are vile and wretched sinners by nature. We are under God's wrath and curse. Even as converted persons we are in all things much in need of reproof and correction. For in us, that is in our flesh, there dwelleth no good thing. And faithful preaching of the Word of God cannot compromise this fact. "But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts. For neither at any time used we flattering words, as ye know . . . nor of men sought we glory, neither of you, nor yet of others . . ." (I Thes. 2:4-6).

That is why the Scripture warns that the time will come when men will no longer endure sound doctrine (II Tim. 4:3). Instead they will turn to teachers that please the ear with words that give a false sense of 'comfort' to the soul. The human heart can only endure such abasement for so long, and then it must be comforted. That is why some people forsake the true church of Christ in favor of the soothing gospel of 'modernism.' It gives them — or so they think — comfort instead of distress.

A Comforting Word

However, there is a blessed and tender comfort that belongs to those who will suffer the good word of exhortation. For, as Paul says, "God . . . comforteth those that are cast down" (II Cor. 7:6). And there can be no true comfort until God's faithful word has taken away all false comfort from our souls. As the Heidelberg Catechism says, three things are necessary for us to know, if we would have that true comfort in which we may both live and die happily.

I must know, "first, how great my sins and misery are; . . . second, how I am delivered from all my sins and misery; (and) third, how I am to be thankful to God for such deliverance." There can be no gospel comfort, un-

less there is first a relentless exposure of our desperate wickedness and misery by God's holy Law. Nor can there be any true gospel comfort, either, apart from an application of that holy Law to our daily lives so that we begin to live in righteousness because we have true gratitude to him.

It must also be pointed out that God comforts those who are cast down — not merely at the beginning of the Christian life — but continually, and increasingly, throughout the entirety of it. Paul was no babe in Christ when he wrote "that Christ Jesus came into the world to save sinners: of whom I am chief" (I Tim. 1:15). And when was he ever more cast down than when he cried out, "O wretched man that I am! Who shall deliver me from the body of this death?"

But here is the wondrous thing: if you are cast down — if your heart grows heavy and your soul is pressed down, because of your unworthiness and sin before God — if your heart is broken because of your lack of faithfulness to Christ — then take comfort in the blessed gospel of Christ. "Blessed be God, even the Father of our Lord Jesus Christ, the Father of

mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God" (II Cor. 1:3-4).

Satan's Deceptions

Is there anything more appealing to the believer's heart than such a statement as this: "Ye may know that ye have eternal life" (I Jn. 5:13). Yes, we may "know that we are of the truth, and . . . assure our hearts before him" (3:19). We may have blessed and comforting assurance that we shall certainly be saved, and that we already are passed from death unto life.

But one would expect that Satan would concentrate his counterfeiting endeavors in the imitation of such a precious truth. And he does, as the one which "deceiveth the whole world" (Rev. 12:9). Because of him "many deceivers are entered into the world" (II Jn. 7). And so persistent and skillful is the devil "that if it were possible (he would) deceive the very elect" (Matt. 24:24).

The great purpose of the evil one

is to deceive men. And what better way than to give them a false assurance that they are saved? This was the condition of the Pharisees. They had assurance. "Abraham is our Father," they said (Jn. 8:39). And they were convinced that they were the children of God (v. 41). But the Savior said they were only deceived (v. 44). "The hypocrite's hope shall perish," says Job, "whose hope shall be cut off, and whose trust shall be a spider's web" (Job 8:13, 14).

And what are some of the things that give men hope, when they really have no hope? Jesus said, "Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many." This is faith in any other than the true Christ, sent of God, and revealed in the Bible. Such a Christ is offered men today in the systems of theology which have rejected the infallible Word of God.

The Apostle Paul said, "Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (I Cor. 6:9-11). So men are deceived by a false assurance of being saved, when they are not actually converted in heart and changed in life. This is the sin of antinomianism: the foolish assurance that one is saved from sin without being saved from sinning!

John says, "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (I Jn. 1:8). So it is that those who cherish the sense of their own perfection (when they are yet far from perfect) have nothing but a false assurance for their soul. True assurance does not claim a false perfection, and neither does it minister to careless indifference.

Promises of Assurance

True assurance belongs to those who give diligence to make their calling and election sure (2 Pet. 1:10). In the first place, it is based upon the infallible Word of God. It is God who has given the immutable oath, that we might have a strong consolation who have fled for refuge to lay

THE BIBLE FOR OUR TIMES

"Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope" (Rom. 15:4).

Experience is the best teacher," they say. But there are many ways to learn. And that man is truly wise who can learn from others.

Stored in the writings of the ancients is a wealth of understanding. And every right-thinking man finds that it is well worth good hard labor to dig into this invaluable source of knowledge. In our day it often requires a herculean effort to turn our expenditures of energy in the right direction. But such attempts guarantee handsome rewards. Today's TV devotee simply cannot afford to limit his investigations, if he really wants to know what life is all about, to periodic viewings of the stuff that is spread upon the video screen.

This is a way of saying that the learner wants a good teacher. He wants someone he can trust. His need becomes all the more evident when eternal issues are at stake. And his search for truth becomes all the more desperate when he discovers how few speak with authority. Some of the babblings of those who are reputed to be experts, especially in the religious field, are positively sickening. They leave one with a sense of utter hopelessness.

It is for just such muddled times as these in which we live that God speaks with supreme authority in the Bible. God's divinely inspired Word is the truth. It gives men a certain confidence that can be found nowhere else. The consequences of becoming intimately familiar with this rich treasurehouse of wisdom are incalculable. It offers to the humble and sincere seeker after reality the high hope of heaven, through Jesus Christ our Lord.

