

A Message to Small Churches

Faithful Servants

Roots of Evolutionary Theory

GEORGE WHITEFIELD — Book Review

VOLUME 39 NUMBER 5

OCTOBER 1970

The Changing Scene and the Unchanging World

"The grass withereth, the flower fadeth: but the word of our God shall stand forever."—Isaiah 40:8.

We certainly have before us today a changing scene, and very ominous are the figures that stalk across it. . . . Everywhere we find centralization of power under an arbitrary bureaucracy; the area of liberty is slowly but very surely being reduced The solid foundations of liberty and honesty are crumbling beneath our feet.

Yes, it is certainly true that we have before us today a changing scene.

In the midst of that changing scene, is there anything that is constant? Is there anything solid at all in the midst of the shifting sands? Can we find a safe refuge anywhere from the destructive forces that are so mightily at work? Is there anything at all that we can trust? . . .

The answer to that question is given by the text that stands at the top of this page. . . . There are many things that change. But there is one thing that does not change. That one thing is the Word of God. . . .

Where shall we today find the Word of God? Our answer is very simple. We find it in the whole Bible [for] the Bible is the Word of God.

There, at last, we find something that we can trust. We cannot trust the world; we cannot trust that elusive something known as "civilization." We cannot, alas, trust the visible Church. But when God speaks we can trust Him. He has spoken in the Bible.

(Written for **The Presbyterian Guardian**, by the Rev. J. Gresham Machen, D.D., Litt.D., as an introduction to the first issue, October 7, 1935.)

Ye are my witnesses . . .

DIANE

It was my first year of teaching, and the Lord had brought me to a kindergarten class in a public school. About forty-five per cent of the children in the school were Jewish. I was told, even in writing, that I could read from the Bible. But I was not to do it regularly as an opening exercise.

For Easter, I wanted to tell my students the Easter story. I thought of reading it from a modern New Testament translation. But the other kindergarten teacher gave me a small Bible-story book containing the Easter story. I decided to use it since the words were more on their level.

My morning class came in. I was overjoyed at their attention to the story, their questions and responses. They did not know what a cross was, so I explained that. The book quoted the first part of John 3:16, "For God so loved the world that He sent his only-begotten Son . . ." What an opportunity to explain salvation! So I finished it: ". . . that whosoever should believe in Him should not perish, but have everlasting life."

The children did not understand what "perish" meant. I told them it meant that a person would burn in hell. Almost all of the twenty-two students in my class said they wanted to believe in Jesus. How I wish everyone could believe as a little child!

I planned to read the story again for my afternoon class. But shortly after class began, my principal appeared and called me into the hall. "Diane," he said, "we're in serious trouble!" I was alarmed, for he is normally a sensible man who avoids causing alarm to anyone. But he said that numerous mothers, all Jewish, had been to his office with complaints about me.

One Jewish boy had gone home and said, "Mommy, we're all going to hell!" My principal asked me if I had told them that they would go to hell if they did not believe in Jesus. I had to say I had. "This is wrong!" he said. "We have a very serious problem here." He said I should not tell a child anything that would go against what his parents believed. I had, he said, put these children in conflict with their parents. I was to understand this, and must never do anything like it again. The principal said he did not know where it would all end.

He also called out the other kindergarten teacher who was reading the same story to her class. (Both she and the principal are professing Christians.) But her way of hand-

ling it was acceptable. She added no discussion, and introduced it by saying, "Some people believe this way, and some people do not." I could not talk of Christ's dying for us that way! It is not a relative thing; his death does not depend on my believing in it.

I was very upset. I had to go back to my class and either forget about the story, or read it verbatim. Finally I read it word for word, and broke my heart over all their questions that I could not answer.

That was the beginning of problems that were to continue for the rest of the school year. Almost every parent expressed his anger to the principal. One family had a representative from the Anti-Defamation League of B'nai B'rith. The mother said I had unduly scared her children and that I should take back my statement. (My principal did not insist on this because it would only remind the children of the story and stir up more trouble.) This mother told her son that they did not believe in Jesus, but their membership in the Anti-Defamation League would keep them out of hell.

My principal was much relieved when I told him I was resigning and would not teach in a public school again. He asked for it in writing, the sooner the better. Then he told me that he would not have allowed me to teach in his school another year. (My principal and fellow kindergarten teacher rationalized their responsibility to witness for Christ by saying that they restrict their witnessing to adults and to Sunday school classes. But how can a teacher look on her teaching as just a "job" and not develop a love and concern for the spiritual welfare of her students?)

I feel that the Lord used this year of teaching in the public schools to embolden me to teach in a Christian school. Sharing my Christian faith with my students is the most important thing I can teach. If I cannot teach that, I must do some other type of work not involving children. I cannot stand the thought of being in heaven with my Lord, seeing my students in hell, and knowing that I did not tell them about Jesus!

(Diane is teaching this year in the Northwest Christian School of Philadelphia. Her husband is a student at Westminster Seminary. The GUARDIAN would like to hear other accounts of Christians witnessing, believing that they will encourage us all to this end.)

The Presbyterian Guardian is published seven times this year (May, June, July-August, September, October, November and December) by the Presbyterian Guardian Publishing Corporation, 7401 Old York Rd., Phila., Pa. 19126, at the following rates, payable in advance, postage prepaid: \$3.00 per year (\$2.50 in Clubs of ten or more). Second class mail privileges authorized at the Post Office, Philadelphia, Pa.



Faithful Servants

FRANCIS E. MAHAFFY

The Rev. and Mrs. Clarence W. Duff have just retired after many years of faithful service as missionaries of Christ in Ethiopia.

Mr. Duff's career as a missionary began in 1927 when he first went to Ethiopia as a missionary for the Sudan Interior Mission. With Dr. Thomas A. Lambie and others, he pioneered a work in southern Ethiopia. Mr. Duff mastered a tribal language along with Amharic, the official language of Ethiopia, and later gained proficiency in Italian. He translated the Gospel of Matthew into the tribal language and had the joy of seeing a number converted from paganism to the true faith. In God's providence, during the absence of missionaries due to the Italian occupation of Ethiopia, many thousands heard the gospel from these few faithful converts. When the missionaries returned six years later, they saw scores of churches and thousands of converts, an evident working of the Spirit of God!

In 1943 Mr. Duff was able to return to this land and people that he had come to love. This time he came as a missionary of the Orthodox Presbyterian Church to open a work in what later became the Ethiopian province of Eritrea. He soon discovered that this work was quite different from that among raw pagans. He began a ministry among the unreached Saho Moslem tribe, which work became my primary field of labor a few years later. The work involved extended trips by truck, bus, and camel over hot desert regions, and living for some months in a simple hut he built in the foothills of the mountains only a few miles back from the blistering Red Sea coast.

Government restrictions under the British and other circumstances led the Duffs to learn another language, Tigre, in order to bring the gospel to that Moslem tribe in Ghinda. Yet they never lost their interest in the Saho people. When I came as a new missionary to this strange land, Mr. Duff gave me a start in the Saho tongue. On many occasions Mr. Duff and I trekked over the desert plains to bear witness in back-country villages, at Coptic monasteries, or in the larger villages along the road.

Mr. Duff, a faithful and good preacher of the Word in many languages, was especially gifted in presenting the gospel to individuals and groups in Eritrean huts, market places, or on the dusty desert trails. I often marvelled at his poise as he spoke with deep conviction and a sincere love and concern for his hearers even when confronted with open hostility. His forthright presentation

won the respect of many Moslem and Coptic leaders even though they rejected the Christ he so fervently presented to them.

Wherever the Duffs served, the Africans knew these missionaries as ones with a deep personal concern not only for their souls but for their bodies as well. There was deep affection from the poor whom they graciously helped. The sick came to their yard knowing that the "soft hands" of the missionaries were ever ready to do what they could to alleviate pain in the name of the Savior.

The well-equipped Compassion of Jesus Hospital in Ghinda is a memorial in fact to the medical work begun by the Duffs. The hospital surely would not be there today but for their concern and vision. For years they prayed that professional medical workers might be sent to do the medical work they had begun. Then, with the opening of the hospital they were able to give the medical work to more capable hands, thus freeing Mr. Duff for a spiritual ministry among the patients.

Many followers of Mohammed and of the perverted Coptic gospel have heard the good news of Christ from these missionaries. Some have come to the Savior and have had their faith strengthened by careful instruction in the Word. The Duffs leave behind a small church which, by God's grace, they helped establish.

The church, and especially the Orthodox Presbyterian Church, owes a debt of gratitude to the Duffs for long years of faithful service in Ethiopia. Few can ever realize the hours that both of them spent on the mission books, in the often unpleasant task of mission representative to government officials, in the multiple details to handle if a mission is to function smoothly, besides the faithful preaching and teaching of the Word and personal witness. Mr. Duff also spent many days in translating the Children's Catechism and the Westminster Shorter Catechism, and in writing important doctrinal and evangelistic tracts for distribution by the thousands throughout Ethiopia.

The lives of many, missionaries and Africans, have been enriched and the borders of the kingdom of the Redeemer extended through the faithful labors and the fervent prayers of these stalwart missionaries. I am confident that the church will join me in hearty thanks to these faithful servants of Christ and the church; we wish them good health, God's continuing blessing and guiding hand upon them in their years of retirement and richly deserved rest.

Roots of Evolutionary Theory

NOEL WEEKS

It is a common notion that the idea of evolution originated with Darwin. It did not. There is a long heritage to the idea, one that has been practically forgotten. But it is possible to read works written tens and hundreds of years before Darwin and, knowing that background, point to the very problems that evolutionists today admit are the crucial problems of evolutionary theory.

I want to begin with the way non-Christians view evil in the world. If you ask me, as a Christian, how I explain the existence of evil in a world created by God, then I must answer that there are things I cannot explain. That does not worry me. God knows even if I do not. I am not too overwrought about the problem, because I know that ultimately evil will be banished. God is in control.

The unbeliever does not know this. Perhaps, he thinks, evil will win. Perhaps famine or earthquake or mad men will destroy us all. The non-Christian thinker fears evil because he can't control it. It is strange, mysterious. There is a deep urge to understand evil somehow, to be able to say, "Well, evil after all isn't ultimate. It is only part of some greater good. We can call it evil, but really it's not. It's just good in disguise."

The "necessity" of existence

One attempt to think this way dates back to Plato, though it has had many different forms since. The Supreme Principle, God, Idea, or whatever term is in vogue among philosophers, the ultimate reality is good. How then can there be evil in the world? Evil must arise as a necessary consequence of the goodness of the Supreme Principle. If this God is going to create, he cannot jealously begrudge giving existence to anything, for then he would no longer be good. Everything that could possibly exist must exist. If God refused to share the privilege of existence with any possible thing, then he would not be the infinitely good. Take mosquitoes, for example. Suppose God had said that mosquitoes are very bad and should not exist. Then that God would not be supremely good for he had unfairly and arbitrarily denied existence to mosquitoes!

And you can't just say, "Why didn't this God just create good things?" That would be unfair to the bad things! Every possible thing that could exist must exist. There must, therefore, be an infinite variety of created things. Men with tails conceivably could exist, so they must exist. Ape-men are conceivable and must exist somewhere; we just haven't found them yet. So the intrepid European explorers sailed up the great, green, greasy Limpopo, looking for men with tails, for they knew that such things must exist. And they found many things of great interest, enough to prove to them that all these conceivable things could and did exist. In the early 1840s (well before Darwin), P. T. Barnum could advertise such a thing as a mermaid, a connecting link between fish and men. Of course, people believed him.

The "necessity" of conflict

A corollary of this theory of necessary existence is the idea of a very crowded world. So there is going to be conflict. That should not worry us. If God had not created carnivores then something would have been denied existence arbitrarily. Instead, we have conflict. This concept is very important, and we shall return to it again.

Thus we have the Supreme God creating, not just good things like angels, but bad things like mosquitoes; not just rational men, but irrational worms. There is in creation a gradation; from pure spiritual beings like angels, to material but rational beings like men, to animals, and to inanimate objects. Every slot is filled; there are no gaps.

Now this particular explanation of evil may not satisfy you too well. And it has not satisfied many people. It has problems. For one thing, the explorers never did find any men with tails. And there are some gaps in the gradation of created things. It may be an elegant philosophical idea to believe that evil is part of some greater good, but that is hardly encouraging. Thus there developed a radical transformation of the original concept. It has been temporalized. All possible forms of life need not exist now, but they did exist at different points in time. Thus we begin with inanimate matter and gradually progress through infinitely small stages to simple animals and then finally to man. All this takes place in time.