RALPH E. CLOUGH



THE JUNIOR CLASS — WESTMINSTER THEOLOGICAL SEMINARY

Thirty-eight students, most of whom are shown in the photograph above, are enrolled in the entering class at Westminster this fall.

They are part of a student body numbering 143, by far the largest in the history of the institution. The total number of colleges represented by the seminarians is 80, and 57 schools have one from each! Colleges having five or more enrolled are Belhaven, Calvin, Geneva, Gordon, Houghton, Nyack, and Wheaton.

Twenty-six states are included in the entire student body, with 11 countries represented besides the United States.

Of the 143 students, about 80 come from some 18 Presbyterian or Reformed groups, but there are 35 denominations represented altogether.

hold upon the hope set before us. True assurance is the product of faith, faith in Jesus Christ as the only Savior of our souls. God says that whosoever believes on him shall not perish, but is already passed from death unto life. And if we search our hearts sincerely for faith, and "if our heart condemn us not, then have we confidence toward God" (I Jn. 3:21).

Secondly, our assurance is based upon the evidence that we frankly discover within our hearts and lives to confirm the genuineness of this faith. "We do know that we know him, if we keep his commandments" (I Jn. 2:3), not perfectly, but earnestly and sincerely. "We know that we have passed from death unto life, because we love the brethren" (3:14), not yet as flawlessly as we should, but more and more with the passing days. "For our rejoicing is this, the testi-

mony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world" (II Cor. 1:12). This is assurance that will not fail the test of time. It springs from our confidence in the infallible Word of God whose promises are yea and Amen in Christ Jesus.

Skilton Inaugural

A service of inauguration of the Rev. John Hamilton Skilton, Th.B., Ph.D., as Professor of New Testament Language and Literature at Westminster Theological Seminary has been announced for October 23. Dr. Skilton, formerly Associate Professor of New Testament, was appointed to this new professorship by the Board

of Trustees at their May meeting.

"Harkening unto the Voice of God's Word" is the title of Professor Skilton's address. A member of the Westminster faculty since 1939, Dr. Skilton has the administrative post of Dean of Students. His doctorate was received from the University of Pennsylvania in 1961, with his dissertation entitled "The Translation of the New Testament into English, 1881-1950: Studies in Language and Style."

LAST CALL FOR COLLEGE SUBSCRIPTIONS

You may send the *Guardian* to your college students for the next eight months for only \$1.25 (five or more from one church ordered at the same time, one dollar apiece).

We'll begin with the October issue as long as the supply lasts.

EDITOR

Robert E. Nicholas



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

Second Vatican Council

Less than a year ago all roads seemed to lead to New Delhi for the third meeting of the World Council of Churches. This autumn the airways and seaways have been bringing some 2,000 or more prelates of the Roman Catholic Church to Rome for the Second Vatican Council. Opening on October 11, it is certain to be much in the news in the months to come. How long it will last is variously estimated at from three months to a year or more.

The Catholic Church considers this the 21st ecumenical council, beginning with the Council of Nicaea convoked by Constantine the Great in 325. There have been two councils since the Protestant Reformation: Trent (1545-1563), which met under five Popes and dealt largely with issues arising out of the doctrines of Luther and other reformers; and Vatican I (1869-70), which is remembered mainly for its formulation of the doctrine of the infallibility of the Pope when he speaks *ex cathedra* — "when, as shepherd and teacher of all Christians, he defines a doctrine concerning faith and morals to be held by the whole Church."

In a mid-September broadcast (reported by RNS) the Vatican Radio voiced confidence that the Second Vatican Council will further the cause of Christian unity by "getting rid of a great number of misunderstandings touching Catholic doctrine." The same broadcast was quick to point out, however, that Protestant theologians themselves recognize that the Catholic Church cannot make even the slightest concessions in dogmatic matters.

"It is quite evident that there can be no question of even a compromise

where dogma (that is, the revealed word of God) is concerned. Nor can any revision be made of the doctrine of the primacy or the infallibility of the Pope," the speaker continued. "What the Catholic Church has once declared to be an article of faith has been so declared, not arbitrarily, but under the inspiration of the Holy Spirit, and the Church cannot make even the slightest change in them, no matter how small."

Protestants who cherish the basic principle of the Reformation — the sole and supreme authority of the Scriptures — will recognize the direct clash on this point. There cannot be two infallible and supreme authorities for what one believes. Whether all the Protestant observers at this Vatican Council actually hold to this conviction or any longer see its all-important truth, is open to question, of course.

It is significant that the Vatican has extended an invitation to a sizable number of Protestant groups to send "delegate-observers" to this Council in Rome. It will also be recalled that a number of leading non-Catholic clergymen have paid visits to Pope John XXIII during recent months, and that there were several Catholic observers at the World Council meeting. At least 75 or 80 countries (not including the United States) expected to have representatives at the opening ceremonies on October 11, and in all of this attention Rome has everything to gain and nothing to lose.

Among the organizations that have appointed delegate-observers to the Vatican Council are the World Council of Churches, the Lutheran World Federation, the Anglican Communion, the World Methodist Council, and the World Presbyterian Alliance. The three men named to represent the latter group are Hebert Roux of Paris, Douglas Shaw of Edinburgh, and James Nichols of Princeton. Dr. Nichols, for 20 years professor at the University of Chicago Divinity School, is the newly appointed professor of Modern European Church History at Princeton Seminary.