The "laws of nature"

Parallel with the development of thought I have been describing, there was another pattern of thought called Deism. The Deist claimed that when God created the world, he implanted in it certain laws by which it was to be run, and that God did not interfere in it after that. And this too creates some problems.

What about evil in this kind of a world? The Christian insists that God does intervene in his world to do something about evil; the Deist denies this. His view is also one that says evil is really for some greater good. If I fall out of a tree and hurt myself, I may complain that the law of gravity is evil. "Not so," says the Deist. "The law of gravity is good. Think how chaotic it would be without it!"

The Deist also believes that conflict is a good thing. This concept was applied to theories of trade and economics. Thus the law of supply and demand is one of the laws God implanted in his creation; to interfere with it is as foolish as to fight gravity. Of course, it may hurt some people, but ultimately good will come of it. The inefficient producers will be forced out of business and only the efficient ones will survive. Society as a whole will benefit. According to Malthus, the competition among human beings will increase as the number of men increases. There

(Continued on next page)

"Evolution Proved"!

The October 5 issue of TIME declares that "a major alteration" in the peppered moth of England during 50 years of the 19th century had provided "living proof of Darwin's still controversial theory of evolution." But now, in 20th England, the same moth is providing fresh proof by reverting to its pre-19th century state.

Originally, the peppered moth had light-colored, speckled (or peppered) wings that enabled it to blend in with the bark of the trees on which it lived. But the smoke and grime of industrial England so darkened the tree trunks that the moth found it hard to survive in so exposed a position. But a mutant form of the moth having black wings had long been known, though it was quite rare. As the trees became blacker with soot, the dark moth became more common, and the moth census in 1900 showed the blacks outnumbering the speckled by 99 to 1.

In 1950, England passed strict smoke-control laws, and the dirt began to disappear from the English air. The tree bark became cleaner again, and the black moths became easier prey for birds. Now scientists have found the speckled moth growing in numbers again — "a clear indication

that the peppered moth is again in the process of changing its hue," according to TIME.

That this proves the effect of environmental forces on the survival of certain types of life is clear enough. That it proves that a certain color of moth will thrive better, under favorable conditions, than one of a different color is also clear. Since both types of moth may have co-existed all along, it is hard to see how this phenomenon proves anything about the evolution of moths or anything else from entirely different sorts of creatures!

Abortion Legal In Armed Forces

WASHINGTON — The Department of Defense has announced that all military base hospitals in the US and around the world may provide abortion services to women in service or service dependents. Abortions may be performed regardless of state or local laws since these do not apply to military hospitals.

Abortions may be obtained if two physicians, or one physician and a psychiatrist, agree that the operation is necessary. The marital status of the woman is not a factor. There are no other restrictions.

Kuitert's Views Challenged

THE NETHERLAND: — In an interview in *Trouw*, Dr. P. G. Kunst, president of the General Synod of the Reformed (Gereformeerde) Churches in the Netherlands, stated that he has received at least 200 letters protesting the new theological views of Professor H. M. Kuitert and others. The letters have been forwarded to a committee that is to present the Synod with advice. Most of the letters dealt with the views of Kuitert, though some also were concerned with the binding force of the confessions.

In the interview, Dr. Kunst said, "There must be room within the frame of the confessions for diverse views. This is not just my personal view; the Synod has said it. Whether this is the same leeway that Kuitert expects is a question that the Synod will have to decide. I am personally of the opinion that Professor Kuitert, by his way of writing and his openheartedness, has aroused justified criticism." Dr. Kunst thought a compromise is not possible. Synod will meet during the last week of October to consider the protest letters. — RES News Exch. 8-25-70.

(Continued from previous page)

will be an increasing struggle for food. Only the strongest will survive, and they will be the fittest to survive. Thus we see again that evil—the struggles, fighting, and death in the world—is part of a greater good, the survival of the fittest.

These two streams united in Darwin. To the idea of the creation of all conceivable types of animals in the course of history, he added the notion of the survival of the fittest. This would explain how one type of creature came to be a different type in time.

We can almost predict the problems that this theory creates. The idea of all conceivable things existing is a product of human speculation. When explorers looked for men with tails they failed to find any. When Barnum's "mermaid" was examined more closely it turned out to be no mermaid at all. Thus the search for connecting or missing links was extended into the past history of the earth, to the study of fossils. This time, the "missing links" were discovered and then displayed, not in the circus, but in great scientific museums. And these "links" too have tended to suffer the fate of the "mermaid"; the more closely they are studied, the less like links they appear to be. (See G. A. Kerkut, *Implications of Evolution*, for an explication of this point.)

The question to ask

The idea that struggle is part of the greater good is a second crucial idea. Advance or progress comes from what appears to be the evil of struggle and death. In modern biology this has been altered to the proposition that mutations that are normally harmful to an animal may lead to evolutionary progress. Philosophically, this does not remove the basic problem: Does good, or progress, really come from something evil or harmful?

We have to ask this of Plato just as we ask it of the modern evolutionist; basically, their philosophies are identical. And the more investigation is done, the more difficulty there is in showing that progress actually comes from harmful mutations. (A strong argument to the contrary is given by Schutzenberger in *Mathematical Challenges to the Neo-Darwinian Interpretation of Evolution*, Paul S. Moorhead and Martin M. Kaplan, eds.) How much more satisfying to leave such sterile human speculations behind and to turn instead to the sovereign, creator God who saw all that he had made, "and behold! it was very good."

Mr. Weeks, a native of Australia, is a graduate of Westminster Theological Seminary; he is currently in the doctoral program at Brandeis University.

Is there not a cause?

And Eliab's anger was kindled against David, and he said, Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle. And David said, What have I now done? Is there not a cause?—1 Samuel 17: 28, 29.

There was young David at the battlefield, sounding off with youthful brashness to the cowardly soldiers of Saul. At least that's how it sounded to his brother! Can't you hear Eliab's scorn? "Why'd you come down here? What about those poor sheep back home? I know you, with your conceit and your naughty little heart. You just came down to see the fight!"

And like most younger brothers so accused, David quickly replied. "What have I done now? Isn't there a reason?"* *"Is there not a cause?"* And the cause was quite plainly visible. "Who is this uncircumcised Philistine, that he should defy the armies of the living God?" It was the honor of the most high God for which David was concerned. It was the affront, not to Saul or his soldiers as such, but to the name of the Lord of Israel.