A tremendous amount of preparatory work for this Second Vatican Council has been done since Pope John first made announcement of his intention early in 1959. The opinions of the bishops throughout the world were sought and the resulting two volumes of letters are said to have been summarized in 8,972 propositions. In

addition there is a volume of proposals from the Roman Curia (the Vatican administration) together with three volumes of letters sent by Catholic universities and faculties around the world.

Ten preparatory commissions (such as theology, bishops and government, discipline, liturgy, missions, and lay apostolate) have been at work digesting and co-ordinating this mass of material for a Central Commission of over 100 members (including 60 cardinals) under the presidency of the Pope himself. This Central Commission has held seven sessions lasting a week or more and has made recommendations to Pope John, who makes final determination of the agenda.

Early in the month the Pope made a pilgrimage to the Marian shrine at Loreto in central Italy where, as reported by RNS, he "invoked the assistance of God and the Virgin Mary for the success of the Vatican Council." The highlight of his visit came when he placed a two-pound gold crown set with diamonds, emeralds and a ruby on the head of the Black Madonna, which was carved from cedars of Lebanon in 1921. It stands on a niche in a house which tradition says was the dwelling of the Virgin in Nazareth and was brought by angels to Loreto at the end of the 13th century.

Although facilities for over 600 accredited newsmen have been set up in a large hall near St. Peter's Basilica, readers and viewers of the news emanating from Rome should remember that the actual deliberations of the Council and its commissions will be held in secret. Official releases will keep the world informed and the Pope himself has urged reporters to be historians rather than prophets. In any event, the world will be watching the proceedings with more than passing interest.

R. E. N.

Beginning with its September issue *Christian Heritage* magazine is including a Rome Supplement with a valuable commentary on the Vatican Council, along with its generally worthwhile articles on Catholic matters. Formerly called the "Converted Catholic," the magazine is published by Christ's Mission, Inc., at 369 Carpenter Ave., Sea Cliff, N.Y. Stuart P. Garver is editor.

EDITOR'S MAIL BOX

Dear Sir:

I wish to say a word about an article which appeared on the editorial page of the July-August issue called "Is There an Evangelist Type?" and written by David Hunt. He is emphasizing the sovereign work of God in evangelism, and of course this emphasis is needed in the face of so much evangelism that has a synergistic orientation.

It is true that God alone is the author of the effectual call — the inward, irresistible work of grace in the heart that results in a saving response to the gospel invitation. But to limit our responsibility in evangelism merely to "present(ing) the gospel as forcefully as we can" I believe does a disservice to the cause of Reformed evangelism, especially when the distinct impression is given that a forceful presentation does not include persuasion. If I am to follow the New Testament pattern of evangelism, I must do more than "only get the word to people."

Personal evangelism has a real urgency in it. Paul said, "Knowing the terror of the Lord, we persuade men." There is a judgment coming and we must all face Christ. Personal evangelism is costly. It costs us time: Paul "entered into the synagogue, and spoke boldly for the space of three months, reasoning and persuading as to the things concerning the kingdom of God" (Acts 19:8 ASV; cf. 18:4). He "expounded the matter, testifying the kingdom of God, and persuading them concerning Jesus . . . from morning till evening (Acts 28:23 ASV).

Personal evangelism is hard work (I Thess. 2:8, 9). It is true that it does not require the personality of the salesman, but that does not mean that it is easy. I join with Mr. Hunt in his desire to urge every Christian to be a witness. However, I do not believe the best way to do this is to minimize the demands that it makes upon us. The rewards have been promised. The command has been given. We must face the challenge and do all that we possibly can.

Cordially,

LAURENCE VAIL
Thornton, Colo.

Missions on my Mind

JOHN P. GALBRAITH

REUNION EFFORTS IN KOREA

Two Presbyterian General Assemblies in Korea held their meetings at the end of September. The time was significant: it was the 50th anniversary of the founding of the Presbyterian Church in Korea. It was also deemed by some to be an auspicious time to make efforts to re-unite parts of the church sundered in recent years.

At this point a kind of church genealogy is necessary to bring a blurred situation into focus. Until World War II there was one Presbyterian Church in Korea. That church had been pressured during the Japanese occupation to bow at Shinto shrines. Some obeyed; many did not, and some even died for their resistance. When the Japanese occupation ended the denomination refused to bring disciplinary action against those who had bowed and failed to repent. A large number of the church felt that this was a basic compromise, and they formed a new denomination. It had no distinctive name but came to be called the "Koryu Pah" because of its connection with the Koryu Theological Seminary which had been founded earlier in Pusan.

Next a liberal group left the mother church and formed a new one — called the "Kichang Pah" — because a seminary professor had been disciplined for holding liberal views.

Then in the winter of 1959-60 a third division occurred — creating four churches — and the new church came to be known as the "NAE group" (the mother church became popularly known as the "Yechang Pah"). There were many conflicting elements in this division and they defied clear analysis.

However, in December, 1960, in a very hastily-reached decision, without action by the various presbyteries, the Koryu Pah and the NAE group united. They are known as the "Conservative Presbyterian Church." And now, with the approach of the 50th anniversary, representatives of the Conservative Presbyterian Church and the Yechang

Pah have met to propose merger at their September assemblies. By the time you read this the assemblies will have become history and we shall report developments later as we are able.

At this writing the Conservative Church representatives have proposed seven conditions for the re-united church:

1. "Hold fast to the Westminster Confession" and to the conservative tradition of the Korean Church.
2. Assure that the seminary be "conservative and evangelically pure."
3. "Reconfirm leaving the World Council of Churches" and officially notify them of withdrawal, and abolish all ecumenical connections.
4. "Withdraw" from the Korean National Council of Churches.
5. Have no connection with the International Council of Christian Churches.
6. "Oppose the ecumenical movement" and return to the "spirit of mission of the early church."
7. Work out a plan for the peaceful settlement of church property difficulties caused by the previous divisions.

The representatives of the Yechang Pah had not agreed to these conditions up to the time of this writing.

The merger proposal is without doubt a crossroad in the life of the Conservative Church. It is likely that certain compromises will be suggested to them and we watch with interest to see whether they turn or move forward.

FLASH! Word has just been received that the Conservative Presbyterian General Assembly named three basic conditions on which merger with the other church would be acceptable: no relations with the Korean National Council of Churches or the World Council; there should be only one seminary and that it should teach the evangelical faith and maintain the Westminster Standards; and missionaries working with the church must oppose the World Council.

ROMAN CATHOLICISM IN FORMOSA

Fifteen years ago, when missionaries were beginning to leave mainland China, the Roman Catholic Church composed .2% (two-tenths of one percent) of the population. After shifting its China effort largely to Formosa, it now claims 2% of that island's inhabitants. So says a Romanist spokesman, Dr. Albert O'Hara, S.J., in the *Free China Review* as quoted in "The Weekly Religious Review," England. In 1945 there were a mere 8,000 adherents in Formosa. Today 200,000 are claimed. And while Roman Catholic claims of adherents are notoriously inflated in most instances — perhaps for publicity value — nevertheless their growth has been very large.

There are many reasons for this growth. Among them:

1. *An influx of missionary workers, ordained and lay.*

Ten years ago the writer was told by a knowledgeable Roman Catholic that his church was planning to put into Formosa as much money and as many workers as it had formerly used in all of the China mainland. They haven't yet reached that goal, but they are well on their way; and they have long since surpassed the mainland's worker-population ratio. In 1947 they had 3,046 foreign priests in China, a ratio of one to 150,000. As of last year, when they reported 527 priests in Formosa, the ratio for that little island was about one to 20,000 (depending on population estimates). This year with 700 priests, the ratio is down to about one to 16,000 and these priests are supplemented by another 500 sisters and 70 brothers. In 1952 the *World Christian Handbook* had reported that there were only 14 foreign Roman Catholic priests in Formosa.

2. *Policy of accommodation.*

Because of the Chinese tradition of family solidarity, and reverence for ancestors and for Confucius, prospective converts to Christianity have been faced with a difficult choice. Roman Catholicism gets around this problem in a typical end-justifies-the-means way. A decree was issued by the church's Congregation of Propaganda in Rome in 1939 stating that "inas-

much as the Chinese Government has repeatedly and explicitly proclaimed that all are free to profess the religion that they prefer, and that it is foreign to its intentions to legislate or issue decrees concerning religious matters, and that consequently ceremonies performed or ordered by the public authorities in honour of Confucius do not take place with intent to offer religious worship, but solely for the purpose of promoting and expressing honour due to a great man, and proper regard for tradition, it is licit for Catholics to be present at commemorative functions held before the tablet or likeness of Confucius at Confucian monuments or schools.

"Hence, it is not to be considered illicit, particularly if the authorities should order it, to place in Catholic schools a likeness of Confucius, or even a tablet inscribed with his name, or to bow before such . . ."

Permission to honor ancestors was given if the common estimation of the ceremonies was that of only civil respect. Doors are thus carefully left ajar for compromising members while giving a public appearance of being carefully closed.

3. *Friendly government.*

The Chinese Nationalist Government is diplomatically represented at the Vatican and the Vatican has an Apostolic Internuncio in Taipei.

Very early in their Formosa work, priests and sisters were invited to teach in the universities. Since then the secondary schools have also taken on church workers as teachers. Now the church has established some middle schools and has laid plans for a university.

4. *Money.*

Funds for building churches seem almost unlimited. No one can question the appeal which a new rich-looking church has to an economically depressed people. Financial help in various forms is provided to people who are then willing to come to the new church.

The pictures in this issue were taken by John Tolsma, with the exception of the Trenton group, which appeared in the Hamilton township *Herald*.

Happy Valley Conference

Typical of the activities of many summer conferences is this report of the annual Happy Valley Family conference held on the Labor Day weekend near Santa Cruz for northern California Orthodox Presbyterians (and two families drove all the way from southern California).

Some arrived by bus, others by car. Most of the people arrived Friday evening. Thanks to the sacrifice and the willingness of a few, the provisions were on hand. As I arrived a movie on family worship was being shown, and it was shown again for those who came in late.

At seven-thirty on Saturday morning, a few early birds were on hand to start the day with prayer. By eight o'clock the breakfast line was forming. It was served cafeteria style by the "volunteers" who had been previously selected. After a good breakfast, we were ready to listen to our first speaker, the Rev. Mr. Douglass Neff of San Jose. The theme of the conference was "The Christian Witness." Mr. Neff gave three lectures and the Sunday morning sermon. Following Mr. Neff's lecture on man's need of salvation, Mr. William Shell gave an exhortation about the Christian witness in action.

After a brief rest we were again ready for more earthly food. We listened to the usual round of announcements after lunch. This year we missed Mr. Coray's lively wit. Saturday afternoon was reserved for rest and sports. The evening lecture was on God's sovereignty. There was a coffee break between the lecture and a fireside meeting where we heard Mr. Shell give a brief account of God's leading in his life.