The giants of Satan

Goliath was a giant, champion of all Philistia. He was a frightful enemy, an agent of Satan in his constant guerilla warfare against the Lord God and God's people. Of course, Satan is much more modern today, with the latest technology of infiltration and deceptive subversion. Today's Goliath may appear as an angel of light, dressed in ecclesiastical dignity or pious sincerity. He may appear within even the most orthodox of Reformed communities, pledging allegiance to the confessions while undermining the basic standard of God's own Word. Or he may come boldly and scornfully, sneering about "seventeenth century Christianity" and hold-

ing worship in honor of Satan. There are more Goliaths abroad today than David ever imagined!

Thirty-five years ago, *The Presbyterian Guardian* first appeared. It came to warn the people of God in that day. *"Is there not a cause?"* There was indeed: modernism in church and mission field, social gospel of human perfectability, ecclesiastical tyranny that would crush any David who spoke out. J. Gresham Machen and his fellow-soldiers of the army of the living God could see the Goliaths then. Yet there were many who reacted with scorn and accused Machen of disturbing the peace of the church. Only a small band of true soldiers was ready to go forth for the honor of God's name; many in Christ's church were unwilling to believe there was even a war going on!

The recent General Assembly of the Orthodox Presbyterian Church was scolded by one of its official visitors and accused of still fighting the long-dead battle of 1936. Now it's true that some still talk against the "old modernism" and the Auburn Affirmation; that's the way it is with war veterans. But we have no reason whatever to apologize for continuing to fight the same old war. The "battle of 1936" began long before under a tree in Eden, and it will continue until the Captain himself comes in final victory.

"Is there not a cause?" Yes, there always is a cause so long as this world lasts. The danger is not so much in rehashing the battles of 1936 as it is in forgetting the war we have in 1970. Our only concern should be that of David: to go forth and meet Goliath!

The weapon of the Lord

David was ready to go. For a moment he almost got sidetracked by Saul's armor. But he quickly set that aside, not because it was too big for him, but because it was unfamiliar weaponry (cf. 1 Samuel 17:39).

David had a weapon that he did know, a weapon that the Lord had blessed in the encounters with bears and lions. David went to meet the giant, confident in his weapon, confident that "the battle is the Lord's."

We have no sling and smooth stones. What is the Christian's weapon today? Too often the soldier of Christ, confronted with some new metamorphosis of Goliath, grabs up whatever armor of Saul there is at hand, be it group therapy or dramatized sermons or "underground churches," without ever having put such armaments to the test. There is only one safe and proven weapon for us, the sword of the Spirit of God. Our problem, confronted with today's encounters, is not in technologies or armaments; our only problem is in gaining proficiency in the use of what the Lord has given us!

"Is there not a cause?" Anyone who fails to see Goliaths today must be blind. The armies of the living God of Israel are surely in the numerical minority now. Yet we have all we need. Gird on the two-edged sword of the Word. Learn how to use it to meet whatever new tactic Satan may devise. Then go forth — confident that the Lord himself holds the outcome in his hand.

There is a cause, and we must fight. Let us fight as David fought, openly and confidently, and for the same purpose: that *"all the earth may know that there is a God in Israel"*!

—J. J. M.

**Most recent Bible translations have seriously misunderstood what David was saying in reply to Eliab. Translated literally the Hebrew says, "Is there not a word/thing?" To make sense of so cryptic a phrase, translators have focused on "word" as the basic meaning, so that David seems to be excusing himself, e.g., "Was it not but a word?" (RSV). Yet here the King James translators are clearly right. David was in no mood that day for feeble excuses; he was there to defend the honor of his God. There was a cause; he had a "thing" to do, if you will. Not "his own thing," but the Lord's that is the business for each one of us (Psalm 40:7, 8).*

The Presbyterian GUARDIAN

EDITOR

JOHN J. MITCHELL



All correspondence should be addressed to The Presbyterian Guardian, 7401 Old York Road, Phila., Pa. 19126

Letter to the Editor

A Protest on Evolution

Dear Sir:

By now you have probably received letters regarding the article, "Science and History — the Question of Origins" by Dr. John W. Haas Jr. [in the issue of June 1970]. May I add a strong protest to many of the ideas presented.

The statement that evolution is no enemy of Christianity is false, and a deceptive enticement for the unwary to feel comfortable in disbelieving the biblical teaching and in accepting a wordy concept. To say that evolution is the means that God used in creating, the theory known as theistic evolution, is still evolution in a sugar pill to make evolution itself palatable.

Dr. Bolton Davidheiser, in his book *Evolution and Christian Faith*, summarizes this well when he says, "In

The Presbyterian Guardian — Thirty-five Years of Service

In October of 1935 the *Presbyterian Guardian* first appeared. Dr. J. Gresham Machen was its first editor. The present editor, new to the job, impressed with all he has to learn about it, and looking back to that beginning, feels very tiny indeed.

Dr. Machen and those who worked with him in those days were concerned that "all the earth may know that there is a God in Israel" and that

recent years a new thing has happened, and this is more dangerous to Christian faith than the attacks and ridicule of the evolutionists. Men of science who profess to be Bible-believing Christians are telling conservative Christian audiences that it is not only all right to believe at least a certain amount of evolution, but that it is actually necessary to do so."

It would seem that the *Guardian* has no alternative but to present the Christian biblical view of creation and to do so in rebuttal to the article mentioned above.

Arthur W. Pryde, M.D.
San Jose, California

Ed. Note: Yes, there have been other letters. The editor agrees that evolution, "theistic" or otherwise, is incompatible with Scripture. See the article "Roots of Evolutionary Theory" by Noel Weeks.

STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION (ACT of October 23, 1962; Section 4369, Title 39, United States Code):

- 1 Date of filing: October 9, 1970.
- 2) Title of publication: The Presbyterian Guardian.
- 3) Frequency of issue: Eight times per year.
- 4) Location of known office of publication: 7401 Old York Road, Philadelphia, Pa. 19126.
- 5) Location of headquarters: same.
- 6) and 7) Publisher and Owner: The Presbyterian Guardian Pub. Co.—a non-profit corporation without stockholders; editor and business manager, John J. Mitchell: same address as above.
- 8) Known bondholders, mortgagees, and other security holders owning or

holding 1 per cent or more of total amount of bonds, mortgages or other securities: none.

10) Average number copies each issue during preceding 12 months (x); single issue nearest filing date (y).