On Sunday we had a complete Sunday School with teachers recruited from the various churches represented. On that day we had the greatest number of visitors, who could not stay for the entire conference. The evening sermon was preached by the Rev. Robert Churchill of Sonora, his text being the Twenty-third Psalm. After this evening worship, we gathered around a fire for songs and testimonies.

The Monday morning lectures were given by Messrs. Neff and Lewis, who spoke on "Christian Liberty" and "The

End of the Witness," respectively. Too soon it was time to say good-by again.

One seemingly regrettable incident happened on Saturday afternoon, when a boy from South San Francisco suddenly 'drowned' in the pool and was revived by George Enslow who gave mouth-to-mouth breathing. After some tense moments the ambulance arrived and Frankie was given oxygen and whisked off to the hospital. He remained under medical observation overnight, but to the delight of all the next day Frankie was running around again. God is able to bring glory to his name even in adversity.

The bulk of the work "behind the scenes" was done by Paul Brown of South San Francisco, George Enslow of Sunnyvale, Dick Lauxstermann, and Clarence Westra of Stockton. The Rev. John Miller of Stockton was responsible for the speakers. Mr. and Mrs. Calvin Malcor taught the children from six to thirteen years of age on Saturday and Monday.

GUS ESPINO

Changes of Address

When changes of address from those appearing in the printed Minutes are called to our attention, or when new addresses are to be inserted, we shall list them in our columns as a service to those who need this information.

The Rev. Ivan J. DeMaster, Second Avenue, Center Square, Pa. (ordained by the Presbytery of Philadelphia).

The Rev. Lawrence R. Eyres, 3858 Rose Avenue, Long Beach 7, Calif. (home address).

The Rev. William E. Moreau, 648 George Street, New Haven 11, Conn. (received by the Presbytery of New York and New England).

The Rev. Robert W. Newsom, 1350 Lawton St., San Francisco 22, Calif. (ordained by the Presbytery of California).

The Rev. Donald M. Parker, 3 Jamaica Way, Trenton 10, N. J.

The Rev. Michael D. Stingley, 2146 Norwalk Ave., Los Angeles 41, Calif. (ordained by the Presbytery of California).

The Rev. Edwin C. Urban, 2841 Landscape Drive, San Diego 14, Calif. (emergency furlough).

The Rev. Edward J. Young, Ph.D., 885 Easton Road, Apt. 6B-3, Glenside, Pa.

"A Looking-Glass for Ladies"

LOIS SIBLEY

W e women in the church need something to look up to — a standard to judge ourselves by, that we may know how to please God. And we have such a standard. It's found in the Bible, Chapter 31 of the Book of Proverbs. Matthew Henry, an English preacher and Bible commentator of the late 17th century, says of this passage: "Thus is shut up this looking-glass for ladies, which they are desired to open and dress themselves by; and if they do so, their adorning will be found to praise, and honor, and glory, at the appearing of Jesus Christ."

The Lord who alone knows our failings has given us this word in Proverbs 31 to measure ourselves by. "Who can tell a virtuous woman? Her price is far above rubies." Here is a general inquiry after such a woman; a description of her and her excellent qualifications; and her happiness. Here is told how difficult it is to find such a virtuous woman, whose "price is far above rubies." We learn what kind of wives we should be; how we should act toward our husbands, our servants, our children. And how we women find happiness.

The virtuous woman is one whose husband trusts her to "do him good and not evil all the days of her life." He trusts her that she will be faithful to him and loyal to all his interests; that she will keep his confidence in quietness and gentleness. She makes him content in his home so that he desires to be there with her and with their children. She makes him comfortable with the knowledge of her love and with the knowledge that he rules a home where such love is. Her desire is to please her husband and she is willing that he rule over her. "The heart of her husband doth safely trust in her."

She rises early, while it is yet night, and her candle goes not out by night. From morning to evening she is busy in the many, many duties of caring for her family and also for the needy around her. She must tend to all the menial household tasks, besides seeing to the comfort of her husband and the training of her children. And after

she fulfills these first responsibilities, she seeks to discover what needs to be done in the church, the community and the world. She sees what she is able to do to serve her Lord in these ways and does it to the best of the ability given her. This is woman's business and happy is she who seeks to please the Lord in it.

In all of her tasks, given her by God the sovereign Lord, "she openeth her mouth with wisdom, and in her tongue is the law of kindness." Here is just one example of the pitfall we women may fall into when we lose sight of the reflection in the looking-glass: the tongue is such a little member of the body, but it can cause great destruction and downfall plunging us into sin. The tongue is a little fire, kindling a great conflagration — or the tongue reflects wisdom in its gentleness and kindness. The virtuous woman is wise and tactful, full of love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance.

So we have before us this looking-glass for ladies. How many of us see ourselves in it, the virtuous woman? Most days we do not compare too favorably with the woman in the looking-glass, do we? So many petty things distract us from being the virtuous women we should be.

What then is the secret of this woman's virtue and praise? "A woman that feareth the Lord, she shall be praised." The center of her life is God. To please him first is her aim. She keeps his commandments and lives in the light of them. For daily strength she feeds upon his Word.

Her happiness comes from her holiness. Her holiness comes by the grace of God without whom she knows she can do nothing. Her life reflects the fruit of the Spirit, gifts given to the woman who loves the God of the Scriptures and who seeks to follow after him. So may we women in the church reflect this woman in the looking-glass, the pattern in God's Word for us to live by. May it be said also of us in that final day, "Many daughters have done virtuously, but thou excellest them all."