A. Total copies printed: (x) 3094 (y) 3200. B. Paid circulation: counter sales — (x) 114 (y) 100; mail subscriptions — (x) 2296 (y) 2139. C. Total paid: (x) 2410 (y) 2239. D. Free distribution (including sample) by mail or otherwise: (x) 490 (y) 793. E. Total distribution: (x) 2900 (y) 3032. F. Office use, leftover, unaccounted: (x) 194 (y) 168. G. Total: (x) 3094 (y) 3200.

I certify that the statements made by me above are correct and complete.

JOHN J. MITCHELL: *Editor-Manager*

this God has spoken infallibly in the Scriptures. That is still the purpose of the *Guardian* and the heart's desire of its editor. Whatever may be the subject discussed in these pages, let it be the Word of God that is applied to it!

One hates to be "poor-mouthing" all the time, but the readers should realize how dependent this publication is on the support of many individuals. Subscriptions pay for less than half the costs. We have no rich "angel" to pick up the tab. If the *Guardian* is to have a continuing service to the cause of Christ, it will be only with the Lord's blessing and the support of the Lord's people.

Many readers have expressed a desire for changes in the *Guardian*. These range from a change in the paper (the cheapest available!) to a different format and style of writing. Some changes cost money, and we do not have it. Others cost effort, and we promise to make the effort to improve. If you like something, tell us — we need some encouragement from time to time! If you see something you don't like, tell us that too; perhaps we can change it.

Do pray for the *Presbyterian Guardian*. Pray that it may grow in its service to God's people, and to those who know Him not. Pray that in all things it may bring glory to our Lord and Savior!

SHE said it . . .

Not I!

According to Myrna Davis, fashion editor for *discover*, a weekly magazine of the (Philadelphia) *Evening Bulletin*, October 4, "Old concepts [in women's fashions] are banished . . . Never before have women been so liberated. Wearing pants, minis, maxis, midis. Moving with the spirit of the moment.

"The mini shocked at first. But we came to understand that it reflected newly-gained moral and sexual freedoms . . . The woman of the 70s lives in an age when nothing seems surely right or plainly wrong. It is her own sense of fitness and proportion that matter."

BOOK REVIEW

GEORGE WHITEFIELD: The Life and Times of the Great Evangelist of the Eighteenth-Century Revival, volume 1, by Arnold A. Dallimore. The Banner of Truth Trust, 1970. (Hard cover, 610 pp., \$7.50)

Would you like to read the best biography of the greatest Reformed evangelist, George Whitefield? Then read this book by Mr. Arnold A. Dallimore. You may forget to talk to your wife (or husband, as the case may be); you may forget to go to work; but it's worth a few sacrifices.

Why do I go to such extremes? To talk like that is surely abnormal. Yes, it is. But I did get into an unusually abnormal frame of mind when I read the book. Besides, I am even now, weeks later, still abnormal. My urge is to tell you about the sensational element in the book and then, for lack of space, not to tell you about more permanently significant matters.

Wesley and the devil

But is it really only a matter of sensationalism when you read John Wesley's address to the devil in his sermon on *Free Grace*? The text was Romans 8:32. But there was, says Dallimore, "no attempt to expound or to present its contextual setting" (p. 309). "The nature of the sermon is best indicated in his own description of it as 'against predestination'" (p. 309). "Call it therefore by whatever name you please, 'election, preterition, predestination, or reprobation,' it comes in the end to the same thing. The sense of all is plainly this — by virtue of an external, unchangeable, irresistable decree of God, one part of mankind are infallibly saved, and the rest infallibly damned; . . ." (p. 310).

The doctrine of predestination, said Wesley, "is a doctrine full of blasphemy." "This doctrine represents our blessed Lord, 'Jesus Christ the righteous', 'the only begotten Son of the Father, full of grace and truth', as an hypocrite, a deceiver of the people, a man void of common sincerity" (p. 311).

"Having made these assertions," says Dallimore, "Wesley adopted for the sake of argument a position in which he supposed the doctrine of predestination to be true, and from that position he thus addressed the devil: 'Thou fool, why dost thou roar about any longer? Thy lying in wait for souls is as needless and useless as our preaching. Hearest thou not that God hath taken thy work out of thy hands; and that He doeth it more effectually? Thou, with all thy principalities and powers, canst only so assault that we resist thee; but He can irresistibly destroy both body and soul in hell! Thou canst only entice; but his unchangeable decree to leave thousands of souls in death compels them to continue in sin till they drop into everlasting burnings'" (p. 312).

But I must stop. There is much more like it. What a pity that such a great preacher as John Wesley should so signally misrepresent the gospel of free grace as Whitefield had preached it before him. Whitefield knew that the biblical teaching of the sovereign grace of God is not determinism. Whitefield continued to preach the sovereign grace of God, and by the power of the regenerating work of the Holy Spirit men responded in faith.

Preaching on shipboard

I wish I could tell you about Whitefield's preaching on board the *Whitaker* on the way to America (p. 151). Everybody on deck looked at him "as an imposter, and for a while treated him as such" (p. 152). But soon he was "having 'a dish of coffee' with the military chaplain" (p. 153). Ere long many of "a scornful, cursing, company" "stood forth to say their catechism" while "almost all attended Divine service morning and evening seven days a week" (p. 155).

But the *Whitaker* alone was not enough. The *Amy* and the *Lightfoot* were travelling with the *Whitaker*. On occasion Whitefield's voice reached to all three vessels at once. "What a sight this must have been! The calm sea, the three vessels clustered together, the crowded decks ablaze with the red coats of the soldiers, and one deck serving as a open-air chapel, replete with make-shift benches, and, possibly, a male choir. Before them stands the young chaplain, a Captain on each side and officers round about. In a voice which can be clearly heard on each of the three vessels, he leads a service which includes the singing of Psalms and the prayers of the Church of England liturgy. Many who recently cursed God now join in the words of petition and praise" (p. 158).

I need not tell you about wily old Ben Franklin standing near Front Street in Philadelphia, estimating how many people could hear and understand Whitefield as he preached. But you may have heard how canny old Ben heard one of Whitefield's sermons pleading for help for his orphans and said, "I had in my pocket a handful of copper money, three or four silver dollars and five pistoles in gold. As he proceeded I began to soften, and concluded to give the coppers. Another stroke of his oratory made me ashamed of that, and determined me to give the silver; and he finished so admirably that I emptied my pocket wholly into the collector's dish, gold and all" (pp. 481f.).