BOOK REVIEWS

Biblical Preaching

Edmund P. Clowney: *Preaching and Biblical Theology*. Eerdmans, Grand Rapids, Mich. 124 pp., \$2.50.

If any preacher wishes to examine himself to see if he is preaching biblically he can do himself a favor by reading this book written by the Associate Professor of Practical Theology at Westminster Theological Seminary. The author investigates the nature of biblical theology by considering what the liberals and neo-orthodox have proposed. He then offers thought-provoking suggestions based upon Vos' definition as "that branch of exegetical theology which deals with the process of self-revelation of God deposited in the Bible."

The authority of preaching is scrutinized in the light of the influence of Bultmann and C. H. Dodd. The term "kerygma," so popular in today's discussions, is considered and is shown to have worthwhile connotations only on the premise that the Bible is God's Word and not a witness to some word of God. The author gives a brief, but stimulating study of the idea of the covenant as it is developed in the Scriptures.

I believe that Sunday school teachers as well as preachers would profit in the reading of what the author has to say about both the character of preaching and the content of preaching. This book would be good for elders to read to understand what they should expect in the pulpit.

CALVIN A. BUSCH
Morristown, N. J.

The Ten Commandments and Government

T. Robert Ingram: *The World Under God's Law, Criminal Aspects of the Welfare State*, St. Thomas Press, P. O. Box 35096, Houston 35, Texas. \$3.50.

This brilliant study of the Ten Commandments by the rector of St. Thomas' Episcopal Church and School deserves wide reading in Reformed circles. The author, a Reformed thinker who is well read in Orthodox Presbyterian thought, needs to be studied and recognized in our churches.

Ingram refuses to see democracy or any other form of government as the legitimate alternative to tyranny, Communist or otherwise. For him, the only valid alternative is God's law, and a government essentially established upon it. His study of the Ten Commandments is premised on this assumption. He treats therefore of the theological foundations of authority and of law, of capital punishment, and of the family. Ingram sees "the crowning goal of Satan" as world government and the claim to "total power" (pp. 24, 47f., 106). Democracy is a false alternative to this tyranny because of its conception of authority.

If we do what we do because it is democratic, we are not doing it because it is Christian. It does not matter whether the thing at issue might come out in pretty much the same place either way; the point is that democracy—however it may be defined—has been acknowledged as the ruling authority, not Christ. To turn to Christ, then, is to turn your back on Democracy (p. 15).

To acknowledge any "authority other than God" or one established by or derived from him is to "serve two masters." "I have sinned in having looked to other than God for providence. That is what sin means: it means thinking and acting independently of God" (p. 13). Much personal and political behavior today is thus clearly sinful.

In his masterly treatment of the Fifth Commandment, Ingram observes:

The National Council of Churches has conducted in many cities a television program called Talk Back, the format of which is to put family ties up to judgment before the general public by the demoralizing blathering of high school students. Youth movements everywhere have no object of existence except to replace parental control. Every police state must institute a youth spy system in which boys and girls report to a government official on the loyalty of their parents. Children are made to feel different and inadequate, positively guilty, if they fail to assert their independence and to be different from the old fogies. All of this to the end of trying to wrench from God his ordering of life and his control over mankind,

and to vest it in what one liberal clergyman said for the National Council of Churches is the only public institution under God—the state (p. 68).

Ingram drives home also the common sin of complicity with evil. "It is sobering indeed to realize that God will not hold him guiltless who has consented with the thief. We who submit to the tyrant must answer before the Throne of Heaven for the very crimes the tyrant has committed." The Christian, as a member of God's army, cannot dedicate himself to a life of ease and an avoidance of conflict. "We will rather suffer the wrath of God for our failure to resist." And the modern stress on forgiveness rather than the wrath of God is a fearful travesty on biblical faith: to "forgive an unrepentant sinner" is to "make a mockery of righteousness" (p. 123).

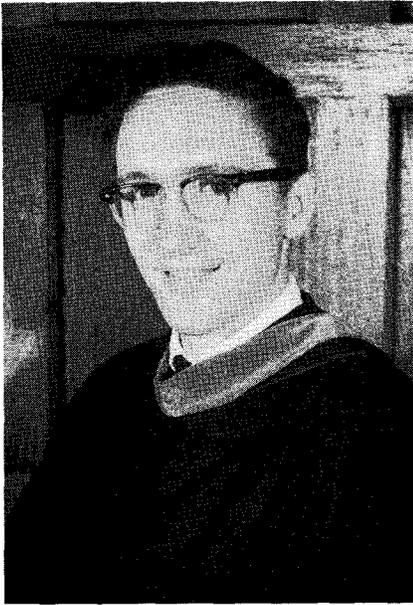
It is tempting to quote at length from this exciting study. Suffice it to say, the voice of Calvin and of biblical faith is plainly heard in *The World Under God's Law*. Designed for 'lay' reading, it needs wide circulation. Ministers reading it need to avoid the sin of hoarding it for their pulpit use rather than giving it wide circulation.

R. J. RUSHDOONY
Palo Alto, Calif.

Philadelphia Area Machen League Plans for Year

A fall rally in Baltimore on October 20, with the Rev. Charles Ellis speaking, is the first of eight events scheduled for the coming year by the Executive Committee of the Presbytery of Philadelphia Machen League, James McCarthy, Wilmington, president. Secretary is Eloise Nicholas, Glenside, with Judi Spooner of Hatboro, treasurer. Vice presidents are Janis Johnston, Silver Spring, Judy Rosenberger, Philadelphia, and Ken Drayer, Middletown, Pa.

Other highlights for the year are the winter rally at Pinebrook (sponsored by the New Jersey Leagues), the French Creek Banquet, an April Junior Age Conference, the spring rally at Westminster, the June overnight at Harvey Cedars with New Jersey Leagues as guests, and the September 1963 Wildwood outing.



Ivan DeMaster Ordained

Community Church, Center Square, Pa. was host to a meeting of the Presbytery of Philadelphia on October 3 called for the purpose of ordaining Ivan Jay DeMaster to the gospel ministry. The Rev. Arthur B. Spooner presided at the evening meeting, at which the Rev. Henry H. Fikkert, former pastor of the church, preached a sermon from John 15.

Ministers and elders present participated in the laying on of hands during the prayer of ordination, following which a charge to the minister was given by the Rev. Robley J. Johnston. The Rev. John J. Mitchell, who had served as moderator of the session, delivered a charge to the congregation in the light of Mr. DeMaster's installation as their pastor.

A telegram was read from Bethel Church, Oostburg, Wisconsin, rejoicing in the ordination of the first young man of the congregation to enter the ministry. Mr. DeMaster had been licensed by the Presbytery of Wisconsin of the Orthodox Presbyterian Church last spring. Mrs. Carla DeMaster, also a native of Wisconsin, is the kindergarten teacher for the Willow Grove Christian Day School.

Grand Junction, Colo. — On September 5 the Presbytery of the Dakotas met here in order to receive and install the Rev. John Verhage as pastor of the Orthodox Presbyterian

HERE AND THERE IN THE ORTHODOX PRESBYTERIAN CHURCH

Church. The service was conducted by the Rev. Elmer Dortzbach, who also gave a charge to the pastor and to the congregation. A sermon on "The House of God" was preached by the Rev. Laurence Vail. Elder John Crosby of Grand Junction read the Scripture.

When the pastor and his wife returned home they found the congregation waiting to give them a surprise house-warming and gift. Several visitors from the community attended the service and reception for the Verhages, who had recently come from Oostburg, Wis.

Los Angeles, Calif. — Westminster Church has received an inheritance which had been left to it some time ago by the late Mr. Aird in the form of 830 shares of bank stock. Although its value is not exceedingly large, it will facilitate the program of the church.

Pastor-elect Michael Stingley has begun a membership class for five persons who have indicated their desire to unite, and two others have recently transferred from the Greyfriars Church in Torrance. Mr. Stingley has also started an evening Bible Hour in the manse designed to encourage neighborhood participation in informal Bible study. Each person is given a mimeographed copy of the text with comments from prominent sources.

Palo Alto, Calif. — The Rev. R. J. Rushdoony was recently a lecturer at the Intercollegiate Society of Individualists Conference held at St. Mary's College, California, August 19-31. Outstanding students of conservative political and economic persuasions, from colleges and universities across the United States, attended the sessions.

Regular lecturers, speaking two hours each day were Rushdoony, Dr. Francis Graham Wilson, professor of political science at the University of Illinois, and Dr. Hans Sennholtz, economist, from Grove City College.

Special lecturers, speaking from two to six hours during the two weeks' period, included Dr. Leo-Paul de Alvarez, Felix Morley, Dr. G. War-

ren Nutter, Dr. Armand Alchian, Dr. Anthony Kubek, Dr. William Lawler, Dr. Ivan R. Bierly, and others.

Rushdoony, speaking on the idea of a Christian commonwealth in colonial America, is currently writing out his lectures for publication. He is the author of several books and until recently was the pastor of the Orthodox Presbyterian Church of Santa Cruz.

West Collingswood, N. J. — Pastor George Knight has announced evangelistic services to be held at Immanuel Church November 11-18, with the Rev. William Rankin as speaker. Mr. Rankin, pastor of Mediator Church of Philadelphia, is also to address the congregation at a dinner in the Collmont Restaurant on November 9, the Friday evening preceding the special services.

Manhattan Beach, Calif. — The Rev. Ralph E. Clough was installed as pastor of First Church by a committee of the Presbytery of California on the afternoon of October 7. Moderator Arthur Olson presided. The Rev. Dr. William Welmars, who had served as moderator of the session, gave a charge to the congregation. A charge to the pastor was brought by the Rev. Lawrence Eyres. The Rev. H. Wilson Albright, a former pastor of the Manhattan Beach congregation, preached the sermon.

Fall River, Mass. — Mr. Norman Shepherd, a member of Grace Church, has returned home after completing his resident work toward a doctorate at the Free University of Amsterdam. Receiving a Th.M. degree from Westminster Seminary in 1959, Mr. Shepherd went to Europe as a Fulbright scholar that summer. He is taking steps toward licensure and has preached in several pulpits since his return.

Abington, Pa. — A number of friends surprised the Rev. and Mrs. Bruce Hunt last month on the occasion of their 30th wedding anniversary. Among those present in their furlough residence were three of their

children and Mrs. Hunt's father, Dr. William Blair, whose reminiscences of the events in Korea 30 and more years ago were most appropriate.

Pittsburgh, Pa. — Covenant Church is sending a collegiate subscription (October through May) for the *Presbyterian Guardian* to ten college students. "It was a very good suggestion and we are happy to comply," wrote Pastor Calvin Cummings.