A proposal of marriage

In his earlier days Whitefield seemed to think that marriage would not mix with his work as an evangelist. Elizabeth Delamotte in England was of a different opinion. Finally White-

field himself worked out a unique way of mixing them.

He would marry Elizabeth. "His plan, however, was not to make a proposal on the basis of affection—such a step would be tantamount to an admission of defeat. Rather, Bethesda was sorely in need of a woman to superintend its affairs, and he decided to offer her the position, and at the same time suggest marriage as a secondary element of the whole proposition" (p. 469).

"Can you bear the inclemencies of the air," he wrote to Elizabeth, "both as to cold and heat in a foreign climate? Can you, when you have a husband, be as though you had none, and willingly part with him even for a long season, when his Lord and Master shall call him forth to preach the Gospel, and command him to leave you behind?" (p. 471).

Says Dallimore: "Such was Whitefield's offer of marriage. We may be tempted to smile at his incredible

naivete, but his intense sincerity is manifest in every line. We must admire the noble ideal that would allow nothing to diminish his devotion to Christ, yet at the same time can but regret the distorted view of marriage which drove him, though he possessed such extraordinary capacities for tenderness and affection, to a proposal so cold and formal as this" (pp. 472f.).

Well, here I am at the end of my review. I have done what I did not want to do. I have given you nothing but a taste of the most exciting events in Whitefield's life and labor, and have not given you the solid meat with respect to his utterly self-denying and therefore powerful preaching ministry. Mr. Dallimore does not fail to point out Whitefield's faults and failures; it was in spite of these, by the sovereign grace of God which he proclaimed, that he was able to do so marvelous a piece of work for his Savior.

Cornelius Van Til

to *Guardian* readers

for a gift/for yourself/for your church library

Arnold A. Dallimore's biography of GEORGE WHITEFIELD (volume 1)

The Banner of Truth Trust has done the Christian reader another valuable service in providing this record of the life and times of the greatest of Reformed evangelists.

List price is \$7.50. We offer it to you for \$5.75 postage paid. Order as many as you want (and include additional address information if you want copies mailed to different locations). We will mail anywhere in the USA and Canada.

Mail to:

The Presbyterian Guardian
7401 Old York Road
Philadelphia, Pa. 19126

Sir:

Please send Volume 1 of Arnold A. Dallimore's biography of GEORGE WHITEFIELD to the address below. I am enclosing \$_____ for _____ copies (at \$5.75 each).

Name _____

Address _____

City and state _____ Zip _____

HAVE YOU HEARD?

Have you frequently heard the words "Gift Annuities"?

Have you heard that Westminster Theological Seminary recently announced a new Gift Annuity Program?

HAVE YOU WONDERED?

Have you wondered exactly what gift annuities are?

Have you been a little uncertain as to whether those ads were inviting people to invest or asking them to give?

HAVE YOU WISHED?

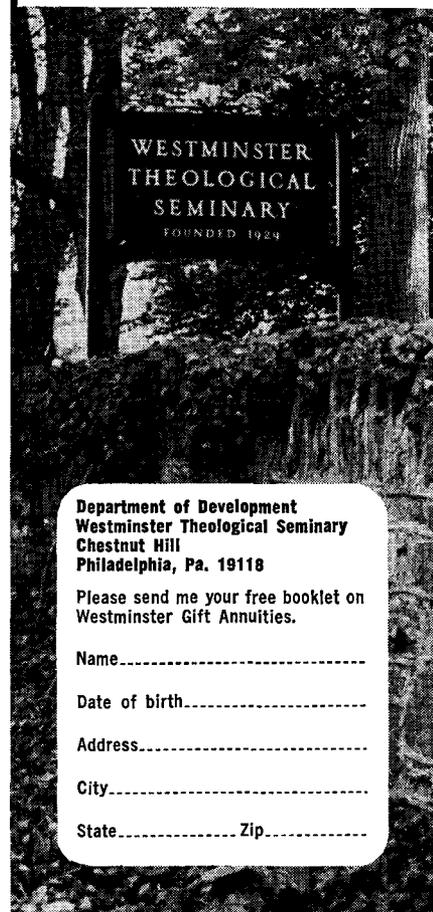
Have you wished you had more money to give Westminster?

Have you wished you had more financial security?

HAVE YOU WORRIED?

Have you worried a little that you might outlive your resources?

For answers to these questions send coupon today for Free Booklet.



Department of Development
Westminster Theological Seminary
Chestnut Hill
Philadelphia, Pa. 19118

Please send me your free booklet on Westminster Gift Annuities.

Name.....

Date of birth.....

Address.....

City.....

State..... Zip.....

The Reformed Presbyterian Church, N. A.

WAYNE R. SPEAR

The Rev. Wayne Spear, member of the faculty of the Reformed Presbyterian Theological Seminary in Pittsburgh, kindly provided the following report on the 1970 Synod of the "Covenanters."

The 141st Synod of the Reformed Presbyterian Church of North America met at Northfield, Minnesota, August 13-19, 1970. The quadrennial National Convention of the Church, with over eleven hundred people in attendance, was held concurrently with Synod.

The Convention theme, "Our God, Contemporary and Eternal," provided opportunity for examining many current problems in the light of God's Word. Guest speakers included Dr. Jay E. Adams of Westminster Theological Seminary, and Dr. Joel Nederhood of the Back to God Hour of the Christian Reformed Church.

Dr. S. Bruce Willson, president of the Reformed Presbyterian Theological Seminary, and moderator of the previous Synod, brought the keynote address for the Convention. Dr. Willson was succeeded as moderator by Dr. John O. Edgar of Southfield, Michigan.

Sessions of Synod were kept to a minimum enabling ministers and elders

to participate in the general conference program. Decisions on a number of doctrinal issues were thus postponed until 1971. Committees will continue to study the questions of the requirement of total abstinence for church membership; of the propriety of the use of an "altar call" in worship services; and of the nature and duties of the eldership. Approval was given to a plan to revise that part of the Church's Constitution known as the Testimony. The present Testimony, first written in 1806, is in many respects parallel to the Westminster Confession of Faith, which is also part of the Constitution. Synod approved a plan under which the new version of the Testimony will not seek to duplicate the Confession, but will be complementary to it. It will serve to clarify archaic language and to apply the truth of Scripture to the present-day theological and social situation.