Silver Spring, Md. — Special fall services will be held at Knox Church from November 7 - 11 with Dr. Richard Gray of the Reformed Presbyterian Church, Willow Grove, Pa., as guest preacher. Eighteen of the church young people are engaged in advanced study this fall in colleges from Massachusetts to the State of Washington, as well as nearer home in Maryland, according to Pastor Charles Ellis.

Oostburg, Wisconsin — Bethel Church has extended a call for the pastoral services of the Rev. Donald F. Stanton, pastor of Westminster Church, Hamill, So. Dakota. It is reported that Mr. Stanton has accepted the call.

Wildwood, N. J. — Mrs. Mullen writes that during the summer of 1961 someone left a German camera in a leather case, with a light meter, and a small clothing-brush kit, in the Kay House. If the owner has forgotten where he lost it, he may write Mrs. Rebecca Mullen at Box 356, Newfield, N. J.

Torrance, Calif. — Greyfriars Church has issued a call to the Rev. William J. Bommer, who has just completed a tour of service as an army chaplain. Prior to that he was the pastor of Knox Church, Oklahoma City.

Hialeah, Florida — Sharon Church's October missionary meeting is a "Guest Night Program" with the ladies of the Miami and Ft. Lauderdale Churches also invited as guests. Average Sunday school attendance for September was 201, with an average of 42 in the three MACHEN Leagues, reports the Rev. Glenn Coie, pastor, in a recent bulletin.

Glenside, Pa. — Welcomed into the membership of Calvary Church was Mrs. Thomas H. Mitchell, whose husband was a minister of the Orthodox Presbyterian Church at its begin-



ning in the Presbytery of Ohio. He later served for several years in the Presbyterian Church in the U. S. (Southern). After his death in 1954 Mrs. Mitchell continued to teach in North Carolina until she moved to Roslyn where she now makes her home with her son and his family, the Rev. John Mitchell, editor of the new Sunday school materials.

Chula Vista, Calif. — Construction is under way on the first unit of Bayview Church's building program, with substantial savings effected by the trustees' acting as their own general contractor. Five of the congregation's young people are attending college, reports Pastor Robert Graham.

Assembly Minutes Available

The printed Minutes of the 29th General Assembly of the Orthodox Presbyterian Church, which met in Cedar Grove, Wisconsin, have been mailed to ministers and sessions. Additional copies may be obtained for \$1.50 from the office at 7401 Old York Road, Philadelphia 26, Pa.

In line with the change in the fiscal year to coincide with the calendar year, the 30th Assembly meets in Vineland, N. J. on March 26, 1963.

Ground-Breaking Ceremonies at White Horse

The Lord's Day was sunny and warm on September 9 as members and friends of the Grace Orthodox Presbyterian Church of White Horse, Trenton, N. J. assembled to break ground for a new church building. The afternoon ceremonies were the culmination of 14 months of investigation, consultation and careful planning on the part of the persistent building committee.

Five of the nine committee members shown above are, from left to right, Mr. Albert O. Seefelt, Mr. John A. Mundras (financial secretary), the Rev. Donald M. Parker, Mr. Walter Karp, and Mr. Gerben R. Osinga (elder). Those not present were Messrs. Robert Cary, George A. Hurlley (elder), Robert Seefelt and Philip J. Zapp.

In the background is seen the former meeting-house of the congregation, now moved off its former site to make available the busy White Horse Avenue and Spruce Street corner for the proposed structure. Construction is now under way and is expected to be completed in approximately six months.

Pastor Parker reports that the congregation is meeting for the duration

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of the construction program in the White Horse Fire House, 19 Locust Avenue, just off White Horse Avenue and one block north of the South Broad Street traffic circle.



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HOW TO CONQUER YOUR NEIGHBOR

Many years ago Blake wrote of the marriage of heaven and hell. A contemporary writer, C. S. Lewis, has written of their divorce.

The early settlers of hell, he writes, lived close to one another, in a city of houses and streets much like any other. This way of life, however, soon proved to be intolerable. Everyone soon thought it was much below his dignity to have anything to do with anyone else. The houses at the center of town became vacant in the scramble toward the suburbs. But even here there was not enough room. In their antipathy to one another, people moved farther and farther out, until when the story begins, it is necessary to use a high-powered telescope to see the farthest houses even faintly.

This is a ludicrous picture. It is, however, simply an enlargement of the picture we see every day as men seek to conquer their neighbors by returning evil for evil. Instead of helping this only arouses the evil in the hearts of others and sows the seed of destruction in their own.

The Bible presents a different tactic: "Be not overcome of evil but overcome evil with good" (Romans 12:21).

A strange tactic indeed! Not that of one who follows the natural inclination of the sinful heart, but the tactic of God!

To use this weapon one must first have conquered the pride within himself. He must be able to stand firm against the temptation to return in kind the evil that has been done to him. That is much harder than returning evil for evil. It would be so easy and logical to say, "He deserves all he gets." It is harder to master oneself than to let go, cunningly devising ways to hurt and to destroy.

Overcoming evil with good is so hard that it is possible only through the power of the Spirit of God. We may talk all we wish about the law of God, that we must love our neighbors as ourselves. We may fully agree that it is good for neighbors to live together in peace and unity. But if we do not take the actual step of rendering good for evil, we accomplish nothing. This step is difficult, but if it is taken it will lead to happiness and a radiant life.

"Be not overcome of evil but overcome evil with good" (Romans 12:21).

ROBERT D. KNUDSEN

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