The most lively discussion in Synod concerned a program presented to the Convention and billed as "An Evening in the Psalms." Produced by a group of hard-working young people, the program endeavored to present the gospel through the use of modern media including drama, tape recordings, projected lights and pictures,

and musical instruments. Discussion centered about two questions: Are such modern art forms appropriate vehicles for the presentation of the gospel? and, Does singing of the Psalms—in folk-song style with guitar accompaniment, in a program not intended to be a worship service—constitute a violation of the Church's conviction that the use of instrumental music in worship is not warranted by Scripture? Two committees were appointed to explore the questions and report to the next Synod.

The Synod heard fraternal greetings from the Rev. Francis E. Mahaffy of the Orthodox Presbyterian Church and from Dr. Peter Stam of the Reformed Presbyterian Church, Evangelical Synod. Approval was given for the taking of an offering in the Church's Sabbath schools for the work of Great Commission Publications. [Editor's note: This continues the warm support by the Covenanters for the publications program of the Orthodox Presbyterian Committee on Christian Education.] The Rev. Gene W. Spear was named as Synod's delegate to the Reformed Ecumenical Synod to meet in Australia in 1972.

In a major reorganization move, the former boards of Publication and of Christian Education were combined under one new board. The Rev. Ronald Nickerson will begin serving next year as Director of Publication, and the Rev. David Armstrong will succeed the Rev. Kenneth Smith as Director of Christian Education.

Westminster Seminary Opens 42nd Year

The forty-second annual opening exercises of Westminster Theological Seminary were held on Wednesday, October 7, in Calvary Orthodox Presbyterian Church, across from the seminary campus. The Rev. Theodore Hard, Th.M., an Orthodox Presbyterian missionary in Korea since 1954, spoke on "Missions and the Cultural Mandate."

Mr. and Mrs. Hard, with their three younger children, are living in Lambertville, New Jersey, during their furlough year; two older sons are in the armed services. Mr. Hard will be teaching a course at the Seminary on the confrontation of Christianity with Oriental religions.

New students, new faculty

Westminster expects about fifty students in the junior class, along with 49 middlers and 38 seniors; there are about 18 graduate students and others are enrolled as special or partial students.

Dr. Philip E. Hughes, Professor of Historical Theology at Gordon-Conwell Theological Seminary in Boston, has been named Visting Professor of New Testament for two years. The Associate Professor of Philosophy at Gordon College, Mr. T. Grady Spires, will be Visting Professor of Apologetics. Dr. William Stanford Reid of the Department of History at the University of Guelph in Ontario will be a Special Lecturer in Church History.

RES and WCC Confer

GENEVA, SWITZERLAND — On August 7, the Interim Committee of the Reformed Ecumenical Synod met with seven representatives of the World Council of Churches. The meeting was the result of a request by the 1968 RES for an opportunity to express to the WCC the objections of RES churches to WCC membership.

Discussion was open and frank, and dealt with the WCC's idea of the unity of the church, the functioning of the WCC Basis, and the significance of the Scriptures in WCC deliberations and decisions. Interest was expressed by both groups in further discussions, particularly with respect to the authority of Scripture and the nature of the church. — RES News Exch. 8-25-70.



Sunday school at Grace Orthodox Presbyterian Church, Torrance, California.



New mause beside the church on Figueroa Street, Torrance.

A Message to Small Churches

CALVIN R. MALCOR

Has your church been going through a particularly difficult time? Are there days when you feel like closing the work down? Then take heart from the encouragements received by the Grace Orthodox Presbyterian Church (the former Greyfriars Memorial) Torrance, California.

From October 1968 to October 1969, the congregation had no full-time pastor. Several families had moved away, and others began to wonder about the future of this church. After all, the two large churches in Manhattan Beach and Long Beach were just a few miles away! Still, a dedicated nucleus thought otherwise, believing that a work in Torrance should continue. One compelling reason was due to what God has given them — an amazing (by Southern California standards) piece of property, 330 by 210 feet, just off the Harbor Freeway and on the main Figueroa Street thoroughfare. And the property included adequate facilities and buildings.

The Rev. Louis Knowles and the Rev. Daniel Overduin spent portions of their time, preaching from the pulpit and doing some calling. The testimony of the church continued for that year. Without the expense of a regular pastor, the congregation managed to build up its financial reserves. The mortgage payments were adjusted more favorably, and systematic effort was begun in the search for a pastor.

One major hurdle remained. The church could not afford a full housing or rental allowance for that pastor! So, they would buy an inexpensive house (\$6700), put

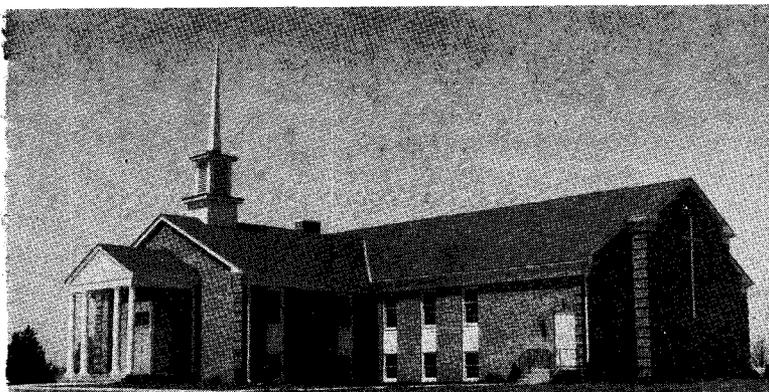
it on a vacant portion of their property, borrow \$8000 for the foundation, electrical, plumbing and plastering work, and have a place for the pastor. In the wee hours of September 19, 1969, a three-bedroom, two-bathroom house, with fireplace and built-ins and two-car garage behind, came down Figueroa to No. 22515. On October 1 of that year, the Rev. Calvin R. Malcor began his labors as pastor. In two weeks the congregation saw both a new house (not occupied until December, though) and a new minister. The "rental" cost, in addition to existing mortgage, was only \$70 a month!

For a year now, a full program of services, youth activities, and vacation Bible school, has been carried on at Grace Church. Attendance has improved, and financial obligations have been met (the church is self-supporting). Mr. Knowles conducts the adult Sunday school class. Ward Cayot and Richard Gorom are ruling elders.

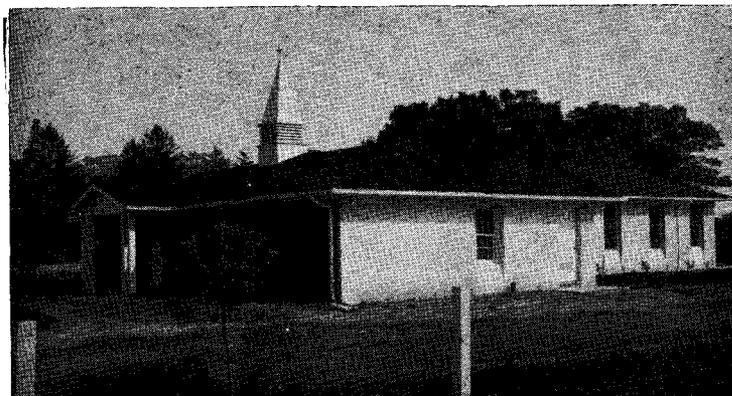
And that is not all God has done! On September 14, 1970, the Peninsula Christian School began its operation with the first through the sixth grades, using the church's facilities. Over \$5000 in improvements have been made by the school, of which Grace Church is also a beneficiary. This included construction of walls on two sides (in addition to the freeway fence) finishing the curb and gutter on Figueroa, and installing sidewalk along the entire front.

So, small churches, — and large ones! — take courage. Cannot the same Lord bless you with His mercies and goodness as He did for Grace Church in Torrance?

Another encouragement—a new building for Bethany Church, Oxford, Pa.



... and the new addition for Good Shepherd Church, Neptune, N. J.



Mr. Kenneth Austin
P.O. Box 95
Oakland City, Ind. 47560
Feb. 71

Second Class Postage Paid
At Philadelphia, Pa.

Here and There in The Orthodox Presbyterian Church

Mason City, Neb. — The Presbytery of the Dakotas held a ministers' retreat at a camp near here on September 8 — 10. Dr. Dale N. Snyder, of Sterling College, lectured on the philosophy of Herman Dooyeweerd and his American counterparts. A discussion on evangelism was led by Messrs. Larry Baurer, Larry Conard, and Abe Ediger. John Hilbelink conducted a study of Acts 15: 1-29. Russell Piper served as steward and Jack Peterson as cook.

Thornton, Col. — The Presbytery of the Dakotas, meeting on September 22 — 24 at Immanuel Church in Thornton, had a varied docket. Mr. John Mahaffy was approved for ordination, and expects to be ordained and installed as pastor of Grace Church in Tulsa, Oklahoma on October 16. The Orthodox Presbyterian Church of Abilene, Texas was organized on September 4. This is the first O. P. congregation in the Lone Star State.

At a joint meeting with the Rocky Mountain Presbytery of the Reformed Presbyterian Church, Evangelical Synod, various questions involved in the possible merger of the two denominations were discussed. A good spirit was manifest, and remarkable unanimity seen. General agreement was voiced in the areas of Christian liberty, secret societies, dispensationalism, and the Reformed faith. The question of church-operated educational institutions was discussed, with differing views expressed, but it was felt that this question should be no barrier to union. The Presbytery of the Dakotas urges that cautious progress toward union be taken, and suggests that other presbyteries should hold such joint meetings.

Middletown, Del. — The Presbytery of Philadelphia met here on September 20, and was faced with the

need to reorganize its committees following the departure of many members to the new Presbytery of the Mid-Atlantic.

This presbytery carries a heavy schedule of work in examining candidates for the gospel ministry. At this meeting, the Rev. Robert B. Strimple, assistant professor of systematic theology at Westminster Theological Seminary, was examined in theology and received as a ministerial member of Presbytery; Mr. Strimple came with credentials from the Fellowship of Evangelical Baptist Churches in Canada. Mr. Robert D. Raglin, a graduate of Westminster last June, was examined and then licensed to preach the gospel. Examinations for ordination were completed for Mr. Douglas C. Winward and Mr. James C. Petty.

Plans were approved to ordain and install Mr. Winward as pastor of Faith Church, Fawn Grove, Pa. on October 9. Mr. Petty expects to be ordained as associate pastor of Community Church of Center Square, Pa. on October 24. He will be serving the chapel work in Philadelphia at the Church in the City under the supervision of the Center Square session, and hopes to see the chapel group organized soon.

Philadelphia, Pa. — "The Campus and the Kingdom" was the title for a week-end conference, October 2—4, at the Church of the City, 3735 Walnut Street, Philadelphia 19104. Speakers included David Clowney, philosophy instructor at Penn State; Howard Moon, history instructor at Temple University; Edmund P. Clowney, president of Westminster Seminary; James Petty, pastor-elect for the Church in the City; and Will Metzger and Young J. Son, both staff workers for Inter-Varsity Christian Fellowship. The conference was designed to help

initiate the program of the Church in the City for the new school year. The group works in the area near the University of Pennsylvania, reaching out to students and local residents. It holds worship services at 5:00 p.m. each Sunday, and conducts a bookstore during the week, both at the Walnut Street address.

Ocoee, Fla.—The Presbytery of the South, meeting here on October 14, received the Rev. Carl J. Reitsma from the Reformed Church in New Zealand. Arrangements were made to install Mr. Reitsma as pastor of Sharon Church, Hialeah, on October 20.

A call from the new church in Abilene, Texas was accepted by the Rev. Johnathan D. Male. Mr. Male's pastoral relationship to the Lake Sherwood (Ocoee) Church is to be dissolved November 22.

The Rev. George W. Knight III was dismissed to the Presbytery of the Midwest. Serving on the faculty of Covenant Theological Seminary, Dr. Knight resides at 12230 Conway Rd., St. Louis, Mo. 63141.

Taiwan Church Leaves WCC

TAIWAN — The Presbyterian Church of Taiwan has withdrawn from the World Council of Churches. The action was taken by the annual assembly. The reason given was that the WCC is undermining the Nationalist Chinese by trying to conciliate the Communist regime in Peking.

The Presbyterian Church of Taiwan has been the only WCC member in Formosa. It is believed that the Nationalist government has pressed the church leaders to pull out of the WCC. (Orthodox Presbyterian, Reformed Presbyterian, and Christian Reformed missionaries in Taiwan are working with the newly organized Reformed Church of Taiwan. The Presbyterian Church there has closes ties with main-line American Presbyterian denominations.)